GAZETTEERS OF INDIA

TAMIL NADU STATE

THOOTHUKUDI DISTRICT

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Volume - I
2007

GAZETTEERS OF INDIA

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THOOTHUKUDI DISTRICT

Volume - I

Editor

R . SINNAKANI, M.A.,

2007

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Dated : 19.01.2007

FOREWORD

I am happy that the Department of Archives and Historical Research, Government of Tamil Nadu has brought out the first Gazetteer for the District of Thoothukudi, in two volumes. This has been brought out in a well documented manner setting out the unique and salient features of the district under geography, topography, history, economic resources, demography, social and cultural aspects, agricultural pattern, industrial development, banking and insurance activities, trade aspects, educational system, medical facilities available, process of district administration, role of non-governmental organisations and the tourist potential and heritage of the district. This will be of considerable interest both to scholars and to laymen wanting to know more about the district.

The Thoothukudi region was a cradle of Dravidian civilization as evidenced from the archaeological finds at Adichanallur (Adithyanallur), Korkai and Kayal. The district, synonymous for chanks, pearls and coral which enabled trade relations with Europe and Arab countries, has also given birth to the people of different accomplishments such as Tamil scholars, poets, writers and exponents of music. It has carved a niche in the history of nationalism and freedom movement of the country. Panchalamkurichi, revered as a blessed land of valour, was the headquarters of Veerapandya Kattabomman, who remains to this day an evocative symbol of bravery and sacrifice. He along with his lieutenants and soldiers, became martyr for the cause of freedom. Both Ettayapuram and Ottapidaram have attained international fame known as the home towns of the National Poet, the morning star of social reformation and women's rights, Mahakavi Subramaniya Bharathi and *Kappalottiya Thamizhan*, *Chekku Ezhuththa Semmal* and pioneer of the Swadeshi Movement in the South, V.O.Chidambaranar respectively. V.O.Chidambaranar challenged the British monopoly of maritime trade by founding the Swadeshi Steam Navigation Company at Thoothukudi.

The district is noted for its distinct culture which can be gleaned from the very many finds of sculptural and epigraphical importance. It is endowed with many temples including some rock cut temples and natural caves. The celebrated sea-

shore temple of Lord Subramanya and the famous nine Vaishnavite pilgrimage centres popularly called Navathiruppathi are the architectural and sculptural treasures of Dravidian art. The rock-cut cave at Manappadu is famous for rock-architecture and, of all the sand stone caves on the Pearl Fishery Coast, it is by far the most impressive. A huge rock has been shaped into a shrine at Kazhugumalai. The unique feature of the temple is, that instead of rising from a foundation, it has actually been chiselled from the top. The Jain temple, in the district is among the oldest and the bas-relief sculptures are excellent pieces of art.

The secular tradition of the district is manifest from the glorious churches at Manappadu, Thoothukudi, Sawyerpuram and also other places in the district. Kayalpattinam, a very important business centre inhabited by Muslims had a long history of trade relations with Rome and Arab countries. Famous Mosques, religious Darghas and relics are notable features of the region.

The district also was in the forefront in the struggle of the common people for social emancipation through the Self Respect Movement. Leaders like C.D.Nayagam of Kulasekarapattinam toiled hard for the propagation of the Self Respect Movement in the district. K.V.K.Samy's role in the Dravidian Movement signals the district's contribution.

Modern Thoothukudi is a bustling business centre with Thoothukudi Port, being the hub. Major industries like SPIC and Sterlite, the Thoothukudi Thermal Power Station, the employment oriented salt industry, marine fishing industry have all contributed to the economic progress of the district. The hard working people has enabled all round development.

It is hoped that this Gazetteer which has been written after painstaking collection of data, will serve as a manual for scholastic reference and a storehouse of much interesting information reflecting the culture of the region and communities. I do hope it will satisfy the thirst for information about the newly constituted Thoothukudi district. The illustrations with rare photographs on archaeology, history, places of importance enhance the value of the book. I am sure this book will be welcomed by historians, administrators, scholars, planners and the general public.

K . PONMUDY

N.NARAYANAN, I.A.S.,
PRINCIPAL COMMISSIONER

TAMIL NADU ARCHIVES & HISTORICAL RESEARCH
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Dated : 09.01.2007

INTRODUCTION

A district gazetteer is like an illustrated historical road map of the district encapsulating the past and the present. We take immense pleasure in launching the first Gazetteer of the newly created Thoothukudi district and make it available to readers. Since the Publication of the Manual on Madurai district, the forerunner of the Gazetteers, in the year 1868 by J.H. Nelson, the district gazetteer has become the basic reference Manual to know every facet about a district. The tradition continues, with the Department of Tamil Nadu Archives and Historical Research publishing the District Gazetteers on behalf of the Government of Tamil Nadu. The methodology prescribed by the Government of India for the preparation of the district gazetteers is adopted in Tamil Nadu as in other States.

District Gazetteers which are multi-dimensional referral works, portray the events and developments in all spheres in the district, - political, historical, social, cultural, et al. - in a scholarly manner. They are handbooks preserving for posterity, a complete contemporary survey set in a historical context. In other words, the District Gazetteer is veritably an encyclopaedia of the district. It is a treasure house of knowledge, gleaned with tremendous effort from all the primary and secondary sources, Government departments, Corporations / Boards, private organisations and libraries.

Thoothukudi's fame was established as early as first century A.D. when the pearls harvested off this coast were sold in the emporia of Europe. Kayal and Korkai, two coastal villages in the district, flourished as international ports and naval centres of the Pandyas and the Cholas, and thereafter. It was through these ports that the kings exported merchandise and imported Arabian horses for their cavalry under a barter system. The district has been one of the major salt producers of the nation, right from the days of yore. In later years, it was in Kayal where the first manual printing press using wooden blocks was established. Thoothukudi, Manappadu, Sawyerpuram, Idayankudi, Meignanapuram and other places in the district gave a fillip to

social awareness and education, especially of women. The laudable service of stalwart scholars and educationists such as Bishop Caldwell, G.U.Pope, and Veeramamunivar (Bezhi) needs to be recalled. It is appropriate to mention that their legacy to the Tamil language and literature has met no match till today.

The district has a unique place in the history of the freedom movement of India. As early as 1799, Veerapandiya Kattabomman of Panchalamkurichi became a martyr in the cause of freedom. His brother Umaithurai along with the Maruthu brothers and other South Indian leaders chalked out a plan of rebellion to oust alien rule. Though the effort failed, historians visualise it as the forerunner of the 1806 Vellore Mutiny as well as the First War of Indian Independence in 1857. Kulasekarapattinam, a small town which carved a niche in the inspiring Salt Satyagraha movement finds place in the history of the freedom struggle on par with Dandi and Vedaranyam.

The district played a dominant role in the Swadeshi Movement. V.O.Chidambaram Pillai who has been hailed as Kappalottiya Tamizhan, sailed Swadeshi ships to challenge the British rule. He was born and brought up in Ottapidaram. Mahakavi Subramanya Bharathi, who instilled the patriotic fervour among the people with his inspiring songs as a mighty weapon against British rule, was born in Ettayapuram.

Thoothukudi district has always been a crucible of Tamil Culture. Most of the ancient Tamil arts such as Villuppattu, Therukkoothu, Araiyar Sevai, etc., have been preserved and nurtured in this district. The villagers still worship the local tutelary deities with traditional pomp and show. The composite Tirunelveli district has given birth to many literateurs, novelists, story writers and poets, who have enriched Tamil language and literature.

Above all, the serpentine and serene sea coast studded with picturesque fishing villages, seafaring vessels, religious and pilgrim centres like Tiruchendur, Srivaikuntam, Kulasekarappattinam, the age old churches at Thoothukudi, Manapad and Nazareth venerated by the Christians and Kayalpattinam Mosques all give this district a special place in the State of Tamil Nadu.

All the historical, cultural, religious developmental and demographic features of the district have been collected with great care and documented in the Gazetteer with supporting statistics. We invite the readers to go through the Gazetteer and offer their valuable feed back.

I thank all the Government departments, officials, scholars, professors, and academicians for their cooperation and compliment the Editor, the Assitant Editors and other members of the Gazetteer section for their efforts and diligence in bringing out this Gazetteer.

N. Narayanan

N.NARAYANAN 9/1/2007

PREFACE

Thoothukudi district, which is endowed with the Marutham and Neithal lands and embellished by the picturesque coast on the east is blessed by the Tamiraparani river, the life line of the people. Its confluence with the Gulf of Mannar created a cradle of civilization. This sea coast is noted for pearls, corals, other rare species and rich marine resources. The palmyra which is the symbolic tree of Tamil Nadu grows in large tracts of the district, making the region to be called Palmyra country.

This land was called Thenpandinadu under the reign of the Pandyas and the Cholas, as Tirunelveli Seemai under the Madurai Nayaks and as the land of the Southern Poligars under the Arcot Nawabs. After the formation of revenue districts under the British Raj there emerged the Tinnevelly District. Tinnevelly and Tuticorin were the anglicised corruptions of Tirunelveli and Thoothukudi. The area was under Pandya rule, during the Sangam Age and after and was conquered by the Cholas in the 9th century. Thereafter came the rise of the Pandyas as the Second Empire by the 12th century when the area was reconquered by them and it continued under their sway till the Mohammedan invasion which led to the formation of the Madurai Sultanate. The anarchy of the Madurai Sultanate resulted in the invasion by the Vijayanagar Kingdom under Kumara Kambanna who vanquished the Sultanate. The land was brought under the Vijayanagar Kingdom and Nayaks were appointed at Madurai as their representatives. The Nayaks permitted the Pandyas to govern Tirunelveli Seemai with Tenkasi as their capital and treated them with respect. The Tenkasi Pandyas otherwise called Tirunelveli Pandyas ruled the area as the vassals of the Madurai Nayaks. Adhiveera Rama Pandyan and Varadunga Pandyan of the Tenkasi Pandyas were important rulers and great Tamil scholars as well.

The Nayaks divided the area into Palayams for the collection of taxes and for security purposes. The Palayams were put under local chiefs, most of them were Nayaks and Maravars. After the fall of the Vijayanagar Kingdom in South India, the Mughals spread their domain and the Arcot Nawabs

became their political representatives in the South. Chanda Saheb, a claimant for the Nawabship of Arcot treacherously captured the rule of the country from Minakshi, the queen of the Nayaks and this led to the end of the Nayak rule in the Madurai region. The Arcot Nawabs sent an army to Tirunelveli to subdue the Palayakars who declared Independence after the fall of the Nayak queen; and to collect taxes from them. From 1760 to 1800 many expeditions were sent to Tirunelveli by the Nawab to quell the Palayakars who rose against the alien occupation. In these expeditions, the British East India Company assisted the Nawab with men and money. When the Nawab could not repay his debt to the Company, he assigned the area to the East India Company in 1781. The Company appointed Mr. Proctor for the collection of revenue in the area. He is regarded as the first Collector of the region. Later the Company finalised all the legal formalities with the Nawab in the transfer of power and by 1799 carved out the Tinnevelly District.

The Palayakars divided themselves into pro-British and anti-British groups. Ettappa Nayak of Ettayapuram headed the former group while Veerapandya Kattabomman of Panchalamkurichi was prominent among the latter group. The British quelled the Palayakar uprisings with an iron hand and sent the leaders to the gallows. The birth of the Indian National Congress in 1885 had major repercussions in the district too. The district became the hot bed of the Swadeshi Movement by 1900. The significant contribution of Mahakavi Subramanya Bharathi who has been hailed as a National poet and whose birth place was Ettayapuram, V.O.Chidambaram Pillai hailed as the Kappalottiya Tamilan and Chekkizhutha Chemmal who was born at Ottapidaram and other State level leaders like Subramaniya Siva, Nilakanta Brahmachari and V.V.S.Iyer, made Thoothukudi a hub of nationalistic fervour and in vanguard of the freedom movement drawing innumerable volunteers who were ready to sacrifice anything for the sake of freedom of the country. This posed a real challenge to the British administration. Swadeshi Steam Navigation Company was floated in Thoothukudi by V.O.C. and others which paralysed the British Steam Navigation Company which had monopolised the business earlier. The British Administration arrested and imprisoned the

leaders causing the uprising of the people in the district. V.O.Chidambaram Pillai was imprisoned and tortured by forcing him to pull the oil press (chekku). Faced with the torture endured in prison Subramaniya Siva contacted leprosy which took away his life. The highhandedness of the British administration in the district angred the youth of the district. Vanchinathan, a youth who hailed from Sengottai in the composite Tirunelveli district, assassinated Ashe at Maniyachi junction of the district which now bears the name Vanchi Maniyachi. Ashe who earlier as Sub Collector of Thoothukudi had brutally hunted down nationalist leaders had become a symbol of colonial oppression and brutality.

As per the recommendations of the Administrative Reforms Commission 1973, the larger districts were bifurcated so as to bring the district administration closer to the people. In 1986 the Composite Tirunelveli district was bifurcated into Tirunelveli and V.O.Chidambaranar districts with Thoothukudi as the headquarters of the latter. In 1998 it was renamed as Thoothukudi district.

For the composite Tirunelveli district the earliest reference work is a Manual written by A.J.Stuart in 1879. A Gazetteer was brought out by H.R.Pate in 1917. Subsequently, a supplementary to the Gazetteer was published in 1934 with C.A.Souter, as the Editor. The Manonmaniam Sundaranar University reprinted the Gazetteer of Tirunelveli written by H.R.Pate recently. But, Bishop Caldwell's magnum opus, A History of Tinnevelly published in 1882, has become the source book for the history of the Tirunelveli region.

After the bifurcation of the composite districts, a view was taken to bring out a new Gazetteer for each district. Now the first Gazetteer for the new Thoothukudi district is being launched.

The Government of India had requested the State Governments to focus on the freedom movement and the post-Independence developments of the district in the forthcoming district gazetteers. Adhering to this, all the post-Independence gazetteers have given importance to these aspects.

In theThoothukudi District Gazetteer an effort is being made to highlight the socio politico and economic history of the district with special stress on the freedom movement and the implementation of the various developmental schemes of the State and Central Governments besides activities of the various departments of the Government in the district.

Besides the primary and secondary sources, reports, write-ups, statistical particulars, required for compiling the gazetteer were obtained from the State and Central Government offices at State and district levels, public and private sector institutions, banks, libraries, archives, colleges and other educational institutions. Above all the Government orders,Committee / Commission diaries and other primary sources, reports available in the Tamil Nadu Archives were fully utilised as the reference material for the gazetteer. The source materials available in the Madras University Library, Connemara Central Library, Madras Institute of Developmental Studies Library have also been used as when necessary.

At the outset, I profoundly thank the members of the Gazetteer Monitoring Committee and submit my gratitude to Tmt.C.K.Gariyali I.A.S., Thiru K.Inbasagaran, I.A.S., Tmt.Girija Vaidyanathan, I.A.S., Thiruvalargal J.T. Acharyulu, I.A.S., N.Athimoolam, I.A.S., K. Sampath Kumar, I.A.S., and Arun Ramanathan, I.A.S., the previous Heads of the Department of Archives and Historical Research and Thiru N. Narayanan, I.A.S., the present Principal Commissioner of Archives and Historical Research, whose valuable guidance, encouragement and coordination made it possible for the editorial team to bring out this volume.

I also wish to record my thanks and gratitude to Thriuvalargal Swaran Singh, I.A.S., C.Muthukumarasamy, I.A.S., M .Malik Feroze Khan, I.A.S., Kumar Jayant, I.A.S., R. Theagarajan, I.A.S., K. Rajaraman, I.A.S., Thiru V. Chandrasekaran I.A.S., and the present Collector Dr.R.Palaniyandi I.A.S .,who helped considerably in the finalisation of the Gazetteer and the Personal Assistants (General), to the Collectors, Collectorate staff members, the District Superintendent of Police, Joint Director of Agriculture, Joint Director of Health

Services, the District Rural Development Agency, the Superintending Engineer PWD, Divisional Engineer, Highways and Rural Works, the Tahsildars, the Block Development Officers, General Manager, District Industries Centre, the Asst. Director of Fisheries, Fisheries College of Thoothukudi, Fisheries Research, the Chief Educational Officer, the Principals and Professors of the local Colleges, the Chairman, Thoothukudi Port Trust, the Chairman, SPIC, Chairpersons and Managing Directors, SIPCOT, SIDCO, and TIIC, and other district and taluk level officials of the Central and State Governments who had extended cordiality and cooperation in the collection of materials.

The work on this Gazetteer was launched in August 1997 in a District Seminar on the socio-politico and economic history conducted in collaboration with the V.O.C. College, Thoothukudi, under the able guidance of Prof.A.Sivasubramaniam, of the College. Scholars and professors including Dr.Ma.Pa.Gurusamy, Prof. Vaidhamanidhi, Dr. M.Sakthivelu, and other academicians participated and their papers were utilised as the source mateials in the Gazetteer. I take this opportunity to thank Thiru C.Muthukumarasamy, IAS., District Collector, the Management of V.O.C. College for making the Seminar a grand success. I take this opportunity to thank the Dr.Sivanthi Adithyan Narpani Mandram, especially Thiru S. D.Nellai Nedumaran, for assistance and help rendered for the Seminar.

Adichanallur of the district, a cradle of civilization, is a place of archaeological importance. Many British scholars like Alexander Rea have made excavations in the village and unearthed considerable evidences on historical facts. Hence the Archaeology part in the chapter on History was entrusted to Tmt.Mathuka Krishnan, an expert in the field of Archaeology. I take this opportunity to thank her for her contribution.

Special studies conducted on the Geology, Flora, Fauna, People and the Folk Arts and Culture of the district have been included in the chapters on General and People of the Gazetteer. I have to record my thanks to Dr.N.Ramanujam, Head of the Post Graduate Department of Geology and

Research Centre of V.O.C. College, Thoothukudi for the Geology portion. Dr. R.Shanmugasundaram and Thiru C.Lakshmanan of the Department of Botany of V.O.C. College for a report on Flora. Dr.M.Sakthivel, Principal, Kamaraj College Thoothukudi for the material on the Fauna, Dr.S.D.Lourdu, Director (Retd.) olklore Resources Research Centre, St.Xavier's College, Palayamkottai for his contribution on the Communities of the District and Prof. A.Sivasubramaniam, Department of Tamil V.O.C.College for the Folk Arts and Culture of the District. I thank them for sharing their erudition and experience for documentation in the Gazetteer.

The history of any region usually may have more than one version. Hence, the suggestions on the draft chapter on History. were sought from Dr.P.Jagadeesan, the then Vice-Chancellor, Bharathidasan University, Tiruchirappalli, Dr. K.A. Manikumar, Department of History, Manonmaniam Sundaranar University, Tirunelveli, Dr. N.Rajendran, Head, the Faculty of History, Bharathidasan University, Tiruchirappalli, Dr.D.Daniel, Head of the Department of Modern History, Madurai Kamaraj University, Madurai, Prof A.Sivasubramaniam and Prof.R.Francis, of V.O.C. College, Thoothukkudi, Dr.P.B.Gopalakrishnan, School of Historical Studies, Madurai Kamaraj University, Madurai, Prof. K.Murugesan, Department of English, Srivaikundam College, Srivaikundam, Dr. Senthil Selvakumaran, Archaeological Officer, Government Museum, Tirunelveli and Dr.Ma.Pa.Gurusamy, Principal (Retd.) Adhithanar College, Tiruchendur and the chapter was revised accordingly. I register my profound thanks to these favourite sons of Clio. I also express my special thanks to Thiru N.Ram, Chief Executive Editor, "The Hindu" group of publications and Thiru Vijay Shankar, Associate Editor, "Frontline" and Thiru T.S.Subramanian, Associate Editor, "The Hindu" for their contribution in enabling the use of certain photographs and reports.

I wish to record my gratitude to all the State and Central Government officials both in the District and in the Headquarters, Libraries, Museums, Universities, Colleges for their help and cooperation in the collection of source materials and I also extend my sincere thanks to all the officials and the Library staff of the Tamil Nadu Archives for making the archival materials

readily available for reference for the Gazetteer. My wholehearted thanks are due to Dr.K.S.K.Velmani, my predecessor, under whose editorship the preparation of the Gazetteer got momentum and took shape and also to the Assistant Editors, Tmt.V.Manmathavalli, Thiru.N.Govindaraju, Tmt. R.Nalini and Thiru.A.Tamilsevan, for their untiring hardwork and excellant shape they gave to this volume. I am also grateful to Superintendents, Tvl M.P Raghunathan L.R.Nandakumar and Tmt. A.N.Anuradha, Tmt.R.Vasantha, P.A. to the Editor, Tmt S.Gomathi, Steno-typist, and Thiru G.Narendran, Typist-Grade-I, Assistants, Tvl.A.V.Srinivasan and M.Ashok kumar, Senior Reader, Thiru R.Chandrasekaran, Tmt.P.Geetha, Copyholder, for their labour they had borne with a sense of fulfilment and also punctilious care they bestowed on this publication.

I sincerely hope that this Gazetteer will serve its purpose for the administrators, scholars, planners and the public and suggestions for improvement are always welcome.

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R . SINNAKANI
(Editor- Gazetteers)

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THOOTHUKUDI DISTRICT

TAMIL NADU

Scale 1 : 9,00 000

ADMINISTRATION

Nos.	Firka Names
1	Padarandapuli
2	Cholapuram
3	Nalattinputtur
4	Kamanayakkanpatti

Note :-
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate bas line.
The responsibility for the correctness of internal details rests with the publisher.
Based upon Survey of India map with the permission of the Surveyor General of India.

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REFERENCE

District boundary, head quarter

Taluk boundary, head quarter

Panchayat Union boundary and Name — Pudur

Firka Name, head quarter — Vembar

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CHAPTER - 1

GENERAL

Introduction

On the 20th, October 1986 a new district, carved out of the erstwhile Tirunelveli district was born in Tamil Nadu and named after V.O.Chidambaranar, a great national leader hailing from Ottapidaram who led the Swadeshi Movement in the south. Since 1997 as in the case of other districts of Tamilnadu, this district has also been named after its headquarters town, Thoothukudi.

Origin of the Name of the District

The origin of the name *Thoothukudi* is that being a coastal town, the people used to tap drinking water by digging small ponds *(oothu - in Tamil)* and *Oothukudi* to mean dig pond and drink became corrupted into Thoothukudi. Ptolemy refers this as *Sosi Korai.* Certain scholars postulate that *Sosikorai* became corrupted into *Thoothukudi. Tuticorin* is the anglicized corruption of Thoothukudi. From 1760 to 1998, the name of the town found in official records was Tuticorin. In 1998, the Government of Tamil Nadu directed to call it as Thoothukudi both in English and Tamil.

The salient features of the district include its lengthy, curvy and scenic sea coast which was an international cynosure in the days of yore for its pearl fishery; beautiful coastal villages with their sacred temples, churches and mosques like Tiruchendur, Manappadu and Kayalpattinam respectively, Adhichanallur, one of the cradles of the ancient civilizations, Korkai, an ancient port of the Sangam Pandyas, Kayal, the confluence of the river Tamiraparani with the Bay of Bengal, one of the five illustrious rivers of Tamilnadu, Panchalamkurichi, the capital of Veerapandya Kattabomman, an early martyr, for the cause of freedom, Ettayapuram, the birth place of the great poet Subramanya Bharathi, Ottapidaram the home town of V.O.Chidambaram Pillai, who dared to sail ships as a measure to combat British imperialism; Maniyachi, where Vanchinathan assassinated Ashe, the British Collector for his high-handedness against the leaders during Swadeshi Movement; Kulasekarapattinam and Kurumbur where patriots showed their anger against alien rule, temple towns like Srivaikuntam, Meignanapuram, one of the cradles of Christianity, Thoothukudi, besides being a major port, the earliest settlement of the Portuguese and the Dutch, the tall and dense palmyra groves and the bushy *Odai* trees, the *Teris* and the adjacent coral islands, Idayankudi and Manappadu and the adjacent places which became the headquarters of great missionaries like

G.U.Pope, Veeramamunivar, Caldwell and others who, besides their missionary work, contributed a lot for the development of Tamil language and literature and above all the enterprising and hard working people who now constitute a major trading community in the State.

The area now called Thoothukudi district formed part of the Pandya country until the tenth century AD when it was conquered by the Cholas but it was reconquered by the Pandyas in the 13th century. Then it came under the rule of the Madurai Nayaks during whose period it became a European settlement. The Portuguese arrived here by 1532, established their trading centres and brought the area under their control. From them the Dutch took over in 1655. In 1782 the English captured it and restored to the Dutch in 1785. Once again the English captured Thoothukudi in 1795 and ceded to the Dutch in 1818 and the English finally occupied Thoothukudi in 1825 and since then up to Independence it remained under British control as a part of Tirunelveli district.

History of the District as an Administrative Unit

Valanadus, Nadus and *Koortam* were the administrative divisions of the Pandyas. Under the Cholas the area of the composite Tirunelveli district was called as *Rajaraja Valanadu, Rajarajamandalam* and *Mudikonda Cholavalanadu* in various periods. This greater division was divided into *nadus*. The area now called Thoothukudi district comprised of the *Kudanadu, Murappanadu, Amithaguna Valanadu, Manaviravalanadu, Parantaka Valanadu, Kilvembunadu, Murattayanadu, Tenkarainadu, Soorankudinadu, Vembaikudinadu* etc., as gleaned from the inscriptions found in the district.[1] The exact and accurate jurisdiction and the corresponding present villages comprised of the nadus are now difficult to identify.

Due to the political changes the area was brought under the rule of the Nayaks who divided the district into *Palayams* or tiny principalities which comprised a group of villages and the chieftains were called the *Palayakars. Ettayapuram, Panchalankurichi, Kadambur, Maniyachi* etc., were the *Palayams* situated within the area of Thoothukudi district. When the area passed over to the Arcot Nawabs, the area formed part of Tirunelveli Seemai. The administrators of the area on behalf of the Nawab were Anwarkhan (1744), Ghulam Hussain (1746), Hussain Mohammed Khan (1749), Alam Khan (1751), Teertarappa Mudali (1752), Mundi Miyan (1753), Maphus Khan (1755), Dalawai Alagappa Mudali (1756), Mohammed Yusuf Khan (1758), Rajah Korminnam (1764), Sheik Mohammed Ali (1770), Syed Mohammed Khan (1771), Mohammed Ediber Khan (1776) and Tirumalaiyappa Mudali (1780).

By 1781 the Nawab assigned the area to the English East India Company for collecting tax and maintaining civil administration. In 1781 the East India Company appointed Proctor as the collector of taxes in the Tirunelveli province and virtually he was the first Collector of the area. On 7 August 1790 the Company took over the country's administration from the Nawab by a proclamation, carved out districts and appointed Collectors. In the reorganisation of administration, Benjamin Torin became the Collector of the district. Hitherto the headquarters of the Collector of the province was at Ramanathapuram. Torin moved his headquarters from Ramanathapuram to Tirunelveli and thus Tirunelveli became the district headquarters by 1790.

By 1800

The district was demarcated into 19 taluks and 15 palayams. The palayams re-christened as zamins were left to the chieftains for civil administration and tax collection. The zamins located within the area of present Thoothukudi district were Ettayapuram, Melmandai, Kadambur, Maniyachi etc. They continued to exist until the abolition of the zamins by the Government of Independent India. The names of the 19 taluks are not available but within a short time, they were reduced to 11 taluks. Of the eleven taluks, the area presently in Thoothukudi district was covered within the jurisdiction of the taluks of Alwarthirunagari, Srivaikuntam and Panchamahal. In the year 1838 the taluks were reconstituted by bringing the total number of taluks to 13 in the Tirunelveli district. In this reorganisation Alwarthirunagari taluk was renamed as Ottapidaram taluk.

Re-constitution of Taluks in 1860

In the year 1860 the 13 taluks of the district were reduced to nine. Srivaikuntam and Panchamahal taluks which existed within the area of the present Thoothukudi district were merged and called as Tenkarai taluk. Further in 1893 the Tenkarai taluk was renamed as Srivaikuntam taluk. There was no change in respect of the Ottapidaram taluk.

Changes in 1910 - 1911

In the year 1910, the Ottapidaram taluk was renamed as Kovilpatti taluk and Kovilpatti became the taluk headquarters. The Srivaikuntam taluk was bifurcated into Tiruchendur and Srivaikuntam taluks. By 1933 Vilathikulam, Thoothukudi and Sattankulam became the headquarters of sub-taluks. By 1970 the Kovilpatti taluk was bifurcated into Kovilpatti and Ottapidaram taluks. By 1980, the sub-taluks of Vilathikulam,

Thoothukudi and Sattankulam became full-fledged taluks. Thus on the eve of bifurcation of the Tirunelveli district there were 17 taluks of which the area of the present Thoothukudi district consisted of the taluks of Thoothukudi, Tiruchendur, Kovilpatti, Ottapidaram, Sattankulam, Srivaikuntam and Vilathikulam. The other ten taluks (i.e.,) Tirunelveli, Palayamkottai, Radhapuram, Nanguneri, Sivagiri, Tenkasi, Ambasamudram, Sankarankoil, Sengottai and Veerakeralampudur formed the Tirunelveli Kattabomman district which subsequently was renamed as, Tirunelveli district.

The eighth taluk of Thoothukudi district was born on 31, August 1998 out of the portions of the Kovilpatti and Vilathikulam taluks with Ettayapuram as its headquarters (G.O.Ms.No.701, Revenue, dated 28.4.1998). At present the Thoothukudi district has been divided into three revenue divisions of Thoothukudi, Tiruchendur and Kovilpatti consisting of the taluks of Thoothukudi, Tiruchendur, Srivaikuntam, Sattankulam, Kovilpatti, Ottapidaram, Vilathikulam and Ettayapuram (for details please refer chapter on General Administration).

Area and Population

The total area of the district as per 2001Census is 4621.00 Sq.km.[2] and the population according to the 2001 Census is 15,72,273[3] and the district has 468 revenue villages.

Talukwise Area

S.No.	*Name of the taluk*	*Total Number of Revenue villages*	*Area in Sq.km*
1.	Thoothukudi	33	349.84
2.	Srivaikuntam	69	600.54
3.	Tiruchendur	58	480.68
4.	Sattankulam	25	368.34
5.	Kovilpatti	75	716.51
6.	Ettayapuram	56	487.55
7.	Vilathikulam	89	864.88
8.	Ottapidaram	63	752.07
	District Total	468	4620.41

Location and Boundaries

Thoothukudi is a southern coastal district of Tamil Nadu located between the L 8° 19′ and 9° 20′ N and 77° 40′ and 78° to E. The district is bounded by the Ramanathapuram district in the north east, by the Virudhunagar district in the north and north west by the Tirunelveli district

in the west and south and by the Gulf of Mannar in the Bay of Bengal in the east.

The district is like a mini India in shape. It is broad in the north and tapers towards south. The three northern taluks are Kovilpatti in the west, Ettayapuram in the centre and Vilathikulam in the east. The central taluk Ottapidaram touches the borders of the district both in the west and the east, Thoothukudi in the east and Srivaikuntam in the west and the east, bordering Thoothukudi taluk up to the sea form the belly. The southern most taluks are Sattankulam in the west and Tiruchendur in the east.

The number of villages that border the district is 86.[4] The length of the sea coast is 163.5 km. extending from Ovari in the south to Vembar in the north. The major coastal villages and towns are Ovari, Kulasekarapattinam, Manappadu, Tiruchendur, Veerapandyanpattinam, Kayalpattinam, Punnaikayal, Thoothukudi, Tharuvaikulam, Vaippar and Vembar.

Islands in Thoothukudi District

The Gulf of Mannar is situated on the eastern side of the district. Five coral islands in the Gulf of Mannar fall within the administrative control of Thoothukudi district. Twenty islands in the Gulf are divided into four groups(i.e) the Thoothukudi group, Vembar group, Kilakarai group and Mandapam group. Pandian Theevu, Van Theevu, Koswari Theevu, Kariyashuli Theevu and Villangushuli Theevu are included in Thoothukudi group of islands.

1. Pandyan Theevu (Island)

The Pandyan Theevu is of two parts, north (Thoothukudi Taluk) and south (Srivaikuntam Taluk). The local name of the northern part is Hare Island or *Muyal Theevu*. It forms part of Thoothukudi revenue village (i.e) village No.28 as per the survey records. The survey number of the Island is 394 of Thoothukudi Taluk and the southern part is 394 of Srivaikuntam Taluk. It was first surveyed, mapped and included in the land records in 1911 by the Deputy Director of Survey of the Government of Madras Presidencv. It is situated at a distance of six km. east of Thoothukudi in the Gulf of Mannar.

2. Van Theevu

The Van Theevu is locally called as Church Island. The island forms part of Keela Arasanadi village of Ottapidaram taluk (village No.322). The area of the island is 16 hectares and 56 ares. It is situated at a distance of six km. from the shore.

3. Koswari Island

It is also called as Karsuvar Island. It is located seven km. from Tharuvaikulam village of Ottapidaram taluk. Its area is 19.5 ha. It is included in Tharuvaikulam (*village no.62, survey no.396*) of Ottapidaram taluk.

4. Karisauli Theevu

This island is located 10 km. off the shore of Pattanamarudur village of Ottapidaram taluk.

5. Vilangusuli Island

It is the farthest island from the shore in the district. It forms part of Pattanamarudur village and is located 12 km. off the shore of the village.

Morphological Changes of the Islands

The construction of the break waters in the harbour in the upstream side of islands has changed the current pattern and also stopped the sediment supply to the island system. Further the coral mining activity in and around islands has reduced the defensive force of the islands against the wave attack. The morphological variation study of the islands reveals that the islands in the district have been reduced in their size and distribution.

Sand Dunes

Sand dunes are the products of the wind action. There are two types of sand dunes, i.e., migratory type and non-migratory type. In the migratory type of dune deposits, the sand particles are deposited in the direction of the wind action. They are seen in the areas of Manappadu, Periyathalai, Alanthalai and Pulaveli region. The height of the dunes varies from five to ten metres. The non-migratory dunes are also seen along the coast. These types are anchored by thick vegetation cover. They also formed along the major direction of wind. They have been formed as discontinued ridges.

Hills

There are hills on the western border of the district. The hills are Kalugumalai and Kurumalai in Kovilpatti taluk and Vallanadu hills in Srivaikuntam taluk. The Kalugumalai (vulture hills) is endowed with a temple and exquisite sculpture. It is said that there were Jain temples once on the hills. The Vallanadu hills is a notified sanctuary.

A view of Kurumalai Hills

A view of Hare Island with old and new light houses

Rivers

The chief rivers of the district are the lower part of Tamiraparani, Karumaniyar, Vaippar, Kallar and Korampallamaru.[5]

Tamiraparani

Tamiraparani, the life line of the composite Tirunelveli district originates in Podhigai Hills and enters the Thoothukudi district at Marudur in Srivaikuntam taluk. It flows through Vallanadu, Srivaikuntam, Athoor and makes confluences with the sea at Punnaikayal. Tamiraparani is one of the chief rivers of South India. The river is one of the identifying symbols of the Pandyas along with Korkai, Madurai and the pearl fishery coast. The river flows in the district for a total length of 44 km. The mouth of the Tamiraparani river is the Punnaikayal. Korkai, the Pandya's second capital is believed to have been at the mouth of the river, by the early centuries of Christian era. The geological and geomorphological changes might have pushed the confluence and the sea off the present Korkai, now situated three km. inland.

The breadth of the river in the district varies from 305 metres to 427 metres. The river feeds about 53 tanks in the district. There are two anicuts in the district across Tamiraparani (i.e) Maruthur and Srivaikundam.

Kallar

The river enters the district in Kadambur in Kovilpatti taluk and it traverses through Kadambur, Athikinaru, Kannankottai, Eppothumvendran, Vedanatham and Therkukulamedu. It drains into the Bay of Bengal near Veppalodai in Vilathikulam taluk. The total length of the river is 40 km. The maximum breadth of the river in the district is 60 metres. It feeds six tanks in the district.

Vaippar

The river Vaippar takes its origin in the Western Ghats, runs through Virudhunagar district and then enters Thoothukudi district in Muthalapuram in Vilathikulam taluk. The total length and the maximum breadth of the river in full spate are 30 km. and 200 to 300 metres respectively. The river flows through Nambipuram, Vilathikulam, Vaippar and confluences with the Bay of Bengal near Sippikulam in Vilathikulam taluk. The river fills six tanks on its course.

Korampallamaru

Korampallamaru touches the border of the district at Kayathar of Kovilpatti taluk. It flows to a distance of 30 km. touching Kayathar,

Thattaparai, Pudukkottai and Korampallam and makes its confluence with the sea in Thoothukudi. The maximum breadth of the river at full spate is 200 metres.

Karumaniyar

Karumaniyar enters the district at Kariyandi and passes through Sattankulam, Uthiramadam, Kudiyiruppu and flows into the sea near Manappadu in Tiruchendur taluk. The total length of the river in the district is 35 km. and the maximum breadth in full swing is 60 metres.

Irrigation Tanks

Tamiraparani river has a number of canal systems in Murappanadu, and Srivaikuntam. The south and north canals of Srivaikuntam weirs are connected to a number of small and major irrigation tanks. In recent years farmers draw out the ground water along the river banks and around the irrigation tanks through the wells dug with wide diameter and dug-*cum*- bore wells. Korampallam tank, Peikkulam tank, Karungulam tank, Eppothumvendran tank and Eral tank are important irrigation tanks in Thoothukudi district.

Lagoons

Lagoons are coastal features separated from marine water by barriers of sand. Elongated lagoons are seen in Kulasekarapattinam, Kayalpattinam and Punnakkayal of Tiruchendur taluk. These lagoons exhibit shallow and low energy conditions. Lagoon waters are polysaline or hypersaline and display change in salinity from brackish to hypersaline in response to seasonal rainfall. The textural trends of the sediments are mostly fine, and gravel sized carbonate biogenic particles are also common.

Head Lands (cliff) and Bays:

There are two prominent head lands; one at Manappadu and another at Tiruchendur in the district. Due to the presence of these head lands the coastal configuration is divided into various types of coastal cells, i.e., bays between;

i. Manappadu and Tiruchendur; and

ii. Tiruchendur and Kayalpattinam.

In these bays, the beach widths are more than that of the normal beaches in the other parts of coastal zones in the district. The cliff sections in these areas comprise of sedimentary of Quaternary age.

The sedimentary rock in the cliff section is made up of calcarenite. The top layers of the sections are of aeolinte and the bottoms are of marine origin. The maximum elevation of the cliff sections at Tiruchendur is 25m and 30m at Manappadu, it is 35m.

Cliff sections in these areas act as wave barriers. Due to higher wave energy conditions in Manappadu, wave cut notches, and caves are seen at different levels. In addition to that benches, marine karrens and terraces are also observed. In Tiruchendur dynamic wave pressure is dominant than the static component of wave. The confluence of wave power generates more energy for the erosional activity, and so undercutting and toe erosion in the cliff sections by wave forces are common.

Coastal Types

The coast in the district is almost sandy type, except a few locations at Periathalai, Manappadu and Tiruchendur. In these locations, rocky exposures are seen. The sandy beaches (50 m to 85 m) are having broader beach width (50 m to 80 m) and backshore width (5m to 25m) and well developed dunes with height range from 0.5m to 2.5m.

Corals

In the Gulf of Mannar, 96 species of corals are reported. Of these, 86 genera are hermatypic corals and 10 species are ahermatypic corals. Important species found in this part of the area are given below; *Acropora formosa, acropora nobilis, A.Palmata, A.Indica, A.Hyacinthas, Montipora digitata Leptastrea purpurea. Favia valenciennesi. Favia speciosa, Echinopora lamellosa cyphastrea, Hydnophora exesa, Montastrea annularis, Tubipora musica, Tubastrea aurea, Turbinaria crater, Galaxea fasicularis, Montipora follosa, Gonipora stokesi, Gonipora planulata, Porite lutea, Favia pallida, Gonisatrea pectomata Pseudosiderastrea tayami, Pocillopra damicornis, Symphyllia nobilis, Merulina ampliata, Agaricia fragils.*

Minor Streams

Uppodai and Mathkettan odai are the two minor streams in the district. Mostly sea water runs into the streams up to five km. from the mouth and make them as backwater streams.

Coastal Aquifers

The porous and permeable calcarenits rocks in Manappadu, Kulasekarapattinam, Tiruchendur, Kayalpattinam and Thoothukudi areas act as good aquifers source providing a of *potable* water. Availability of potable water in these zones solve the water problem. Over exploitation at some places have caused the saline water intrusion. Thiruchendur *Nazhikinnaru* the holy water source is also located in the perched water table. Prior to 1930, Thoothukudi people quenched their thirst from the perched water in Thoothukudi area. People used to dig shallow wells and extract water, then closed them as and when they had gone saline.

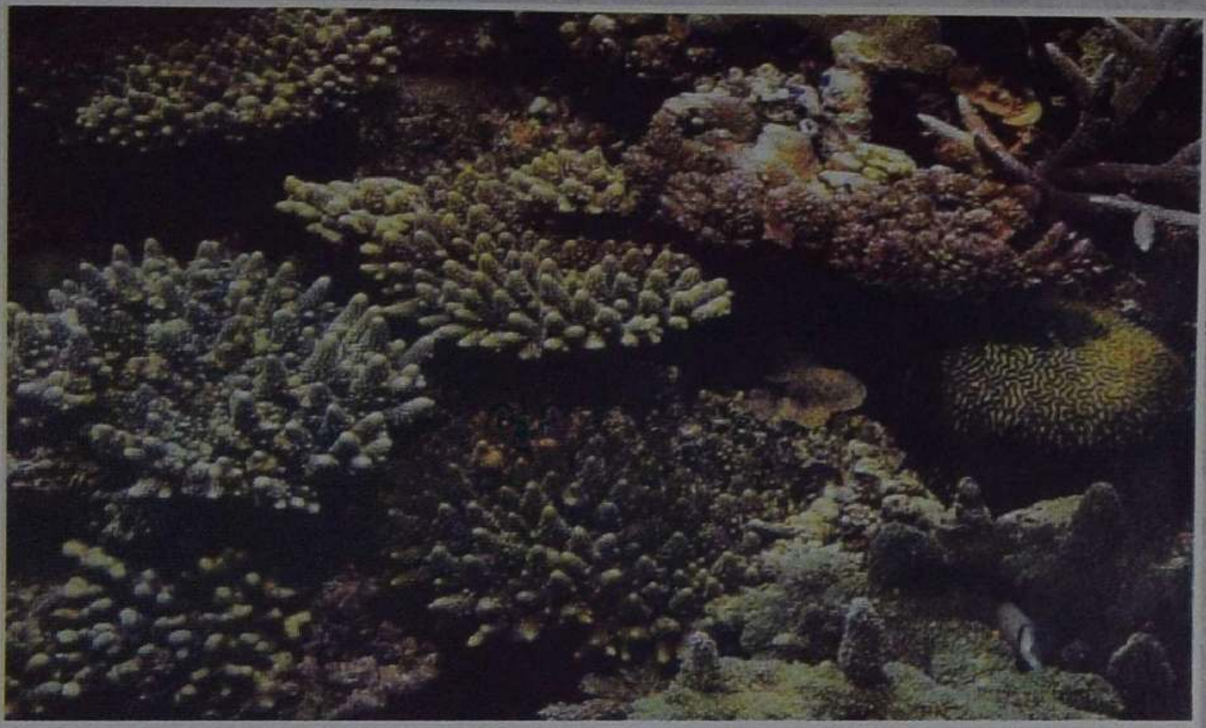
In 1936, the drinking water scheme to Thoothukudi from Tamiraparani river through infiltration well was launched with the efforts of Mr.Cruz Fernandez, then Municipal Chairman. For bathing and other domestic purpose, water from Korampallam irrigation tank was distributed through the network of submerged lined canal system in Thoothukudi town. Now, the supply of water from Korampallam was abolished due to the damage of the canal system.

Ground water occurs under unconfined conditions in the weathered and fractured zones in other parts of the district like Kovilpatti, Kayathar, Ottapidaram, Ettayapuram and Vilathikulam. The movement of water depends upon nature and extent of inter connected fractures. Deep bore well could yield good supply of ground water. In majority of these places shallow wells of 10 to 20 m depth dry up during summer time. Further the quality of the ground water becomes alkaline due to high evapotranspiration and dissolution of carbonate materials.

Teri sands exposed in Sawyerpuram, Kudiraimoli, Prakasapuram and Surangudi are good aquifers of potable waters. Tamilnadu Water Supply and Drainage Board has drilled a number of bore wells in the above said locations for the requirement of drinking water for the rural population. During the summer months the ground water level goes down and saline water intrusion occurs. Over exploitation of these aquifers at some locations (Surangudi, Sawyerpuram) has caused quality deterioration.

Ground Water Resources

Geologically the district can broadly be classified as hard rock and sedimentary (or) alluvial formation. In the hard rock formation, more than 70 per cent of the area is classified either under Gneissic type (or) Charnokite type of formation. Occurrence of groundwater in



Coral Reef, Gulf of Mannar

this formation is normally under water table or phreatic conditions which in turn depends upon the intensity of weathering and development of secondary porosity like joints and fractures. When compared with the Gneissic formations the development of intensity of weathering, fractures etc., are less pronounced in Charnockite formation which are occupying limited aerial extent. The quartzite ridges are found around Vallanadu hills and near Pudukkottai village in Thoothukudi taluk.

Sedimentary (alluvial) formations are found all along the coastal belt and near the vicinity of the rivers. The occurrence of ground water in those formations are either under water table conditions (shallow) or semi confined conditions. These formations are highly porous, permeable to transmit considerable quantity of water and hence may develop into potential water bearing zones depending upon the composition of aquifers.

The wind blown sediments (or) teri soils are found in Sawyerpuram which is on the southern side of Pudukkottai and at Kudiraimozhi on the western side of Tiruchendur and the Teri sand is underlain by calcareous sandstone which form potential water bearing zone. By establishing the network of observation wells, it is observed that the trend of water table is sloping towards eastern direction. Qualitatively groundwater in some parts of the coastal areas and in the areas where the black cotton soil is found are marginally saline. The blockwise groundwater potential, recharge, net extraction and balance groundwater potential have been estimated as on January '92 based on the methodology, recommended by the Groundwater Estimation Committee. The details for this district are illustrated below:

1. Average Annual Ground Water recharge	--	28369	ham.
2. Utilisable ground water recharge	--	24114	ham.
3. Net ground water recharge	--	1260	ham.
4. Balance ground water available	--	11514	ham.
5. Probable number of wells feasible	--	6237	ham.

Based on the above estimation, the blocks are categorised as **dark** (utilisation of 85 per cent and more of ground water potential) **Grey** (utilisation of 65 per cent to 89 per cent of ground water potential), and **white** (utilisation of less than 65 per cent of ground water potential). The Vilathikulam, Udangudi and Sattankulam blocks are categorised as **dark** and Srivaikundam as **grey** block. Rest of the blocks fall into **white** category. Hence further planning of Minor Irrigation schemes in dark and grey blocks requires careful consideration.[6]

Topography

Thoothukudi district is one of the districts which has varied geology and geomorphology. The geology and the geomorphology of the district may be studied under the heads of geomorphic features - inland, teris, hydrology, mineral deposits, coastal geomorphology, statigraphy and depositional environments, Teri deposits morphologic state of beaches, etc.[7]

Physiography

The Thoothukudi district is divided into Chittar plain, Kovilpatti plain, Teris and coastal zones. The area has reached the mature stage of erosion and peneplain. The area has gentle slope towards the East, Southeast towards Gulf of Mannar.

The relief of the area expresses the subsurface inhomogeneously and reveals valuable information about the lithology, stratigraph and structural details. The infiltration and run off depend upon the topography of the area. The coastal lands can be classified as low land (less than 15 metres above MSL). But the coastal zones in the Manappadu - Periyathalai regions exhibit higher elevation of 35 m than the adjoining coastal zones. The midland (15 to 45 m AMSL) exist in the Karamaniar catchment area. Teri mounds (60 m elevation) are exposed in Prakashpuram, Kudiraimoli, Sawyerpuram and Surankudi areas.

Geology of the Thoothukudi District

Thoothukudi district is featured by the following geological formations (i.e.) Archean, Tertiary and Recent and Sub-recent age. The geological set up of the district is given below :

Period	*Age*	*Stage*	*Lithogy*
Quaternary	Holocene to Recent	Thoothukudi	Red soils, coastal Kulathoor sands, river Vaippar, Vembar alluvium, laterite and red teris, kankar, shell fragments and calcareous sandstone.
Tertiary	Miopliocene	Pannamparai	Hard and compact Sandstone calcareous sandstone limestone
Archeans	Precambrian	Crystalline	Pink granite, quartzite charnockite, calcgranulite Peninsular gneiss.

Archean Rocks

The Archean rocks include the Peninsular gneisses and quartzite. The rocks are crystalline, metamorphic and finely foliated with general NW-SE trend. The dip amount varies from 40° to 80° due southwest. The charnockite and gneissic rocks crop out in the West and northwest part of the district. Pink granite, quartzite and pegmatite occur as veins in some parts of the district.

Tertiary Rocks

The Tertiary formation of Thoothukudi district occurs as marine sandstone and shell limestone. The rocks are fine to medium grained and grey to white in colour. The rock crops out at Pannamparai as hard and compact and dips 10-15° due southeast direction.

The Tertiary sedimentary formations overlie the crystalline Archean complex with marked unconformity.The rocks are fine to medium grained and limestone are fossiliferous with shells of gastropods and pelecypods.The thickness of the strata varies from a few metre to 20 m. The formation extends in the NE-SW direction and dipping in SE direction with 10-20° degree. The exposures of calcareous sandstone are seen at Vembar, Shunmugapuram, Kulathur of Vilathikulam taluk and Kurumbur, Kayamoli, Ammanpuram and Nangamoli of Tiruchendur taluk. This formation is named after the prominent occurrence at Pannamparai as Pannamparai sandstone. The Pannamparai sandstone is considered as equivalent to that of Cuddalore sandstone.

Quaternary Rocks

The Quaternary sedimentaries can be classified as coastal sedimentary sands, laterites and red teri sands and kankars.

The coastal sedimentary zones :

This zone includes loose, unconsolidated coarse grained calcareous sediments exposed in the southwest, central and southern part of the district. The width of the beds varies from place to place. In the southwestern parts of the district this zone is tapering towards the sea, and at the central part along the Tiruchendur-Meignapuram-Sattankulam section, the coastal sedimentary beds attain maximum thickness of 50 m and width of 15 km. from the shoreline. The same trend is followed up to Thoothukudi area north of Thoothukudi near Vedanatham area, the coastal sedimentary beds attain a minimum width of 3 km. and thickness of the sedimentary bed is reduced to less than 10 m.

The contact between the coastal sedimentaries and the Archean rocks in the district, starts from Southwest corner of the district to Northeast part of the district as straight line. The coastal sediments assume different forms along the coastal belts due to Neotectonic activities. Raised beaches and cliffed shorelines are observed at Periathalai, Manappadu and Tiruchendur. The beach ridges are also noticed. North east - South west trends at Manappadu and Kulasekarapattinam. These beach ridges are covered with aeolian sands and indurated with calcareous cements. There are many silted up lagoons behind the beach ridges. During the rainy season, the lagoons are filled with fresh water then, they become hypersaline during summer time.

Recent to Sub- Recent Sediments

The recent and sub-recent sediments are exposed in the coastal zones of Vilathikulam, Thoothukudi and Tiruchendur taluks of the district. The general strike varies from East North East to North East - South West and North - North East to South - South West, roughly parallel to the regional trend of coast. The strata is horizontal and having low dip of 10^{0} to 15^{0} towards the sea.

Structural Characteristics

The structural and tectonic history of the district can be broadly classified as, 1. Eastern coastal sedimentary, 2. Central plain and 3. Western crystalline terrain.

The general strike of the foliation and banded bedding varies from NNW-SSE to NW-SE. In the western and central part, several synclinal and anticlinal forms are present. The general strike of the sedimentary bed ranges from N-S NE-SW with low easterly to southeasterns, dip of 5^{0} to 30^{0}. The unconformities between the Archeans, the Tertiaries and Recent to sub-Recent sediments are marked by bed of pebbles and conglomerates.

The Archean-Tertiary contact is a non-conformity; while that of Tertiary and Sub-recent sediments show a disconformity.

The Archean-Tertiary contact is linear trending in NNE-SSW direction and a few exploration records in the sedimentary tract indicate the presence of strike faults within sediments. The river system like Karamaniyar and Tamiraparani are controlled by linear faults.

Coastal Geomorphology

Since Thoothukudi is one of the important coastal districts in the state, it is necessary to describe the importance of coastal

geomorphology. The important coastal features of the district are bays, lagoons, estuaries, cliffs, dunes, backshore width, beach width, wave cut features, etc.

Intertidal Environment

These are the narrow zones influenced by terrestrial environments as well as by marine environment. These are strand plain of depositional system. Salt marshes, mangroves and tidal flat overrun the intertidal environments of Thoothukudi harbour, on either sides of Tamiraparani deltaic region, Manappadu, Kallar and Vaippar regions.

These environments are admixtured with fine mud, shell material, sand sized terrigenous particle and plant materials. In some areas these environments are converted into salt pans and aqua farms.

MINERAL RESOURCES

Heavy Mineral Concentration in Beach Sediments [8]

Concentration of heavy minerals like ilmenite, garnet, zircon, rutile tourmaline, monazite, sillimanite, leucoxene, epidote, kyalnite, hornblends are found in the beach sands and also in coastal dunes adjacent to beaches. Rich layers of workable deposits are the result of an efficient concentrations mechanism depending upon hydrodynamic conditions found in Vaippar, Periathalai and Manappadu. Heavy mineral assemblages determined from medium, fine and very fine size fractions of beach sediment, yield the percentage of 11.39 per cent, 21.1 per cent and 51.53 per cent respectively. Medium sized grains are dominated with garnet (50.34 per cent) and ilmenite (38.97 per cent). Other minerals constitute less than four per cent.

In the fine fractions the ilmenite content increases and the percentage of garnet content decreases than the medium sized beach sediments.

In the very fine grains ilmenite (69.74 per cent) is the dominant over to other minerals like sillimanite (9.32 per cent), zircon (7.91 per cent), monazite (5.29 per cent) garnet (3.27 per cent) leucoxene (2.24 per cent), tourmaline (1.74 per cent) and rutile (1.13 per cent). Teri sediments in Sawyerpuram, Kudiraimoli, Prakashapuram, and Surangudi also contain the above said heavy minerals except garnet, hornblende and hypersthene.

Gypsum

Calcium sulphate with the molecules of water is one of important industrial minerals. Gypsum in the district is got as a byproduct in the

salt industry. After the rainfall the salt pans are gradually filled with rain water. The salinity increases from fresh water condition to hypersaline condition, at moderate salinity conditions gypsum crystalizes on the top surface of the salt pans. Salt manufacturers carefully mine out the gypsum layers. These gypsums are utilised for cement industries and also for making plaster of paris and distempers.

Salt

Sodium chloride, common salt is manufactured in Thoothukudi district along the coastal belt by pumping out brine and drying in the pans by the solar evaporation processes. Majority of the manufacturers are mining the brines from the depth of 35 to 50 m. Salt manufactured from these brine water contains more amount of impurities like Magnesium sulphate, Calcium sulphate, etc. For the chemical grade salt, the sea water is utilized.

Lime Stones

Crystalline lime stone deposits occur in Vilathikulam taluk and minor bands of lime stone deposits are also reported near Eppothumvendran. Secondary shell lime stone is mined in Udangudi, Sattankulam areas. Carbonate minerals such as kankar deposits are also commonly found below the black cotton soil coverage in Vilathikulam and Kovilpatti taluks. Below the red soil coverage of 30 m depths inTiruchendur taluk, thick deposits of 0.5 to 4 m thick of kankar bed occur. The kankar beds are mined as a raw materials for cement industries.

Coral Sands and Corals

Coral sands and coral reefs are pure limestones without any impurities like magnesium carbonate, etc. So the chemical industries, paper industries and snowcem and distemper industries prefer the coral sands and coral reefs for the manufacturing processes. The coral sands and corals are found in the group of islands that form part of the district.

Beach Shell Mining

Beach shells are collected along beaches of Kulasekarapattinam, Manappadu and Periyathalai regions. These shells are utilised for ornamental purposes and the broken shells are used for lime production.

Chanks (Conch)

Varieties of *Chanks* are being collected by sea divers in the Gulf

of Mannar. These *Chanks* are utilized for manufacture of earrings, bangles, rings etc. West Bengal is the main customer of these *Chanks*. Thoothukudi was very famous for its collection of *pearl.* Since 1960, no commercial auction of pearls is taking place. Central Marine Fisheries Research Institute is engaged in the culturing pearls in Thoothukudi and Mandapam.

River Sands

River sands are one of the main components for building purpose. High quality river sands are available in plenty in Srivaikundam area. These sands are being mined regularly. Vaippar is also a good supplier of quality river sand for building purpose.

Quartzite

Outcrops at Pudukkottai and adjoining regions are being mined for the quartzite rocks. These rocks are utilized as rubbles in the foundation of the building. The red earth in and around the Pudukkottai outcrops are used as road materials.

Charnockite

In Tattaparai region, charnockite rocks are being mined for construction purpose and crushed charnockites are utilized as road metals.

Clay and Silt Deposits

A number of brick industries exist along the Tamiraparani river banks. In Eral, Mukkani and Vallanadu regions, the brick industries are utilizing the river alluviam containing clay and silt deposits suitable for manufacturing bricks. Laterite bricks are manufactured from the laterite outcrops at Surangudi. In Pannampari, the Pannamparai sandstone is mined for the door steps and grinding stones. In between Kulasekarapattinam and Alanthalai, the *aeolinites* are cut into bricks, and these bricks are utilized for construction purposes in the surrounding areas.

Non Conventional Energy Resources

The resources of non-replenishable mineral fuel being finite are rapidly depleting. Further, the burning of fossil fuels causes serious air and water pollution and damages the hydrological systems. It is therefore imperative to seek alternative renewable non-polluting sources of energy to meet the widespread demand.The generation of energy from the Sun rays, tides and wind have no effect on the environment.

Harnessing of Wind

The motion of wind is conveyed to the dynamo to generate electricity. The electricity thus generated is fed into regional power grid. In Thoothukudi district, electricity is generated at Mullaikkadu and Kayathar stations by wind power.

Energy from Tides and Waves

Kinetic energy from the vertical motion of waves and the horizontal to and fro rolling movements of tides can be converted into electric energy. The up and down motions of waves are made unidirectional using a variety of mechanical devices. Kulasekarapattinam coast is identified as one of the potential zone for installation of floating turbo generator for the generation of electricity.

Pollution and Environmental Degradation

Thoothukudi is a port town. A number of chemical and other heavy industries are conceived and launched in the hinterlands of the harbour. The various developmental projects like Southern Petrochemical Industries, Tuticorin-Alkali Chemicals, Tuticorin Thermal Power Plant, Dharangadara Chemical Works, and Sterlite have necessitated the care for environmental planning.

Pollution of Marine Water

Most of the industries and power plants and municipalities in the district are discharging their toxic effluents into the Gulf of Mannar. The marine water is also not free from pollution. The heavy metals like Copper, Barium, Zinc, Mercury, Arsenic, Cadmium and Nickel are reported in higher concentration from sea water from Karapad creek in Thoothukudi coast. Analyses of coral skeletons for study of the trace metal concentrations reveal higher concentrations of nickel, titanium, chromium, iron, zinc, molybdenum, vandium, tin, cadmium, mercury and copper. Coral species are bio-indicators and provide us a direct measure of trace metal concentrations in their skeletons. The concentrations of these trace elements in these species are of relevance to both public health and pollution concerns. The concentration of these heavy metals are above the maximum permissible limit as per world standards.

FORESTS

The forests in the district constitute only 0.45 per cent of the total forests of Tamil Naḍu and they are sparsely scattered in Kovilpatti, Ottapidaram, Srivaikundam, Tiruchendur and Sattankulam taluks.[9]

Types of Forests

The forests mostly degraded belong to the following forest types as classified and described by *Botanists Champion and Seth.*

1. Carnatic Umbrella Thorn Forests
2. Southern Thorn Shrub
3. Aeolian Formation

Reserve Forests

Kurumalai Reserve Forests, Chalaikulam Reserve Forests, Kaliyavoor Reserve Forests, Sivalapperi Reserve Forests, Vallanadu Reserve Forests, Kudiramozhi Theri - Reserve Forests and Sattankulam Theri Reserve Forests are the notified Reserve Forests and Reserve Lands in the district.

Kurumalai Reserve Forests

Kurumalai Reserve Forests are spread over in Kovilpatti taluk, to an extent of 1258.24 ha. They belong to the Southern Thorn Scrub type and are in a considerably degraded stage.

Chalaikulam Reserve Forests

Spread over an extent of 1082.77 ha. in Ottapidaram Taluk, the Chalaikulam Reserve Forests are predominantly of southern scrub type.

Kaliyavoor Reserve Forests

Kaliyavoor in Srivaikundam taluk with an extent of 68.45 ha. has Carnatic Umbrella Thorn Forests, the principal species being *Acacia Planifornis.*

Sivalaperi Reserve Forests

Spread over an extent of 87.87 ha. in Srivaikundam taluk these forests belong to the Southern Thorn Scrub type. Acacia and Euphorbia Viscosa constitute the predominant species of the forests.

Vallanadu Reserve Forests

These forests, belonging to the Southern Thorn Scrub type, are found in Srivaikuntam taluk over an extent of 2054.85 ha.

Kudiraimozhi Theris

Theris are sand dunes or acolian formations formed as a result of deposition of red sand brought from adjacent barren areas by wind. Afforestation works have been undertaken in Kudiraimozhi Theri (5157.31 ha.) for quite sometime and it is fairly clothed with vegetation

at present.

Sattankulam Theri Reserve Forests

These sand dunes, not clothed with vegetation are in an extent of 839.36 ha. and the area is to be declared as reserve forest.

List of Reserve Forests in Thoothukudi District Location Area and the Dates of Notification as Reserve Forests :

Places	Area in Ha.	G.O.Ms. No.	Date
1. Kudiraimozhi Theri	5157.31	636	1.06.1892
		141	7.02.1936
		156	1.03.1896
		368	1.06.1892
		155	6.05.1914
		345	8.12.1924
		307	2.09.1935
		476	6.06.1937
		610	6.07.1939
		565	5.07.1940
		632	2.08.1947
		3553	1.08.1970
2. Vallanadu	2054.85	976	9.10.1891
		399	3.08.1896
		16	4.02.1911
		245	5.10.1921
3. Kaliayoor	68.45	564	6.07.1889
4. Sivalaperi	87.87	149	0.04.1891
		305	2.04.1940
5. Chalikulam west block	960.26	16013	9.09.1980
6. Chalikulam east block	122.51	1359	4.01.1979
7. Kurumalai	1258.24	16533	1.08.1970
8. Sattankulam R.L.	899.36	Notified under section 26 of Forest Act.	

Natural Vegetation

Most of the areas in the district are semi-arid. So the vegetation is mainly of dry type. Fertile areas are limited to delta region of Tamiraparani and its tributaries. There are extensive palmyra trees and open scrubs, Thorn prosopis (வேலிக்கருவை) seems to be the most common type of vegetation. Among the trees and plants producing edible fruits, the most common are coconut (தென்னை).

Mango , cashewnut, guava, wood apple, elanthai, naval, papaya,

Palmyrah Grove, Paramankurichi

lemon, and pomegranate are grown in gardens. Many medicinal plants are also grown from different parts of the district. Besides this, different varieties of vegetables, pulses and beans are also raised here. Groundnut, cotton, and chillies, are grown in *punjai* areas. Onion, garlic, tamarind, coriander, mustard, ginger, turmeric, etc., are also important crops grown in the district.

Among the tuberous plants which yield edible root varieties worth mentioning are sweet potato, arrow root, khampu, chenai, karunai kilangu, tapioca, etc. The important plants with showy or scented flowers are maruthontri, chemparuthi, jasmine varieties, arali, mullai, pitchy and several varieties of roses cultivated in the gardens.

The hedges are composed of a variety of thorny succulent shrubs like agave (Kathalai), Euphorbia (Kalli). The hedges are overgrown with variety of climbers most of them leafy and Jatropha (Kattamanakku), Pithe colobium, Casuarina, Clerodendron, Lantanna, etc.

Some species of grasses occur in sandy shores and inland areas. Many types of sea weeds are abundantly distributed in the seas of the district. The sea-weeds occupy tidal intertidal and continental shelves of the sea. There are also marine flowering plants - in shallow depths.

Though the vegetation suiting the semi arid climate predominate the district, there are also rich flora of hydrophytes. In most of the tanks are large associations of lotus, water lilly, water hyacinth, typha etc. Among other associations of floating plants are Trapa, Pistia, growing submerged Cerotophyllum, Chara, Vallisharia, etc.

Survey of the Flora

Several mentions have been made about the vegetation found in the district in different books. Exclusive and detailed study and survey of the flora is not available. The main sources about the flora of the district are from Flora of Madras Presidency by J.S.Gamble Weeds J.Arachi and Tamil Nadu Plants (தமிழ்நாடு தாவரங்கள்) by Ramamoorthy. The natural vegetation is mostly semi deciduous, trees, shrubs and woody plants. Open scrub vegetation is most common. The vegetation of the district can be grouped under the following headings.[10]

River Basin Vegetation and Hydrophytes, Weeds, Xerophytic and Scrub vegetation. Halophytic and Sea-Shore vegetation Marine Flora, Cultivated plants in garden and Crop vegetation.

River Basin Vegetation

Central part of the district is fed by the river Tamiraparani and other rivers which from the. Tamiraparani, Malatar, Nambiyar and

Vaippar basin. There are also many irrigation channels which run across the district. These areas have luxurient and fertile vegetation. Vallanadu and Srivaikuntam and have many paddy fields naturally irrigated. The following plants are common in these areas :

Stemodia Viscosa. Roxb		
Commelina Benghalensis L	-	தேங்காய்ப்பூச்செடி
Stiriga Lutea Lour	-	பல்லி பூண்டு
Cleome Gynandra L	-	மஞ்சகடுகு
Ludwigia parvi flora; Roxb	-	நீர்க்கிராம்பு
Polycarpea Corymbosa L	-	நிலைச்செடச்சி
Moneira Cuenifolia. Mischx	-	நீர் பிரம்மி
Tephrosia Purpurea Pers	-	கொழஞ்சி
Scoparia Dulcer L.	-	இனிப்பு நிலவேம்பு
Olden landia Umbellata L	-	சாயவேர்
Beorha avia Diffusa L.	-	மூக்கரட்டை
Tridax Procumbens L.	-	கிணற்றடிபூண்டு
Euphorbia Hirta L.	-	சித்திரபாலாடை

Ipornoea Carnea. Jacq is a very common shrub found in the bunds and banks of the channels throughout the district.

Passiflora Foetida L (சிறு புண்ணக்களி) is found in many areas throughout the stretch from Thoothukudi to Tiruchendur, Korampallam, Nazereth, Sawyerpuram, Sebathiyapuram, Perungulam, Perur, etc. These are beautiful climbers.

Hydrophytic Vegetation

There are many tanks either perennial or rainfed in Vallanadu, Athoor, Epothumvendran, Srivaikundam, Korampallam, Perunkulam, Petmanagaram and Vilathikulam. In these tanks are found many types of hydrophytes.

They are:

Typha Angustata. B & Ch.	-	சம்பு
Trapa Natans. Wild	-	சிங்காரா
Cerotophyllum Demersum L.	-	வேலம் பாசி
Nymphaea Stellata	-	அல்லி
Eichhornia Crassipes. Sohns	-	பிசாசிதாமரை, ஆகாயத்தாமரை
Ipomoea Aquatica - Forsk	-	வெள்ளைக் கீரை
Jussieua Repens, L	-	நீர் கரம்பு
Chara Spp	-	சங்கிலிப்பாசி
Vallisnaria Spiralis L		
Hydrilla Vertcellata Royle	-	வேலம் பாசி

Ottelia Alismoides Pers
Marselia Quardifida - அரைக் கீரை
Pistia Stratiotes L. - ஆகாயத்தாமரை

Weeds

There are numerous weeds distributed in different ways in the district. .The dry lands of Thoothukudi district are habitated by the following plants. *Hyptis, Stachytarpheta, Lantana, Cyperus, Kyllinga, Scoparia, Mimosa, Fimbristylis, Ipomoea - Pes - Caprae.* Oceanic currents might have brought the following plants (Arachi) *Cassytha, Hibiscus, Scirpus.* These plants might have migrated from Indo-Malayan region (Arachi) and occupy all types of areas and can be grouped into the following headings.

Weeds of cultivated lands and paddy fields.
Seasonal weeds
Road side weeds and waste land weeds
Weeds of gardens
Climbing weeds
Weeds of coastal lines and saline soils
Weeds of water bodies.

Weeds of Cultivated Lands and Paddy Fields

Striga Lutea. Lour. parasite. - பல்லிப்பூண்டு
Stachyterpheta Indica. Vahl. - சீமை நாயுருவி
Commelina Benghalensis L. - தேங்காய்ப்பூச்செடி
Lippia Nodi Flora. - பொடுதலை
Molugo Opposite Folia - பப்படப்புல்
Phyllanthus amarus - கீழாநெல்லி
Ludwigia Parvi Flora. Roxb.
Monochoria Viginalis. Pres. - நீர் தாமரை
Ammania Baccifera. L. - நீர்மேல்நெருப்பு, கல்லுருவி
Cleome Gynandra L.
Polycarpaea Corymbosa. Lambk. - நிலை செடச்சி
Digera Arvensis. Forsk. - தோயாக் கீரை
Monera Cuenifolia Mischx. - நீர்பிரம்மி
*Stemodia Viscosa.*Roxb.
Sphae ranthus Indicus. L. - கோட்டக் கரந்தை
Scoparia Dulces L.
Chloris Barbatus. SW. - மயில் கொண்டைப்புல்
Enicostemma Littorale. B1. - வெள்ளருகு

Eleo Charis Spiralis. R.B1.		
Vitex Negundo L.	-	நொச்சி
Portulaca Oleraceae. L.	-	பருப்புக்கீரை
Sesbania Grandi Flora. Pers.	-	அகத்தி
Cynotis Cuculleta. Kunth.		
Cyperus Rotundus L.	-	கோரைக்கிழங்கு
Mimosa Pudica L	-	தொட்டாச்சுருங்கி
Boerhaavia Diffusa L.	-	முக்கரத்தை
Mollugo Cerviana. Ser.	-	பப்படப்புல்
Solanum Nigrum	-	மணத்தக்காளி
Trichodesma Indicum R.Br	-	கழுதைத்தும்பை
Celosia Argentea L.	-	பண்ணைக்கீரை
Triumfetta Rhomboidea	-	ஒட்டுப்புல்
Meliotus Alba Lam.		
Amaranthus Viridis.	-	கீரை
Acalypha Indica L.	-	குப்பைமேனி
Desmodium Trifolium DC.	-	சிறுபுல்லடி
Centella Asiatica U.	-	வல்லாரை
Physalis Minima L.	-	சொடக்குத்தக்காளி
Oldenlandia Umbellata L.	-	சாயவேர்
Jatropha Glandulifera. Roxb.	-	காட்டாமணக்கு
Oldenlandia Corymbosa L.	-	சாயவேர்
Sida Cordifolia L.	-	நிலதுத்தி
Justicia Simplex D. Don.	-	-
Ludwigia Parviflora Roxb		
*Abutilon Indicum G.*Don	-	துத்தி
Euphorbia Hirta	-	அம்மான் பச்சரிசி
Tridax Procumens L.	-	வெட்டுக்காயப்பூண்டு
Pupalia Lappacea. Moq.	-	அடையொட்டி
Eclipta Albra. Hassk.	-	கரிசலாங்கண்ணி

Seasonal Weeds

Seasonal weeds are common in Tamil Nadu. These weeds appear as ephemerals in the beginning of the rainy season. Thoothukudi District also exhibits a variety of seasonal weeds which first appear as soon as monsoon rains come in all parts of the district. They first appear during June - July.

Tribulus Terrestris L.	-	நெருஞ்சிமுள்
Cleome Viscosa L.	-	நாய்க்கடுகு
Indigofera Ennaephylla L.	-	செப்பு நெருஞ்சில்

Trianthema Portulacastrum L. - சாரணை
Alysicarpus Vaginalis. DC - குருதியடக்கி
Desmodium Trifolium. DC - சிறுபுள்ளடி
Mollugo Cerviana. Ser - பப்படப்புல்
Cyperus Rotundus. L. - கோரைக்கிழங்கு
Cyanodon Dactylon. Pers - அருகம்புல்

Roadside Weeds and Wasteland Vegetation

Many seasonal and permanent weeds are found along the roadsides and along the railway lines through out the district. Many herbs and shrubs are found in all types of wasteland habitats. They are :

Cassia Auriculata L. - ஆவாரை
Cassia Tora L - ஊசிதகரை
Tephrosia Purpurea. Pers - கொழிஞ்சி
Polycarpaea Corymbosa Lamk - நிரை செடச்சி
Leucas Aspera. Spreng - தும்பை
Croton Sparsiflorus. Brill - மண்ணெண்ணைச்செடி
Borreria Hispida. K.Schum - நட்டிச்சூரி
Xanthium Stumarium. Heyne - மருன் ஹமத்தம்
Pedalium Murex. L - யானைநெடுச்சி
Anisomoles Maiabarica R. Br. - பேய் மருட்டி
Mimosa Pudica- – தொட்டாச்சுருங்கி
Heliotropium Indicum - தேகள்சொருக்கிச் செடி
Datura Metal L. - ஊமத்தம்பூ
Boerhaavia Diffusa L. - முக்கரத்தை
Amarantus Spinosus L. - கீரைச்செடி
Peristrouphe Bicalyculata. Retz. Nees - -
Biophytum Senisitivum DC. - -
Argemone Mexicana L. - பிரம்மத்தண்டு
Crotalaria Juncea L. - சணப்பு
Crotalaria Verrucosa L. - கிலுகிலுப்பை
Crotalaria Laburnifolia L. - -
Phyllanthus Madres + Patensis L. - கீழாநெல்லி
Tridax Procumbens L. - வெட்டுக் காயப்பூண்டு
Citrullus Coelocynthis. Sehred - குமட்டிக்காய்
Andrographis Echiodes. Nees - சிறியா நங்கை
Acanthospermum Hispidum DC. - -

Abutilon Indicum. G.Don.	-	துத்தி
Acalpha Indica. L.	-	குப்பைமேனி
Aerva Lanata Juss	-	பொங்கல்பூ
Cissus Quadrangularis. L.	-	பிரண்டை
Cleome Felina L.f.	-	அரியா வலை
Cleome Gynandra !..	-	நாய் வேலை
Clitoria Ternatea L.	-	சங்குப்பூ
Eclipta Alba Hassk	-	கரிசலாங்கண்ணி
Daemia Extensa L.	-	வேலிப்பருத்தி
Gompherena GlobosaL.	-	வாடாமல்லி
Gompherena Decumbens. Jacq.	-	நீர் வாடா மல்லி
Heliotropium Ovalifolium . Forsk.	-	-
Heliotropium Subulatum Hochst	-	தேன்கொடுக்கிச்செடி
Heliotropium Indicum. L	-	-
Justicia Simplex. D. Don	-	-
Evolvulus Alsinoides. L.	-	விஷ்ணு கிரந்தி
Mollugo Nudicaulis. Lam	-	பப்படப்புல்
Leucas Aspera. Sqr.	-	தும்பை
Oldenlandia Umbellata. L	-	சாயவேர்
Mollugo Oppositifolia. L	-	தூரா
Sida Cordifolia. L.	-	நிலதுத்தி
Trianthema Decandra. L	-	வெள்ளைசாரனை
Ruellia Tuberosa.L	-	தப்பாஸ்காய்- (வெடிகாய்)
Tephrosia Purpurea (Linn) Pers.	-	கொழிஞ்சி
Tecoma Stans. HBk	-	சொணப்பட்டி
Gisekia Pharnacoides. L	-	மணலிக்கீரை
Solanum Trilobatum. L	-	தூதுவளை

Weeds of Gardens

Digera Arvensis. Forsk	-	-
Corchorus Olitorus. L	-	-
AlyshcarpusVaginalis. DC	-	நாம பூண்டு
Phyllanthus Madras - Patensis	-	மேலநெல்லி
Waltheria Indica. L	-	-
Trianthema Portulacastrum. L	-	சாரணை
EvolvulusAlsinoides.L	-	விஷ்ணுகிரந்தி
Cleome Viscosa.L	-	மஞ்சகடுகு, நாய்கடுகு

Climbing Weeds

There are numerous weeds like the ones below which live as climbers, on trees, shrubs, etc :

*Daemia Extensa R.*Br. - வேலிப்பருத்தி
Cissampelos Pariera. L - அப்பட்டா
Leptadaenia Reticulata. Wt.Aur. - பாளைக் கொடி
Vitis Lanata. Roxb. - -
Cordiospermum Helicacabum.L - முடக்கத்தான்
CissusQuadrangularis. Linn - பிரண்டை
Melothria Maderas - Patata. Cong - முசுமுசுக்கை
Passiflora Foetida. L. - சிறு புன்னக் களி
Coccinea Indica. W & A - கோலக்காய்ச்செடி

Weeds of Coastal Lines and Saline Soils

These are mainly sandy soils, made up of sandy loam and often disturbed by wind shifting, leading to the formation of sand dunes. The common weeds in sea-shore are :

Ipomoea Pes - Caprae.L - முயல்காட்டுக்கீரை
Spinifix Squarossus. L - இராவணன் மீசை
Portulaca Tuberosa. Roxb - பருப்புக்கீரை
Melochia Corchorifolia.L - பிண்ணாக்குப் பூண்டு
Prosopis Julifera. DC - வேலிக்கருவை
Gisekia Pharnaceoldes. L - மணலிக்கீரை
Scaevola Plumeria. Vahl. - -
Geniospermum Prostratum Benth - -
Atriplex Stocksil. - -
Dicanthium Annulatum. Forsk.Staf - -
Notonia Grandiflora - மொசக் காத்து தலை
Pavonia Odorata. Willd - -
Ruppia maritima. L - -
*Agyneia Bacci Formis A.*Juss - தேங்காய்ப்பூ
Cressa cretica - ஆழத்துப்பச்சை

Weeds of Water Bodies

Besides the usual hydrophytes the water bodies of the district bear some weeds :

Cyanotis Axillaris R &S - நீர் புள்ளி
Ludwegia Perenis. Brenam -

Limnanthemum Cristatum Gris	- அந்தார தாமரை
Trapa Bispinosa. Roxb.	- சிங்காரா
Cyperus Iria. Linn.	- -
Neptunia Oleraceae	- -
Scirpus Tuberosus. Des.	- -
Tiliacora Racemosa. Cola	- -
Ionidium Suffruticosum. Ging	- ஓரிலைத் தாமரை
Malvastrum Coromandelianum. Garkee	

Xerophytic and Scrub Vegetation

The district receives only moderate to below average rainfall. Besides there are no hills and mountains of significance. Hence the area is dry and open. So dry land xerophytic and open scrubs are widespread in the district. Open scrubs and fairly dense scrubs dominate the district in all taluks. Xerophytic plants are abundant in these open areas in Ottapidaram, Puthiamputhur, Vilathikulam, Kovilpatti, Pudukottai and Vallanadu Hill areas. Vallanadu Hill is adjacent to the course of Tamiraparani. It has red and sandy soils. It supports a typical scrub jungle vegetation. The following plants dominate the scrubs and xerophytic drylands :

Acacia Arabica Willd	- கருவேல்
"Acacia Roxburgill W A	- -
Acacia Canescens. Grah	- -
Albzzia Lebeck. Benth	- வாகை
Barleria Cristata. L	- -
Jatropha Gossypifolia. L.	- காட்டாமணக்கு
Calotropis Gigantea	- எருக்கு
Opuntia Dillenii. Haw	- சப்பாத்திக்கள்ளி
Aloe Vera. L	- கற்றாழை
Prosopis Spicigera. L	- வன்னி
Prosopis Julifera. L	- வேலிக்கருவை
Zizyphus Jujuba	- இலந்தை
Pithecolobium Dulce. Benth	- கொடுக்காப்புளி
TribulusTerrestris. L	- நெருஞ்சிமுள்
Solanum Xanthocarpum	- கண்டங்கத்திரி
Asparagus sacemosus	- தண்ணீர் முட்டான் கிழங்கு
Euphorbia antiquorum L.	- சதுரக்கள்ளி
Euphorbia tortilis Rottl. ex Ainslie -	திருகுக்கள்ளி

The teri soils on Nazereth, Kurumbur, Sawyerpuram etc., support

the following plants :

Dodonaea Viscosa. L - விராலிச்செடி
Anacardium Occidentale - முந்திரிமரம்
Jatropha Glanduli Fera. Roxb. - -

Halophytic and Seashore Vegetation

The coastal areas stretch long in the district. Marshy swamps, tidal flats and beach sand, are present in Thoothukudi, Hare Island, Tiruchendur, Vembar, Veppalodai, Palayakayal, Punnakayal and Manappadu. A typical estuary is found in Punnakayal. These areas have high salinity in the soil. So typical salt tolerent plants and halophytes are abundant in these areas. Typical mangrooves are absent, but littoral swamps are present. Some important genera and species of these areas are as follows:

Atriplex Hortensis L. - -
Avicennia Marina Vierh - -
Suaeda Maritima. Dian - வெள்ளைக்கீரை
Suaeda Monoica. Forsk - கருவுமரி
Salicornia Brachiata. Roxb - உமரிநந்தி
Sesuvium Portula Castrum. L - ப்ரு
Cyperus Stoloniferous. Retz - தோரை
Cyperus Pachyrhizuz. Nees - -
Cressa Critica. L - வட்பு சணரு
Spinifix Squarossus - இராவணன் மீசை
Ipomoea Pes - Caprae. Sweet - முயில்காட்டுக்கீரை

Marine Flora

Thoothukudi district includes a part of Gulf of Mannar. The sea is shallow and calm with slight waves near Thoothukudi, *Vepalodai,* Hare Island, etc. The sea is normal and deep near Tiruchendur, Manappadu, Kayalpattinam, etc. So rich marine algae and marine angio sperms are abundant in these seas. Many economically useful sea weeds are found in the *Gulf of Mannar.* The shallow stagnant waters of Thoothukudi, Hare Island, *Veppalodai*, Manappadu and Tiruchendur have rich formations of marine angio-sperms. These algae are attached to large rocks or small stones in the sea. Important marine Algae are :

Ulva Lactuca
Ulva Reticulata
Caulerpa Racemosa

Caulerpa Scalpelli Formis
Caulerpa Taxi Folia
Chetomorpha. Sps
Colpomenia Sps.
Dictyota Sps.
Ectocarpus Sps.
Cladophora Sps.
Ceramium Sps.
Enteromorpha Linearis
Enteromorpha Intestinalis
Gracilaria Sps.
Hypnea Sps.
Halimeda Sps.
Halymenia Sps.
Padina Spp.
Sargassum Spp.
Stocheospermum. Spp.
Pocokiella Spp.
Turbinaria Spp.
Zonaria. Spp.

The following marine Angiosperms are wide spread in Thoothukudi coast, Hare Island, Veppalodai, Alangarathittu and Tiruchendur:

Halophila Ovata. Gaud.
Halophila Ovalis. H.K.F.
Halodule Uninervis
Cymodacea Serrulata
Cympdacea Rptimda
Syringodium Isoetifolius.

Ornamentals and Cultivated Plants of Gardens

Many plants are raised in gardens, parks, house premises nurseries as ornamentals and Avenue plants.

Nerium Odorum. Soland.	- அரளி
Tecoma Stans. HBK	- -
Vernonia Spp.	- முக்குட்டிப்பூண்டு
Salidago Spp.	- -
Beyophyllum Spp	- கட்டிப்போட்டால் குட்டிபோடும்
Muelen Beckia Platyclada (Muell)	- -
Bougainviliea Spectablis. Willd	- பப்பாப்பூ

Many Varieties of Rose-Rosa *Indica*	-	
Allamanda Cathartica. L	-	தங்க அரளி
Quisqualis Indica. L	-	இருங்கன்மல்லி
Ervatamia Coronaria. Stapf.	-	நந்தியாவட்டை
Mirablis Jalapa. L	-	அந்திமந்தாரை
Russelia Pulcherrima. Willd	-	-
Ocimum Sanctum. L	-	துளசி
Duranata Plumeri. L	-	-
Canna Indica. Linn.	-	கல்வாழை
Cassia Fistula	-	கொன்னை
Saraca Indica	-	அசோகம்
Sansiveria roxburghiana. Roxb	-	மருள்
Caesalpinia Polcherrima. S.W	-	மாமரம்
Codieum Variegatum Linn.	-	குரோட்டன்
Euphorbia Heterophylla. L	-	-
Tradescamtoa Axillaris. L	-	நீர்புள்ளி
Tinospora Cardifolia. Miers	-	சிந்தல்
Talinum Cuenifolium Wild	-	பசலி
Adansonia Digitata L.	-	பப்பரப்புளி, பேய்மரம்
Helicteres Isora. L	-	வலம்புரிச்செடி
Sesbania Aegyptiaca. Pers	-	சித்தகத்தி
Sesbaniagrandi Flora. Pers	-	அகத்திமரம்
Bombax Malabaricum	-	இலவம் ஞ்சு
Quisqualis Indica. L	-	-
Psidium Guajava. L	-	கொய்யாமரம்
Syzygium Jambolanum DC	-	நாவல் மரம்
Tectona Grandis. L	-	தேக்கு மரம்

Group Vegetation

Though the district is semi arid and dry with low rainfall, many important crops are raised in several parts of the district. Few wet (*Nanjai*) crops and many dry (*Punjai*) crops are cultivated which cater to the needs of the local people. Many varieties of paddy are raised in some parts of the district. Paddyfields are supported by river irrigation, channel irrigation, tank and well irrigations. Lush Green Paddy fields are seen in Vallanadu, Murapanadu, Authoor, Srivaikuntam and Vaippar, which are fed by theTamaraparani and its tributaries. Even in dry areas not connected with riparian waters, like Kovilpatti, Ottapidaram, Sattankulam, Vilathikulam, Pudur, Kayatar, paddy fields are common. Other *nanjai* crops like sugarcane, banana, etc., varieties are cultivated

in many areas. *Periya Nel,* etc., are grown in Vallanadu, Kovilpatti, Authoor. Sugarcane is raised in Authoor and Kovilpatti areas.

Banana Cultivation is common throughout the district. Banana gardens are served by river water in Vallanadu, Athoor, Korampallam, Sendamangalam, Arumuganeri, Nanguneri, Sawyerpuram, Nazareth, etc. In other dry areas like Ottapidaram, Vilathikulam, Kovilpatti, bananas are raised with well and tank irrigation. Sawyerpuram and Nazareth areas support most banana field of the district. The common varieties cultivated are :

Monthan	-	மொந்தன்
Kathali	-	கதலி
Poovan	-	பூவன்
Sakkai	-	சக்கை
Kolikudu	-	கோழிக்கூடு

Punjai and rainfed crops are cultivated in many areas throughout the district. Cotton varieties are cultivated in Kovilpatti and its nearby areas where red soil, and loam soil are available. Both long staple and short staple cotton are cultivated in Kovilpatti area. The palm *Borossus Flabellifer* commonly called palmyra is found everywhere.The following crops are cultivated in Ottapidaram, Kalugumalai, Vilathikulam, Thoothukudi, Sattankulam, Kovilpatti areas. Vilathikulam is famous for chillies.

Pulses

The pulses green found in the district are :

Green gram - *Phaseolus Radiatus* - பாசிப்பயிறு
Bengal gram - *Cicer Arieitinuml* - கொண்டைக்கடலை
Groundnut - *Arachis Hypogea* - நிலக்கடலை
Black gram - *Phaseolus Mungo* - உளுந்து

Vegetables & Fruits

Many vegetables and fruits are cultivated in Vilathikulam Korampallam, Thoothukudi, Ottapidaram, Sawyerpuram, Nazereth Pudukottai, Kovilpatti areas. They serve the local needs of the people They are:

Brinjal	-	*Solanum Melongena*	-	கத்திரி
Guava	-	*Psidium Guajava*	-	கொய்யா

Ladies Finger	-	*Abelmosches Esculentus*	-	வெண்டை
Beans	-	*Dolichos Lab Lab*	-	அவரை
Tomato	-	*Lycopersicum Esculentum*	-	தக்காளி
Bitter gourd	-	*Memordia Charantia*	-	பாகல்
Onion	-	*Allium Cepa*	-	வெங்காயம்
Snake gourd	-	*Trichosanthes Anguina*	-	புடலை
Cucumber	-	*Cucumis Sativus*	-	வெள்ளரி
Coriander	-	*Coriandrum Sativum*	-	கொத்துமல்லி
Drumstick	-	*Moringa Oleifera Lamk*	-	முருங்கை
Pomegranate	-	*Punica Granatu m L.*	-	மாதுளை
Mango	-	*Mangifera Indical*	-	மா
Ash gourd	-	*Benincasa Cerefeba* Savi	-	பூசணி
Emblica Officinalis	-		-	நெல்லி

Cereals

Many areas raise cereal crops for their living and marketing. Cereal cultivation is common in Thoothukudi, Vallanadu, Vagaikulam, Srivaikuntam, Mudivaithanenthal, Ottapidaram, Pudiyamputhur, Vilathikulam, etc.
The cereal varieties cultivated are:

Sorghum	-	*Sor Ghum Vulgare* Pers.	-	சோளம்
Pearl millet	-	*Pennisetum Typhoides Burm*	-	கம்பு
Maize	-	*Zea mays L.*	-	மக்காச்சோளம்
Betal leaves	-	*Piper betle L.*	-	வெற்றிலை

Cultivation of betel leaves in Athoor and Udangudi areas is worth mentioning. An enumeration of common trees and shrubs and their characteristics features, found in the district is given in the **Appendix-1.**

FAUNA[11]

A good variety of fauna and most of the South Indian species of animals are represented in Thoothukudi district. About eight orders of mammals are found in this district. They are (i) order Primates, (ii) order Lemuroidea, (iii) order Carnivore, (iv) order Insectivora, (v) order Chiroptera, (vi) order Rodentia, (vii) order Ungulata, (viii) order Edentata.

The order primates includes the old world monkeys. There are two species in this district. They are the grey or Bonnet Monkey called

Macacus siricus and Togue monkey called Macacus pillatus.

Order Lemuroides is represented by a few rare group of Slender Loris which occurs in interior forests.

The carnivorous mammals are also common in Thoothukudi district. The wild dogs, the Mongooses and jungle cats represent this group. Wild dogs called *Cyon sukhunensis* live in theri forests close to hill regions. They hunt in groups upon domestic animals from the nearby agricultural farms. The Mongooses are found in paddy fields and in jungles. The jungle cats are represented by *Felis chans* in this district. These wild cats are slightly bigger in size and they feed on poultry animals in the neighbouring villages. Inside the thick jungles along the theri forest the jackals and foxes are also common.

The order Insectivora is represented by *Brineceus micropus.* This is the only Redgehog found in the South and it is found all over the district.

The common bats belong to the order Chiroptera. There are different species of bats namely *Pteropus medicus* (giganteus), *Cynopterus marginatus, Vesperugo abramus* and *Cerivoula piota.* The first one is the largest Indian Bat. It feeds on fruits and is also called as flying fox. Because the head of this bat resembles that of a fox. Commonest variety of bats is the Vesperugo which is hiding itself in holes of trees and roofs. It is nocturnal in habit feeding on insects during night hours. The coloured variety of bat is called *Cerivoula piota.*

Squirrels, rats, mice, hares, etc., represent the order Rodentia in this district. The palm squirrel popularly called as stripped squirrel is the most common one found in houses and gardens in the main land. But the dark brown squirrel also called as Malabar squirrel is found in the jungles inhabiting in the holes of lofty trees in the theri forests. Rats, mice, and hares are also common. Mussrattius is found in house holds where as the Indian field Mouse called *Muss booduge* is found in gardens and bushes.

Pigs, cows and goats comprise the order Unguiata of the district. Scaly anteater is a toothless mammal. It belongs to the order Edentata. It is also called Indian Pangolin. It is found in the wilderness and is nocturnal in habit.

The district supports a variety of birds. The avi-fauna of this region is noted for its richness.

The most common bird found in the district is the house crow. It is zoologically called *Corvus splendens.* It is comparatively smaller than

the jungle crow. The jungle crow is uniformly jet black in colour. The babblers and cuckoo are usually found in pairs or groups on the ground or in the low bushes. Two types of babblers occur. One type is dark brown in colour. It normally occurs in group in bushes. But the other type is light brown in colour and is comparatively slimmer than the jungle babbler. While feeding, the babblers chatter which now and then grows very loud. While running its tail with about four inches length seems to train on the ground like that of a rat. Hence, they are also called as rat-birds. Cuckoo is a black coloured bird looking like the common crow. The tail is longer and the beak is green in colour. It produces mellow voices in the evening or in the dead night.

There is a bright yellow coloured bird with black coloured wings and tail. A black streak is conspicuous in the eyes. It is also known as the Mango Bird. It is fond of orchards, groves and large trees such as banyan, mango and tamarind. These birds are noted for their rich soft mellow voice.

The Indian Robin is another common bird of villages in the district. It is found in gardens and compounds. It is a sprightly coloured little bird with red colour under its tail. During flight white patches are visible in each wing. It feeds on insects and caterpillars. Another variety called maypie-robin is usually seen in the neighbourhood of human habitations. It is one of the fine songsters in trim black and white colour with cocked tail.

Orthotomus sutorius is the common tailor bird. It is green in colour. It is noted for its loud cheerful calls. *Aegithinatiphia* is another small bird with different colours. It is also called as the lora. It occurs in gardens and groves. The female bird is green in colour and is usually seen in pairs. It feeds on caterpillars and insects. These birds communicate with one another by mellow whistles and short musical chirrups.

Dicrurus macrocerus is the king crow. It is glossy black in colour and is characterised with forked tail. It feeds exclusively on insects.

Acridotheres tristis is the common myna walking on the grass land. The colour of the bird is dark brown and its beak is bright yellow in colour. When the bird is in its flight a large patch is seen on the wing.

Plocens baya is the common weaver bird. It is small sparrow-like. It is abundantly seen in coconut palm groves. It builds or rather weaves flask-shaped nests which hang from trees, the entrance of the nest will be from below. Usually palm trees are selected for this purpose. Several kinds of material are used. The frequently used one is the use

of the stripes of coconut leaves. The bird notches the edge of a leaf with its beak and then tears off a long thin fiber. The neck of the nest is first twined, which is gradually expanded in the form of an inverted wine glass or a bell of the size suitable for accommodating the family and the mouth of the bell is then divided into two parts, one made suitable for laying eggs and the other prolonged into a long neck.

Cinnyris seylanicca, cinnyris asisatica and *Cinnyris lotenia* are the three species of sun-birds. They are also called the honey-suckers. These are pretty little birds with beautiful colours. They are very often found in gardens.

The wood-peckers are also common in the district. Three important varieties are seen among wood-peckers. *Brachypteraus bengalensis* is the common golden backed wood-pecker. The yellow fronted pied wood-pecker is called *Dryobates mahraltensis.* The third variety is the southern Rofous wood-peaker called *Micropternus brachyurus.* All the wood peckers feed on insects which they pick up from tree trunks. They are skilled climbers moving up and down the tree trunk in a series of jerks. They live in nests excavated in dead trunks of trees.

Passer domesticus is the house sparrow. It is found in most places where there are human habitations particularly in gardens. Parrots are frequently seen in gardens, huge trees and woody areas. The female is fully green. But, the male is having a rosy collar and black neck-tie. The beak of the parrot is coral red in colour. Parrots feed on fruits, berries and grain.

Kingfisher is another common bird seen in paddy fields. Ponds and sandy sea-shore. It is noted for its red tail. The body colour is turquoise blue with brown head and a conspicuous white colour in front. It can survey the ground sitting on some bare branch and it hurls down on creeping prey and tears the victim by flying off with it to another perch.

Merops orientalis is the popular bee eater. It is a slender bird with the bright green body colour. It is noted for the reddish brown head and neck with a pair of prolonged tail feathers. The bee eaters utter a pleasant note of 'tit' 'tit' 'tit'.

The pigeons are seen in houses, gardens and trees. They are zoologically called as *Columba livia.* The body colour of these birds is slaty gray with glistening colours around the neck.

Athene brama is the spotted owlet and *Strix flammea* is the search owl which are found in huge trees. There are nocturnal birds and they course out of their nests during mid-night for food collection. The spotted owlet is brown or grey in colour with dark brown spots in

lower plumage. But, the screech owl is a reddish brown bird with white and black bars. It's body is long with a round face.

Vultures and Kites are the prominent carnivorous birds. Pseudogyps bengalensis is the white peaked vulture. It is dark grey in colour. It is noted for its remarkable very keen eye sight. The other type of vulture is called White scavenger vulture (or) pharaos chicken. Its plumage is differently coloured. Most part of the feathers are dirty white in colour but the tips of the feathers are black in colour.

Two types of kites occur in this district. They are the Parish kite and the Brahminy kite. The brown coloured kite is called Parish kite. It is found both in rural and urban areas. The rusty red coloured kite is called *Brahminy* kite. It is zoologically called as *Haliastur indus.* The head region of this bird is white in colour. Both Parish kite and Brahminy kite have sharp vision. They feed on crabs, lizards, snakes and other smaller animals. Frequently they visit coastal areas to collect their food.

Aquatic birds are also common in this district. Because, the district is enriched with a long coastal belt with plenty of sea water and brackish waters. Paddy fields and large tanks are plenty in some taluks of this district. *Amanrois phoeniourus* is the common white breasted water hen. It is slaty grey in colour. It is often seen in the marry places evergreen with reeds and bushes and on the margins of ponds. This bird is having very limited flying capacity. It remains silent during summer season. But, as the rain begins the birds become restless and roars as if it were a wild beast.

Another important aquatic bird of this district is the duck-like coot. It is found frequently in and around the water tanks and paddy fields. Storks are found in and around paddy fields. These are greyish white aquatic birds. The bills of these birds are reddish black in colour. They feed on insects and worms found in the paddy fields.

The ducks are common in the district. The body of these birds is long and boat shaped. Their feathers are closely arranged and well-oiled. Their legs are short and their feet are modified into peddlers which are the best aquatic characters suitable for their swimming life.

Ardeola gray is the common paddy bird. It is abundantly seen around paddy fields. The feathers of this bird is white in colour. This bird is also seen in ponds and pools. It feeds on frogs, insects, crabs and fish.

Reptiles

The snakes, lizards, turtles, tortoises and scorpions belong to this group. Different species of snakes and lizards occur in the district. *Naja naja* and *Naja bungarus* are the popular species of cobra. Echis carinata is the viper which occurs in unoccupied houses and hollows of the trees.

Amphibians

Frogs are the representatives of Amphibian groups in this district. *Rana trigina, Rana aurantiace* and *Buffo fergusoni* are the common species of frogs found in the paddy fields, water tanks, ponds and pools.

Fishes

The district is enriched with both freshwater and marine water fishes. *Channa puntatus* and *Heteropneustes fossilies* are the most common fresh water fishes which occur in ponds, pools and water tanks. Thoothukudi coast is well known for the enormous varieties of fishes, sharks and saw fishes. Tetrodon is the common buffer fish. Flat fishes, shrimps and crabs are also found in large number along Thoothukudi coast. Different species of oysters occur in the sea-shore. Both pearl oysters and edible oysters are found in different marine habitats.

Cattle Census

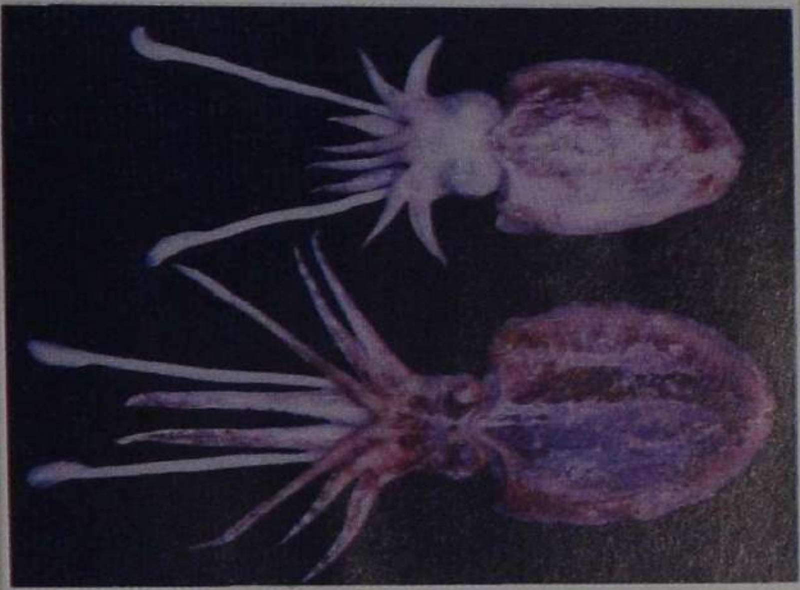
The statistical survey undertaken during 1995-98 by the office of the Regional Joint Director, Department of Animal Husbandry, Tamil Nadu State, Thoothukudi district indicates that the available cattle stock in this district is as follows :

Cows	:	1,16,307
Buffaloes	:	38,277
Sheeps	:	1,96,645
Goats	:	1,69,001
Asses	:	4,319
Horses	:	36
Pigs	:	11,588
Chicken	:	4,34,342
Ducks	:	10,687
Rabbits	:	597

Cattles suitable for breeding technique in this district are :

(a)	Buffaloes	:	Hybrid varieties	:	10,924
	Pure varieties	:			12,009

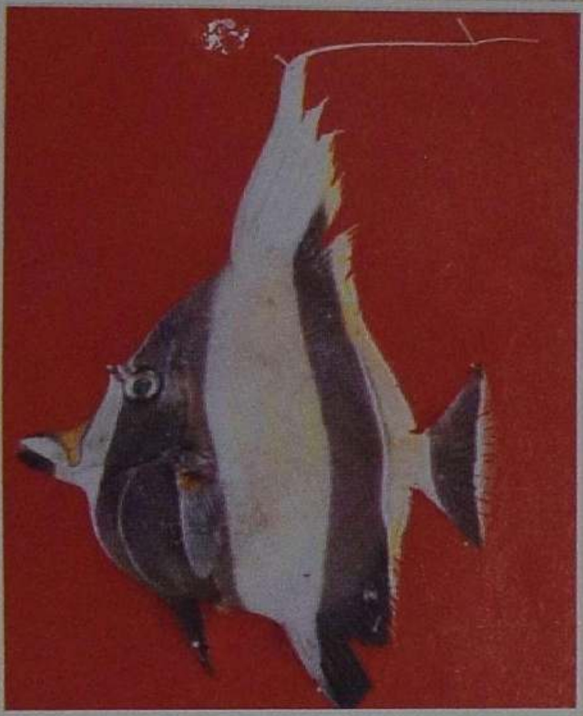
Crab



Sepia Prabahari

Sea Snake, Gulf of Mannar

Amphiprion Polymnus



Zanclus Cornatus

Randallia Eburnea Alcock

(b)	Cows	:	Hybrid varieties :	30,838
	Pure varieties	:	:	29,152

Vulnerable and Endangered Species

A list of vulnerable and endangered species of the Fish Fauna is given in the **Appendix - 2.**

The Climate[12]

The district has a hot tropical climate. The summer season which is very oppressive is from March to May. The southwest monsoon season which follows lasts till September, October and November constitute the retreating monsoon or the post monsoon season. The period from December to February is the northeast monsoon season with the associated rain confined to the first half of the season, the second half being one of generally good weather.

Rainfall

Records of rainfall in the district are available for 12 stations for sufficiently long periods. The details of the rainfall at these stations and for the district as a whole are given in Appendix. The average annual rainfall in the district is 661.6 mm. The main rainy season in the district is the period from October to December. about 67 per cent of the annual rainfall is received during this period. October and November are the rainiest months. In the summer season, some rain mostly as thundershowers is received. The variation in the annual rainfall from year to year in the district as a whole is not large. During the eighty year period, 1901 to 1980, the highest annual rainfall amounting to 180 per cent of the normal occurred in 1902 while the lowest annual rainfall which was 45 per cent of the normal occurred in 1974. During this eighty year period the annual rainfall in the district was less than 80 per cent of the normal in 16 years. Two consecutive years of such low rainfall occurred twice and three consecutive years once during this period.

It will be seen from the table given in **Appendices - 3 & 4** that the annual rainfall in the district was between 401 and 900 mm in 69 years out of 80. On an average there are 35 rainy days (i.e. days with rainfall of 2.5 mm or more) in a year in the district. The heaviest rainfall in 24 hours recorded at Kulasekarapattinam rain guage station on 4th December, 1940 was 315.0 mm.

Temperature

There is only one meteorological observatory in the district at Thoothukudi. The records of this observatory may be taken as fairly representative of the meteorological conditions of the district. In the

day time the coastal regions are cooler than the interior parts by about a degree or so in the summer and southwest monsoon seasons and by two to three degrees in the rest of the year. From the middle of February temperatures increase steadily. June is the hottest month when the mean daily maximum temperature is 35.6° C. The weather is oppressively hot in May and June and the maximum temperature sometimes goes above 41° C. Thunder showers on some afternoons during April and May bring welcome relief.

The afternoon sea breezes also bring some relief in the coastal area. By about the middle of October both day and night temperatures decrease appreciably. The period from November to February is the coolest part of the year with the mean daily maximum temperature of about 29° C. The mean daily minimum in these months is about 23° C in the district in general.

The highest maximum temperature recorded at Thoothukudi was 41.1°C on 14th May, 1956. The lowest minimum temperature recorded at Thoothukudi was 16.8° C on 15th December 1970.

Humidity

High relative humidities prevail all the year round, being between in general 66 to 70 per cent. In the summer season the humidities in the interior parts of the district are slightly lower.

Cloudliness

During March, April and May the skies become overcast in the afternoons on many days when thunderstorms follow. In the southwest and northeast monsoons, the skies are heavily clouded.

Winds

Winds are generally moderate in strength with some increase in speed during the period from May to August and from November to February. In March winds are mostly between northeast and north in the mornings. In the afternoons they are either easterly to northeasterly or southerly to southeasterly. From April to October winds blow mostly between south and west.

Special Weather Phenomena

Depressions and cyclonic storms originating in the south Bay of Bengal, during the post monsoon and the beginning of the northeast monsoon seasons, sometimes move in a westerly to west-northwesterly direction and reach the district or its neighbourhood causing widespread heavy rain and very strong winds. Thunderstorms occur in the summer and post monsoon seasons being generally greater in the western portions of the district. The temperature and humidity, mean wind

speed and special weather phenomena for the district is given in **Appendix - 5.**

Seismicity of the District

History of past 200 years for which records are available in our literature shows that earth tremors of slight to moderate intensity are experienced occasionally in Tamil Nadu State. The significant earthquakes that have been experienced in this region are the earthquake of 9th February 1823, the Coimbatore earthquake of 8th February 1900 and Bellary earthquake of April 1943. The earthquake of 9th February1823 was experienced from *Ceylon* to Madras and the earthquake of 8th February 1900 was widely felt in Tamil Nadu State. The maximum intensity experienced during the Coimbatore earthquake of 1900 ranged from IV to VII on Modified Mercalli (M.M) scale. In addition to the above, earthquakes of slight intensity are also experienced occasionally in Tamil Nadu State. A recent instance of earth-tremor (swarm type) activity in Tamil Nadu was in Tambaram area during April to July 1966. The tectonic framework of the region shows that Tamil Nadu State is situated not far from the eastern margin of the peninsula. Studies show that the coastal areas were uplifted in the quaternary period and the bottom of the Bay of Bengal subsided. The contact of these areas, which have different signs of movements, is situated near the coast in the zone of the shelf and its oceanic slope faults are believed to exist in these areas where earthquakes may originate. To the south-west of the State, lies the Cardamom mountains which include faults supposed to order the Cardamom uplift. Earthquakes are also possible in these areas. Swarm type of activity in the area is attributed to local crustal adjustments.[13]

Tectonic studies also show that the Western Ghats have undergone uplift geologically in recent times and whole.The area lies near the east coast and close to the faulted Cardamom mountains which are supposed to border the Cardamom uplift and may experience a higher intensity in the future earthquakes.

Taking into account the above features the district may experience a seismic intensity of VI in M.M scale in future earthquakes. This view is further corroborated by the seismic zoning map of India prepared under the auspices of Indian Standards Institution (now Bureau of Standards) in which the area has been placed in zone II which corresponds to seismic intensity of VI on M.M. scale.

It may be mentioned that seismic intensity VI on M.M scale corresponds to a horizontal ground acceleration range of 5-175 cm/sec^2 or an average of 40 cm/sec^2 in any one direction. This wide range of acceleration is due to the fact that the ground acceleration is largely

dependent upon the nature of foundation in existing at site, viz. It will be more on soft ground or filled up earth and less on hard rock.

List of Earthquakes from Indian catalogue occurring between Lat. 9.24 to 13.24 Deg. N And Long 77.44 to 81.44 Deg. E for the period 1505 to 1995.

Year	Month	Day	O-Time	Latitude	Longitude	DPTH	Mag.
1822	1	29	0 0 0.0	12.00	79.00	0.	5.0

No. of Earthquakes - 1.

APPENDIX - 1

SURVEY OF FLORA

Common Trees and Shrubs

Acacia Arabica Lam. - (கருவேலம்)

A moderate sized tree, leaves bipinnate, flowers small, bisexual, long white thorns, whitish tomentous pods, bark dark brown. Distributed through out the district, particularly dense in dry areas like Ottapidaram, Tiruchendur to Sattankulam route and Vilathikulam.

Acras Sapota L (Sapotaceae) - (சபோடா)

Large evergreen tree found common in house gardens, campuses in the district. Fruit extremely tasty.

Adansonia Digitata. L. (Malvaceae) - (பேய்மரம்)

Very large tree, commonly called Baobab Tree, Paparepuli, Monkey's Bread. Imported from Africa. Flowers large and beautiful, Trunk board. Rarely found in Thoothukudi, Pudiyamputhur and Rajankovil.

Adhatoda Vasica Nees (Acanthaceae) - (ஆடாதொடை)

A dense shrub - the flowers white with throat barred with red. The leaves used as native medicine and insecticide. Common as a weed on the roadside and waste lands in the district.

Aegle Marmelos. Corr (Rutaceae) - (வில்வம்)

A small thorny tree, leaves usually glabrous, flowers, white, large panicles, Fruit, large globose, woody. Common in temples, and gardens of the district. Fruits have medicinal value.

Agave Americana L. (Amaryllidaceae)

A native of America, Xerophyte, large succulent leaves, inflorescence axis woody and long. Common in dry areas of the district. More abundant in scrubs near Vallanadu, Petmanagaram, Paramankurichi Meyyananapuram road. Roots, juice of leaves - Medicinal - laxative, antiseptic, diarrohoea.

Albizzia Lebbeck. (Mimosoidea) - (வாகை)

A large deciduous tree. Leaves bipinnate, large white flowers. Pods long - Wood dark brown. Wood useful for building and agriculture.

Allamanda Cathartica. Linn (Apocyanacea) – (தங்க அரளி)

A handsom climbing shrub. Large yellow flowers and whorled leaves. Found in gardens, parks, houses as ornamental.

Anacardium Occidentale L (Anacardiaceate) - (முந்திரி)

A small tree with short thick trunk. Obovate large leaves. Flowers yellow,in terminal panicles. Wood reddish brown. Nuts roasted and kernals eaten for dessert. Common - but grown in houses, gardens. Cultivated in Teri soils of Nazereth, Sawyerpuram etc.

Annona Squamosa. L (Annonaceae) - (சீதா பழம்)

A small tree - leaves obtuse. 2-3' inches long fruits green, commonly grown in houses, gardens, throughout the district. Fruit edible.

Aralia Malabarica Bedd (Araliaceae)

A large shrub with scattered prickles on the stems and leaves. Leaves bipinnate, leaflets sharply serrate. Flowers spreading panicles of bracteate umbel. Garden plant.

Artocarpus Integrifolia L (Moraceae) - (பலா)

A large evergreen tree, bark black molten. Multiple fruit. Grown in houses, gardens, edible fruit.

Atalantia Monophylla. Corr. (Rutaceae) - (கட்டா நரகம்)

A small thorny tree with yellowish. Very hard close grained wood. Roots antiseptic, berry fruit used externally in rheumatism.

Azadirachta Indica A. Juss (Meeiaceae) - (வேம்பு)

A very important and useful deciduous tree. Hard grained wood. Wood is used for building. Leaves medicinal. Bark and flowers are also useful. Oil extracted from the seed has manifold uses. Leaves, alternate, imparipinnate, leaflets serrate, flowers bisexual in axillary panicles. Common through out the district.

Bauhinia Purpurea. Linn (Caesalpinaceae) - (மந்தாரை)

A moderate sized evergreen tree, with rather large leaves. Bark grey to brown. Flowers purple or rose. Petals all similar. Leaflets oblong. Not very common in the district. Found in gardens, houses, campuses.

Bougainvillaea Spectablis Willd

Large thorny climbing shrubs. Very common in gardens. Small pale yellow flowers. But the bracts are beautiful with various colours, blue, white, rose, red. Ornamental in the district.

Bombox Malabaricum DC (Malvaceae) - (இலவம்)

Large conspicuous tree. Flowering and fruiting in hot season. Wood is soft, flowers long, stamens, leaves digitate carlyx leathery, petals five. Often cultivated. Found commonly in urban areas of the district in house, campuses etc. Wood is soft and used in floating. Cotton from seeds is used for pillows, bed.

Bambusa Arundinacea Willd (Poaceae) - (மூங்கில்)

Shrubs or trees, thorny, culms form thick rhizome. Sometimes stotoloniferous, culm sheath broad. Inflorescence - large panicle. Glumes ovate. Lodicules 3, statmens 3, free ovary oblong. Timber used for building, mats, baskets etc. Rare in the district. Mukkani, Thoothukudi.

Caesalpinia Pulcherrima L. (Caesalpiniaceae)

Erect shrub, yellow or scarlet flower. Long stamens. Flowers in subcorymbose raceme. Pinnae 6-8 pairs. Ornamental plant found in gardens, campuses, parks in the district.

Caesalpina Coriaria Willd. (Caesalpiniaceae)

The Divi-Divi tree. Small branched cultivated for its pods.

Callestemon Lanceolata (Myrtaceae)

Small tree with red flowers. Commonly called bottlebrush. Rare in the district, Sebathiapuram, Thoothukudi.

Carica Papaya (Caricaceae) - (பப்பாளி)

Papaya tree, almost branchless tree, cultivated for its valuable edible fruit. Wood is very soft. Common in domestic areas of the district.

Cassia Auriculata L. (Caesalpiniaceae) -- (ஆவாரை)

A beautiful shrub with large yellow flowers. The bark gives valuable tanning material. Large oblique cordate stipules. Common-widespread in all habitats of the district. Bark-root used in astren. Leaves and fruit-anti helminthes, seeds in diabetes, opthalamia.

CassiaTora L. - (தகரை)

An undershrub with small yellow flowers. Found in waste lands, waysides. Curved pods Seeds yield blue dye.

Cassia Fistula L. Caesalpiniaceae - (கொன்னை)

A moderate tree. Pale smooth bark long racemes with yellow flowers. Long cylindrical pod. Cultivated in gardens.

Cassia Siamea L. (Caesalpiniaceae) - (மஞ்சக் கொன்னை)

A moderate sized tree, with yellow flowers. Bracteate corymbs. Bark grey - wood dark brown. Common in Tiruchendur - Satankulam route.

Citrus Aurantium L. (Rutaceae) - (நார்த்தை)

Evergreen small tree, usually armed with spines. Fruit bitter - Laxative, stomachic. Cultivated in many houses of the district. Fruit used for pickles.

Citrus Aurantifolia. Christin.(Rutaceae) - (எலுமிச்சை)

Syn C.Lemon

Small tree, fruit - lemon used for pickles. Fruit juice used for syrup. Common in the domestic areas of the district.

Citrus Maxima (Burm). Merr (Rutaceae) - (பப்ளிமாஸ்)

A small tree, fruits large, nutritious, cardiotonic, leaves have medicinal value useful in cough.

Clerodendron Inerme (Linn) Gaertn. - (சங்கு குப்பி)

A straggling shrub with obovate leaves found in gardens, avenues, campuses.

A diffuse undershrub with yellow flowers. Common in road sides and waste lands.

Calotropis Gigantea L. (Asclepidiaceae) - (எருக்கு)

A large shrub with opposite decussate large leaves. Milky white latex. Plant body covered with white wool. Flowers large. Waste land weed found everywhere in the district.

Çasuarina Equisetifolia. Forest (Casuarinaceae) - (சவுக்கு)

A fast growing erect tall tree. Bark brown rough. Scales in whorls of 6-8 teeth acute. Xerophytic habit. Cladode jointed. Cultivated in many areas of the district. Avenue trees in parks, campuses, houses. Wood used for poles for thatching and fuel.

Cocos Nucifera (Palmae) - (தென்னை)

Coconut tree, tall, narrow tree with crown of leaves. Cultivated in large scale in Vallanadu, Authur, Mukkani areas. Used in Oil production and Cooking wood used for crecting huts.

Cordia Subcordata. Lam (Boraginaceae)

A small tree with large leaves. Large orange-red flowers. Common in houses, park of the district as ornamental plant.

Crataeva Religiosa Hook f & Thoms. - (மாவலிங்கம்)

A medium sized tree,broad terminal corymbs - white flowers. Filaments purple. Found sparesly in the district.

Crossandra Undulaefolia Salisb (Acanthaceae) - (பவளக்குறிஞ்சி)

A pretty undershrub upto 3 feet with orange yellow flowers. Bracts large foliate.

Crotalaria Juncea L (Fabaceae) - (சணப்பு)

A tall shrub - about 8 feet in height. Cultivated for green manure.

Calophyllum Inophyllum L (Cruttiferae) - (புன்னை)

Alaxandrian Laurel. A moderate sized tree. Reddish brown bark Leaves - large - 3-4 inches broad. Ornamental plant grown in houses, gardens, parks of the district. Not very common. Raised for their beautiful leaves with parellel veins.

Delonix Elata. Gamble (Caesalpiniaceae) -- வாதநாராயணன்

A medium sized tree. Flowers yellowish white. Leaflets 0.5 inch long. The branches and leaves used as manure. Common in the district.

Delonix Regia. Raf (Caesalpinaceae)

Gulmohr. Large tree with rounded crown. Flowers beautiful - crimson - red - large. Found as avenue tree, ornamental in gardens, parks, campuses, Mandapams etc. for its shade and beautiful flowers available in all taluks.

Dodonea Viscosa L (Sapindaceae) - (விராலி)

A small tree with shining lanceolatee leaves. Flowers small polygamous in axillary racemes. Bark thin grey wood dark brown hard useful for tool handles. Common in Tiruchendur and Sattankulam taluks.

Enterolobium Saman (Mimosaceae) - (தூங்குமூஞ்சி மரம்)

A large tree with large flowers. Leaves bipinnate, common in the district.

Erythrina Indica Lam : (Fabacceae) - (கல்யாண முருங்கை)

An attractive tree during flowing planted in hedged. Flowers large and showy. Bark yellowish, smooth shining thorny,common in hedges.

Erythrina suberosa Roxb (Fabaaceae) - (முள்ளு முருங்கை)

A moderate deciduous tree, leaves 5-7 foliate pod flat spines. Not very common in the district.

Eranthemum Roseum R.Br.(Acanthaceae) - (நிலமுள்ளி)

A shrub of about 6-8 ft. Beautifully coloured flowers. Leaves thick. Common in houses, parks, campuses as ornamental in the district.

Ervatamia Coronaria. Stapf. (Apocynaceae) - (நந்தியாவட்டை)

A shrub of about 6-8 ft, white scented flowers. Thick corolla tube, often with doubts flowers. Common in houses, parks, campuses as ornamental in the district.

Eucalypts Globulus. Latill (Myrtaceae) - (நீலகிரி மரம்)

An introduction from Australia. A lofty tree with grey young leaves, green lanceolate. All parts are very aromatic. While large flowers valuable essential oil is extracted from the leaves. Oil used against cold, bronchites, asthma. Common as avenue tree in the district.

Euphorbia Tirucalli. L (Euphortiaceae) - (கொடிக்கள்ளி)

A large shrub, flowers very small. The bracteoles laciniate at the tip. Bark greenish brown.

Ficus Benghalensis. L (Moraceae) - (ஆலமரம்)

A very large tree, with numerous large aerial roots from the main trunk and from supports. Bark greyish while, wood greyish ovate common through out the district.

Ficus Religiosa (Moraceae) - (அரச மரம்)

A large tree with no aerial roots. Bark grey, smooth, considered sacred by Hindus found in all parts of the district.

Ficus Sps.(Moraceae) - (அத்தி)

Not common in the district found in Perur, Kattunaikanpatti etc.

Gardenia Latifolia Ait (Rubiaceae) - (கும்பை)

A small deciduous tree with large leaves and flowers. Bark greenish grey.

Guttarda Speclosa.L.

Guazuma tomentosa. Kunth (*Sterci;oaceae)* -- (தேன்பச்சை)

A small tree with large oblique cordate leaves flowered in terminal and auxillary panicles. Fruit 5 celled.

Hibiscus Rosa Sinensis. L (Malvaceae) -- (செம்பருத்தி)

An erect shrub with large serrate leaves large red flowers. Cultivated in houses, gardens, parks, campuses of the district ornamental.

Hamelia Patens. (Rubiaceae)

A small shrub with broad leaves. Flowers on monochasical helicoid cyme. Ornamental.

Ixora Parviflora Vahl (Rubiaceae) - (உளுந்து)

A small evergreen tree with white flowers bark dark brown. Ornamental.

Ixora Coccinea L. (Rubiaceae) - (தேட்டி)

A large shrub with beautiful scarlet flowers. Ornamental.

Ipomoea Cornea. Jacq. (Convolvulaceae) - (ரப்பர்பூ)

A large shrub with narrow stem. Large leaves. Flowers large showy flowers. Found in near the bunds of channels and streams and common through out the district.

Jatropha Glandulifera (Roxb) (Euphorbiaceae) - (காட்டாமணக்கு)

A shrub with stout thick branches. Leaves palmately lobed. Stipules glandular. Common on the roadside and wasteland of the district.

Jatropha Gossypifolia L.(Euphorbiaceae)

A small dark coloured shrub. Common in the district.

Kigellia Pinnata DC (Bignoniaceae) - (மரச் சுரக்காய்)

A large tree - white bark - with ovate glaborous leaves. Large oblong pendant fruits. Fruits hard and woody. Rare in the district.

Lantana Camara L. (Verbenaceae)

A small erect shrub. Aromatic leaves and stems rough. Leaves entire recurved, prickles. Common in gardens and in wasteland.

Lager Stroemia Parvi Flora (Roxb). (Lythraceae) - (பொய் கடுக்காய்)

A large deciduous tree with small white flowers. Wood, hard and useful for building and agricultural purposes.

Lawsonia Inermis L (Lythraceae) - (மருதாணி)

A deciduous shrub with white flowers and small leaves, which yield 'henna' dye, bark greyish brown, thin, wood hard. Often found as hedge plant in the district.

Lepidagathis Spinosa Wt.ex. Nees (Acanthaceae)

A stiff prostrate much branched spinous shrub. One spine at the tip of small obovate obtuse leaf. Found in dry areas of the district.

Leucaena Leucocephala. Lam - (கூபாபுல்)

An evergreen tree of shrubby growth with rather small leaves and white flowers. Bark thick brown rough.

Mangifera Indica L.(Anacardiaceae) - (மா மரம்)

A large spreading ever green tree. Oblong lanceolate shiny leaves. Flowers dense terminal panicles. Cultivated for its edible fruit.

Millingtonia Hortensis L. (Bignoniaceae) - (பன்னீர்பூ மரம்)

A tall beautiful tree. Sweet scented white flowers. Bark thick corky. Leaves opposite, 2-3 pinnate. Leaflets entire or crenate. Flowers in corymbose panicles. Common in the district.

Mimusops Elengii L.(Sapotaceae) - (மகிழ மரம்)

A small tree with small leaves. Bark-grey the scented white flowers used in garlands.

Moringa Oleifera lam. Moringaceae. - (முருங்கை)

A moderate tree with grey fruits domesticated plant for its fruits.

Morinda Tinctoria Roxb (Rubiaceae) - (மஞ்சநத்தி)

A moderate sized tree. Leaves opposite, stipules usuallybifid. Common in the district.

Murraya Koenigii. Spreng (Rutaceae) - (கருவேப்பிலை)

A small tree with aromatic leaves. Wood greyish white. Leaf used in curries. Common in houses and gardens of the district. Cultivated - Kovilpatti.

Nerium Odorum Soland (Apocyanaceae) - (அரளி)

A large shrub. Ternate rough narrow lanceolate leaves. Flowers red, pink or white. Found in gardens. parks of the district. Cultivated for flowers.

Nyctanthes Orbortristis L.(Oleaceae) - (பவளமல்லி)

A small tree with rough stiff hairs. Flowers with yellow corolla tube. Flowers pleasant odoured. Bark - rough light brown.

Pandanus Tectorius Soland (Pandanaceae) - (கைத்தா)

A branched shrub with stilt roots. The leaves long narrow serrate. The roots used for basket making. Medicinal oil is distilled from spathes. Found in Athoor, Mookani and Nalmanadi Teri

Parkinsonia Aculeata L.

A small tree with bipinnate leaves. Rachis modified into long beautiful phyllode. Thorny-Dry habitat. Very small leaflets - often early

deciduous. large shoury flowrs - yellow. Not very common. Found in Thoothukudi - Ettayapuram and near Paramankurichi (Tiruchendur Taluk).

Pavetta Indica L (Rubiaceae) - (பாவட்டை)

A large shrub with pretty white flowers - very variable leaves. Leaves glabarous, membranous.

Pedilanthus Tithymaloides. Poit (Euphorbiaceae)

Shrub with fleshy stem, found in gardens - or as hedge plant.

Pithecolobium Dulce Benth (Mimosaceae) - (கொடுக்காப்புளி)

A tree with pinnate compound leaves. Flowers in heads in long narrow panicles. Pods twisted. The seeds with white edible aril. The tree is often grown as hedge plant. Common in the domestic areas of the district.

Porana Paniculata (Roxb) (Convolvulaceae)

A large shrub. It has dense mases of white flowers called bridal creeper. Cultivated in gardens.

Polyalthia Longifolia Hef (Annoaceae) - (நெட்டிலிங்கம்)

A tall evergreen tree. Stem grows straight long undulate narrow leaves. Grown as avenue tree in gardens, houses, parks and campuses in the district. Common ornamental.

Polyalthia Pedula

A large tree with good deal of branching. Avenue tree common ornamental in the district.

Peltophorum Ferrugianum (Mimosaceae)

Large tree with pinnate leaves. Large yellowflowers. Flowers blossom fully and cover the tree during March-April.

Plumeria Alba L.(Apocya naceae)

A large shrub with thick fleshy branches. Leaves large thick reticulate. White flowers large and attractive. Found in the houses, gardens as ornamental.

PongamiaGlabra Vent (Fabaceae) - (புங்க மரம்)

A large evergreen tree large ovate accuminate leaflets, pinkishwhite flowers. Bark grey thick. Common in the district. Leaves glabrous - shiny often develop galls.

Psidium Guajava L.(Mystaceae) - (கொய்யா)

A small tree much cultivated for its fruits. Barle smooth, thin

greenish grey. Leaves opposite entire, tough and rough. Flowers large white. Common in domesticated areas of the district.

Phyllanthus Emblica L.(Euphorbiaceae) - (நெல்லி)

Syn : *Emblica Officinalis*

A moderate deciduous tree with the branchlets. Barle light grey exfolrate. Fleshy fruits edible, pickles -Tannin extracted from fruit. Common in houses of the district.

Phyllanthus Distichus. Muell (Euphorbiaceae) - (அர நெல்லி)

A small deciduous tree. Leaves Pinnately. Compound beautifully arranged in the stem. Fruits small, sour, edible and used in pickles. Found in houses of the district.

Piperbetle Linn. (Piperaceae) - (வெற்றிலை)

Climbing shrub, cultivated for its leaf in the districts of Aathoor and Udangudi.

Ricinus Communis L (Euphorbiaceae) - (ஆமணக்கு)

A tail glabarous shrub. Thin greyish brown bark. Leaf alternate palmately lobed with 7 or more serrate lobes. Flowers monoecious paniculate racemes. Cultivated for the oil, which is used as lubricant, medicine and for burning. Cultivated in the district in many areas, specially in Vilathikulam. Pudur, Kovilpatti areas. In dry areas of Pilayarnatham, Keela Eral, Epothumvendran etc. It is raised as hedge plant on cultivated fields.

Rhinacanthus Communis Nees. (Acanthaceae) - (நாக முள்ளி)

A shrub about 5 feet with large leaves. Flowers white. Common weed on the roadside.

Sanseviera Roxburgiana Schult.(Liliaceae) - (மருள்)

One of the common plants of open scrubs of the district. Leaves succulent, narrow tapering.

Saraca Asoka (Roxb) de. Willd. - (சரக்கொன்னை)

Syn : Saraca Indica

A small tree with brilliant scarlet flowers. 2-3 pairs of oblong lanceolate leaves. Found in gardens.

Sesbaniia Aegyptiaca (Fabaceae) - (சித்த கத்தி)

A soft wooded shrub with yellow flowers. The standard petal purple or purple spotted. The plant is grown in hedges. Common in the district.

Sesbania Grandiflora Pers (Fabaceae) - (அகத்தி)

A tall soft wooded tree. Large showy white flowers, long pods. The youngleaves and pods eaten as vegetables. Cultivated in Epothumvendran, Keela Eral, Ettyapuram, Kurukkuchalai areas of the district.

Stenolobium Stans D.Don.

A small shrub with large yellow flowers. Leaves pinnate compound leaflets serrate. Ornamental found commonly in houses, gardens of the district.

Tamarindus Indica L. (Caesalpiniaceae) - (புளி)

A large evergreen tree of great importance. Small pink yellow stripped flowers. Fruit lomentrum. Pulp is used in cooking. Oxalic acid Tameric acid found in fruit. Common in the district. Fruit medicinal digestive, carminative.

Terminalia Catapa L. (Combretaceae) - (நாட்டு வாதுமை)

A large deciduous tree with large leaves. Nut kernals with spirally coiled cotyledons are eated. Cultivated in gardens and avenues in the district.

Thevetia Nerifolia Juss. (apocyanaceae)

An erect small tree with large yellow flowers. Linear alternate leaves. Common in gardens, roadsides in the district.

Tinospora Cordifolia Micrs.(Minispermaceae) - (சிந்தில்)

A climbing shrub with succulent stem. Bark corkey, leaves glabarous flowers yellow. Aerial root present.

Toddalia Asiatica Lam (Rutaceae) - (மிளகு அரணை)

A large shrub with thorns 3 varieties.

Thespesia Populnea Car (Malvaceae) - (பூவரசம்)

A very large evergreen tree with cordate entire longe petioled leaves. Flowers large with yellow, twisted petals. Timber used for furniture. Common in the district.

Tectona Grandis L.(Verbanaceae) - (தேக்கு)

A very large tree, quandrangular branchlets. Covered with stellate tomentum. The leaves are very large.Flowers are in panicles. Bark light brown. Wood extremely useful and in great demand for furniture, wood work, house building. Found cultivated in many houses, campuses.

Vitex Negundo L.(Verbenaceae) - (நொச்சி)

A large shrub, rarely a small tree with bluish purple flowers. Narrow long accuminate leaflets. Bark thin grey. Leaves medicinal. Not very common in the district.

Zizyphus Jujuba Lamk. (Rhamnaceae) - (இலந்தை)

A low much branched tree. Erect, thick stem. Leaves sub-orbicular. Spinous. Barle grey. Stem used for fuel, the fruit is edible.

*Tinnevelli senna (*Cassia senna) - (அவுரி, நிலஅவரை)

This crop is being cultivated in the district as a cash crop mostly by poor farmers. It is cultivated mostly as a rainfed crop covering waste lands and black cotton lands. The leaves and pods are exported to number of countries. The average production per annum is 10000 metric tonnes and an amount of Rs.45 crores is carried as foreign exchange. Both the leaves and pods are having laxative properties and being employed in the preparation of herbal medicine and herbal tea.

APPENDIX - 2

FAUNA

List of Vulnerable and Endangered Species in Thoothukudi District:

1. **Phytoplankton**

    1. *Melosira dubia*
    2. *Astrolampra marylandica*
    3. *Biddulphia longicruris*
    4. *Biddulphia aurita*
    5. *Chaetoceros denticulatum*
    6. *Chaetoceros glandazii*
    7. *Rhizosolenia acuminata*
    8. *Rhizosolenia bergonii*
    9. *Rhizosolenia calcar-avis*
    10. *Rhizosolenia castracanei*
    11. *Rhizosolenia imbricata*
    12. *Synedra crystallina*
    13. *Grammatophora oceanica*
    14. *Campylodiscus echeneis*
    15. *Dinophysis hastata*
    16. *Amphisolenia schroederi*
    17. *Amphisolenia thrinax*
    18. *Ornithocercus quadratus*
    19. *Ornithocercus steinii*
    20. *Ceratium praelongum*
    21. *Ceratium gravidum*
    22. *Ceratium bigelowii*
    23. *Ceratium ranipes*
    24. *Ceratium platycorne*
    25. *Ceratium incisum*
    26. *Ceratocorys horrida*
    27. *Oxytoxum elongatum*

2. **Zooplankton**

1. *Crescis acicula*
2. *Salpa fusiforms*
3. *Dictyocysta sesahaiyai*
4. *Helicostomella longa*
5. *Pegea confoederata*
6. *Janthina sp.*
7. *Gigacuma halei*
8. *Rhincalanus cornutus*
9. *Eucalanus attenuatus*
10. *Candacia discaudata*
11. *Sapphirina nigromaculata*
12. *Fritillaria venusta*

3. **Marine Algae**

1. *Gelidiella accrosa*
2. *Gracilaria edulis*

4. **Corals**

1. *Pachyseris rugosa*
2. *Pseudosiderstrea teyami*
3. *Morulina ampliata*
4. *Mycelium elephantotus*

5. **Gorgonids**

1. *Echinomuricea indica*
2. *Heterogorgia flabellum*
3. *Gorgonella umbraculum*
4. *Suberogorgia reticulata*

6. **Squids and Cutter fish**

1. *Sepia aculeata*
2. *Sepia pharaonis*

7. **Holothurians**

1. *Holothuria scabra*
2. *Holothuria spinifer*

8. **Shrimps**

1. *Metapenaeus affinis*
2. *Metapenaeus brevicornis*
3. *Metapenaeus dobsoni*
4. *Metapenaeus monoceros*
5. *Parapenaeopsis stylifera*
6. *Penaeus monodon*
7. *Penaeus semisulcatus*
8. *Penacus indicus*
9. *Acetes indicus*

9. **Lobsters**

1. *Panulirus homarus*
2. *Panulirus longipes*
3. *Panulirus polyphagus*
4. *Puerulus sewelli*
5. *Thenus orientalis*

10. **Crabs**

1. *Charybdis feriatus*
2. *Charybdis lucifera*
3. *Portunus pelagicus*
4. *Scylla tranquebarica*
5. *Scylla serrata*

11. **Stomatopods**

Oratosquilla nepu

12. **Teleostes**

1. *Leiognathus dussmieri*
2. *Leiognathus jonesi*
3. *Arius dussumieri*
4. *Arius tenuispinis*
5. *Arius serratus*
6. *Aritus thalassinus*
7. *Lactarius lactarius*

8. *Scomberomorus commerson*
9. *Sardinella gibbosa*
10. *Sardinella longiceps*
11. *Rastralliger kanagurta*
12. *Euthynnus affinis*
13. *Thunnus tonggol*
14. *Caranx carangus*
15. *Selaroides leptolepis*
16. *Nemipterus japanicus*
17. *Nemipterus mesoprion*

13. Marine Mammals

a) Baleen Whale

1. *Balaenoptera musculus*
2. *Balaenoptera physalus*
3. *Balaenoptera borealis*
4. *Balaenoptera edeni*
5. *Balaenoptera acutorostrata*
6. *Megaplera novacanglide*

b) Toothed Whales

1. *Physeter catodon*
2. *Kogia breviceps*
3. *Kogia simus*
4. *Ziphius cavirostris*
5. *Mesoplodon densitostris*

c) Dolphins

1. *Orcinus orca*
2. *Globicephala macrorhynchus*
3. *Pseudorca crassidens*
4. *Feresa attenuata*
5. *Peponocephala electra*
6. *Sousa chinensis*
7. *Steno bredanensis*
8. *Grampus griseus*
9. *Tursiops truncatus*

10. *Stenella attenuata*
11. *Stenella longirostris*
12. *Stenella coeruleoalba*
13. *Delphinus delphis*
14. *Lagenodelphis hosei*

B. Endangered Animals of Gulf of Mannar

1. Pearl Oyster

Pinctada fucata

2. Turtles

1. *Chelonia mydas*
2. *Eretmochelys imbricata*
3. *Lepidochelys olivacea*
4. *Caretta caretta*
5. *Dermochelys coriacca*

3. Elasmobranchs

Rhiniodon typus

4. Marine Mammal

Dugong Dugon

APPENDIX- 3
Normal and Extreme Rainfall

Station	No. of years of data		January	February	March	April	May	June	July	August	September
1	2		3	4	5	6	7	8	9	10	11
Kayathar	75	a	26.3	21.7	33.1	76.3	47.6	3.3	12.3	32.9	41.0
		b	1.6	1.3	2.0	4.6	3.1	0.5	0.7	1.4	2.4
Arasaradi	78	a	27.0	23.2	36.2	49.8	21.2	3.8	7.2	6.8	12.8
		b	1.6	1.1	2.0	2.7	1.4	0.3	0.6	0.6	1.1
Kayalpattinam	16	a	13.5	34.2	26.9	42.0	9.3	4.1	9.3	2.4	15.8
		b	1.1	2.0	1.7	2.7	0.5	0.3	0.6	0.3	1.3
Kovilpatti	79	a	26.3	17.1	26.9	70.0	51.4	15.1	20.0	33.7	62.5
		b	1.7	1.2	1.9	4.3	3.4	1.0	1.3	2.4	3.9
Kulasekarapattinam	78	a	52.5	30.4	30.6	43.2	17.0	6.2	10.7	7.2	8.0
		b	2.7	1.7	1.9	2.4	1.2	0.7	0.7	0.5	0.7
Ottapidaram	79	a	27.5	19.6	23.8	47.0	30.3	3.5	9.3	21.6	38.5
		b	1.7	1.0	1.5	2.9	1.9	0.4	0.6	1.4	2.6
Sathankulam	79	a	36.5	22.8	25.1	49.7	23.2	7.7	8.4	14.0	21.4
		b	2.1	1.5	1.8	2.8	1.9	0.9	0.8	1.1	1.7
Srivaikuntam	75	a	30.4	21.1	32.9	48.5	26.8	5.3	10.9	21.4	28.4
		b	2.0	1.4	1.9	3.2	1.9	0.7	0.9	1.2	2.1

APPENDIX - 3
(Contd..)

Station	October	November	December	Annual	Highest / Lowest Annual Rainfall as % of Normal and year **		Heaviest Rainfall in 24 Hours *	
	12	13	14	15	16		Amount (mm) 17	Date 18
Kayathar	194.5 8.5	172.4 8.5	71.6 4.2	733.0 38.8	200 (1916)	42 (1975)	213.1	1925 Jan. 09
Arasaradi	140.6 6.8	166.4 6.3	88.5 4.1	583.5 30.6	214 (1902)	40 (1958)	243.6	1946 Dec. 16
Kayalpattinam	108.4 5.7	209.9 9.0	142.1 5.6	617.9 30.8	141 (1978)	54 (1975)	172.7	1896 Nov. 14
Kovilpatti	164.8 9.1	167.0 8.7	66.7 3.9	721.5 42.8	155 (1940)	41 (1974)	153.2	1907 Nov. 10
Kulasekarapattinam	130.0 5.8	240.5 9.4	147.9 6.0	724.2 33.7	235 (1925)	32 (1974)	315.0	1940 Dec. 04
Ottapidaram	178.4 8.6	148.4 7.4	76.4 3.9	624.3 33.9	193 (1979)	31 (1974)	304.8	1899 Apr.14
Sathankulam	143.3 7.3	191.9 9.5	104.5 5.0	648.5 36.4	189 (1925)	36 (1958)	207.0	1943 Jan.03
Srivaikuntam	145.4	187.7 7.8	97.8 9.5	656.6 4.9	240 37.5	34 (1969)	233.7 (1974)	1877 Dec.17

APPENDIX - 3
(contd..)

Station	No. of years of data		January	February	March	April	May	June	July	August	September
1	2		3	4	5	6	7	8	9	10	11
Tiruchendur	66	a	58.4	30.6	29.6	49.6	14.2	4.1	6.5	6.0	8.0
		b	2.9	1.8	2.1	2.4	1.1	0.5	0.6	0.5	0.8
Thoothukkudi (Obsy)	80	a	23.8	24.5	36.0	50.2	20.3	4.2	6.7	6.5	15.2
		b	1.7	1.2	1.9	2.6	1.3	0.4	0.5	0.6	1.1
Thoothukkudi Harbour (Obsy)	13	a	7.5	23.2	36.1	55.9	28.4	1.0	5.1	6.2	12.3
		b	0.8	1.8	2.1	3.9	1.3	0.1	0.5	0.5	0.9
Vilathikulam	78	a	27.9	14.5	22.4	56.7	31.1	6.5	17.1	35.1	48.4
		b	1.7	1.1	1.5	3.1	2.1	0.6	1.2	2.4	3.7
V.O.Chidambaranar District		a	29.8	23.6	30.0	53.2	26.7	5.4	10.3	16.1	26.0
		b	1.8	1.4	1.9	3.1	1.8	0.5	0.7	1.1	1.9

a. Normal Rainfall in mm

b. Average Number of rainy days (ie) days with rain of 2.5 mm or more

APPENDIX - 3
(contd..)

Station	October	November	December	Annual	Highest Annual Rainfall (year)**	Lowest Annual Rainfall (year) **	Heaviest Rainfall in 24 Hours *	
							Rainfall (mm)	Date
	12	13	14	15	16	17	18	19
Tiruchendur	127.1 5.5	252.2 9.5	148.6 5.8	734.9 33.5	196 (1963)	35 (1952)	230.6	1931 Dec. 10
Thoothukudi (Obsy)	137.6 6.5	184.4 8.5	92.3 4.0	601.7 30.3	192 (1902)	33 (1916)	188.2	1955 Dec. 03
Thoothukudi Harbour (Obsy)	125.0 7.6	227.1 8.7	128.2 5.7	656.0 33.9	145 (1973)	55 (1974)	190.5	1973 Nov. 02
Vilathikulam	161.6 8.9	147.5 8.2	69.0 3.9	637.8 38.4	142 (1922)	36 (1974)	231.1	1903 Dec. 05
Thoothukudi District	164.4 7.3	191.3 8.8	102.8 4.7	661.6 35.0	180 (1902)	45 (1974)		

a. Normal Rainfall in mm

b. Average Number of rainy days (ie) days with rain of 2.5 mm or more

* Based on all available data up to 1987 ** Years of occurrunce given in brackets.

APPENDIX - 4

Frequency of Annual Rainfall in the District

(Data 1901-1980)

Range in mm	*No.of years*
201 - 300	1
301 - 400	3
401 - 500	10
501 - 600	14
601 - 700	23
701 - 800	12
801 - 900	10
901 - 1000	4
1001 - 1100	1
1101 - 1200	2

APPENDIX - 5

Normal Temperature and Relative Humidity
Thoothukudi

Month	Mean Daily Max. Temp	Mean Daily Min. Temp	Highest Maximum ever recorded		Lowest Minimum ever recorded		Relative Humidity	
	°C	°C	°C	Date	°C	Date	0830* %	1730* %
January	28.1	21.7	33.3	1955 Jan 12	18.0	1970 Jan 06	78	75
February	29.0	22.7	35.8	1965 Feb 09	17.4	1967 Feb 20	77	73
March	30.6	24.5	34.8	1961 Mar 28	18.8	1970 Mar 02	75	73
April	32.4	26.0	39.1	1973 Apr 29	21.8	1972 Apr 06	73	71
May	34.8	26.7	41.1	1956 May14	21.2	1972 May05	64	62
June	35.6	26.5	39.3	1968 Jun 06	21.3	1970 Jun 04	60	52
July	34.9	26.2	38.5	1973 Jul 17	21.3	1964 Jul 28	59	53
August	34.7	26.1	38.1	1980 Aug 31	20.7	1969 Aug 24	59	55
September	34.1	25.7	38.7	1980 Sep 05	21.8	1971 Sep04	61	59
October	32.0	24.6	37.8	1971 Oct 03	20.9	1966 Oct 19	72	70
November	29.7	23.5	34.9	1969 Nov 09	19.3	1970 Nov 28	80	76
December	28.4	22.4	33.3	1972 Dec 07	16.8	1970 Dec 15	80	77
Annual	32.0	24.					70	66

*Hrs. IST.

APPENDIX - 5 (Contd..)
Mean Wind Speed (Km/hr)
Thoothukudi

Jan	*Feb*	*Mar*	*Apr*	*May*	*Jun*	*Jul*	*Aug*	*Sep*	*Oct*	*Nov*	*Dec*	*Annual*
20.6	19.3	15.8	12.4	13.0	17.0	18.1	17.3	15.0	11.4	13.6	18.1	16.0

APPENDIX - 5 (Contd..)
Special Weather Phenomena
Thoothukudi

Mean No. of days with	*Jan*	*Feb*	*Mar*	*Apr*	*May*	*Jun*	*Jul*	*Aug*	*Sep*	*Oct*	*Nov*	*Dec*	*Annual*
Hail	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Thunder	0.1	0.1	0.5	1.2	0.3	0.1	0.2	0.1	0.1	1.3	1.5	0.6	6.1
Fog	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.4	0.0	0.0	0.0	0.0	0.4
Dust-storm	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0

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CHAPTER - 2

HISTORY

Pre - history and Archaeology

Human inhabitation in Thoothukudi district dates back to mesolithic times. Available evidences suggest almost continuous habitation of the region, through the centuries down to the present times. This section traces the pre - proto and early history of the district based on the material remains found during archaeological excavations and surveys, numismatic and epigraphic evidences and various literary sources including the Sangam anthologies and the travelogues of ancient Greeks and Romans.

The earliest human cultures, characterised by widespread utilization of large core and flake tools are ascribed to the palaeolithic period. The subsistence economy at this stage was primarily hunting and gathering. Archaeological explorations carried out in the district have not, so far, revealed any material relics belonging to the palaeolithic age. The earliest cultural phase represented is the mesolithic period. This is essentially a transitional stage between the palaeolithic food gathering economy and the more advanced neolithic period characterised by food production, beginning of sedentary settlements and a stone industry dominated by ground and polished tools. A generalised change towards microlithization in the stone tool industry as well as the emergence of composite tool manufacture, (in which series of microliths are hafted on organic handles of bone or wood) is witnessed during the mesolithic period. The subsistence economy of the sites was more broad based with coastal sites displaying evidence of fishing and exploitation of other marine food sources.

Robert Bruce Foote, the *father* of Indian pre - history, is credited with the discovery of the first palaeolith in India at Pallavaram, near Chennai in 1863. He spent 43 years exploring different parts of South India and during geological reconnaissance, came across numerous fragments of chert, silicified wood and limpid quartz embedded in the red sand dunes, located along the Pamban coast.[1] These fossilized sand dunes, locally known as *Teris* appear as huge reddish mounds along the coast and extend in a broad stretch from Kilakarai to Kanniyakumari. The sands reach their broadest extent between Tissaiyanvilai and Tiruchendur. As the raw material used for the manufacture of the microlithic tools is not indigenous to the area and the tools show no signs of being transported by natural agencies, Foote attributed their location on the *teris* to be the result of human activity.

He categorised the 73 tools he collected from the area as neoliths, but these microlithic artefacts have been reclassified as belonging to the mesolithic phase. Subsequently, these sites were investigated by Aiyappan[2], Zeuner and Allchin[3] and Gardner (1986, 95 also Gardner and Martingell 1990). The microlith yielding dunes were found in many localities near the coast in Thoothukudi and Tiruchendur taluks in the district. The sites include Meignanapuram, Kuttampuli, Sawyerpuram, Kattalankulam, Kulatthur, Puttan Tharuvai, Surangudi, Nazareth, Manadu and Kayamoli.[4]

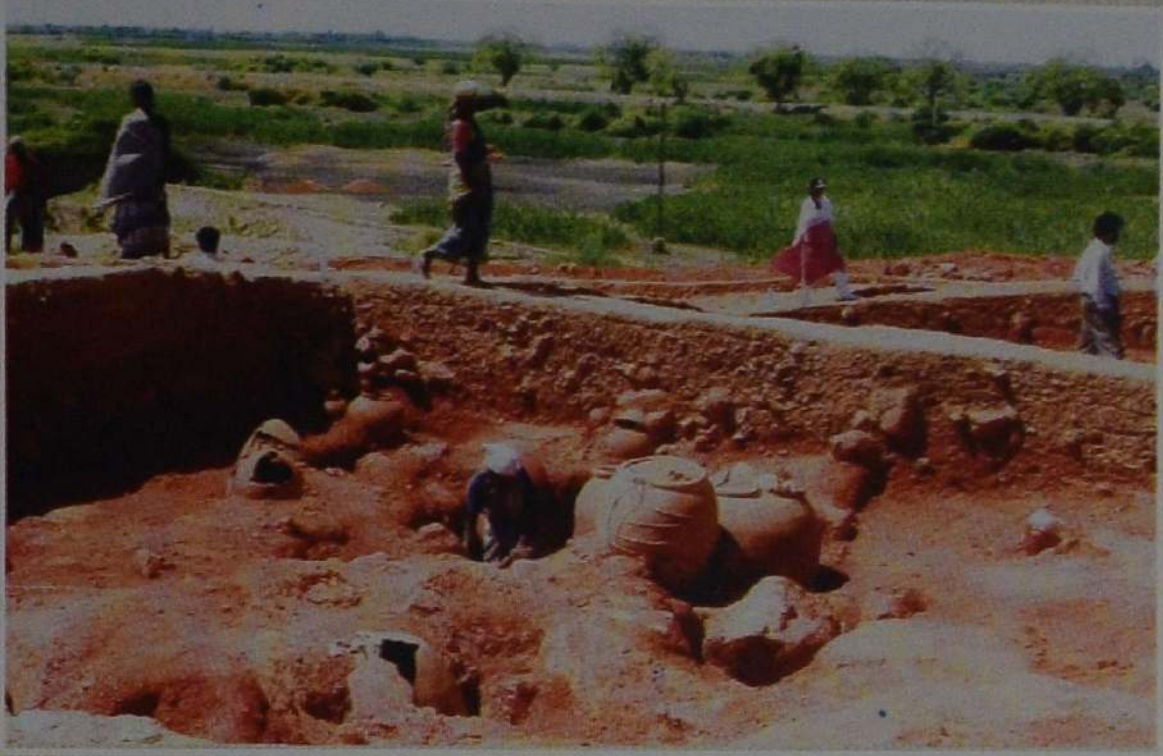
Joshi, Rajaguru and Rajendran[5] explored and examined several microlithic sites in relation to local coastal geomorphology. At Idindakarai, 25 km NE of Kanniyakumari a large number of microliths were collected along with fish bones from a concreted platform occurring 4 m above high tide level. (Following the bifurcation of Tirunelveli in 1986 into Tirunelveli and Thoothukudi districts, the *teri* sites, that were always investigated as a single group, displaying similar characteristics, have been divided across district boundaries. Although Idindakarai now lies in Tirunelveli district the stratigraphy obtained at this site would apply to the surrounding coastal *teri* sites of Thoothukudi district as well). Reddish *teri* sands were observed a few metres from the microlithic site. The sequence of geological formations observed on the coast display late Tertiary lime stone and shale exposed as basal rocks overlaid by beach rocks at 2 m elevation above high tide level. The beach rock is 1.5 m thick and the top surface is rich in land snails, indicating that the sea had receded from the area a long time ago. Land snails have been dated by a Japanese team to 20,000 -- 25,000 years BP[6]. Microlithic clusters generally occur on granite outcrops where modern sands have been removed. At many places the *teri* sands are found resting uncomfortably on beach rock, calcretes, ferricretes and weathered pre-Cambrian gneiss. No where are *macroliths* found in the main core of the *teri* sands. This conclusion has been reiterated by Gardner who reports, *"while abundant microlithic artefacts are both concentrated in surface accumulations and occur as a general scatter over the teri sand, none were observed in situ within the sediment". Teri* sands appear to have been deposited in the Terminal Pleistocene or in the Holocene.

The artefact types comprise of discs or discoid cores, flakes shaped into various kinds of points, side scrapers, thumb nail scrapers, lunates, burins and a few arrow heads. A small number of tools prepared by bifacial pressure flaking technique were also recovered. These pressure flaked tools are significant as they are not common in India though they are found in Sri Lanka in small numbers, for instance the Bandarawala factory site. This partiality for quartz when other more tractable raw material was locally available is also seen in the sites in Sri Lanka. The industry is dated to 4000 BC by Zeuner and Allchin.

Foote reported a solitary oval scraper of basalt found in Seidunganallur by the side of the high road leading from Palayamkottai to Srivaikuntam, close to the big south eastern bend of the Tamiraparani river[7]. He regarded the scraper (classified as tool # 1 of these collections from the district) as neolithic but he also stated that the artefact displays evidence of much rolling indicating that it had been transported to the location. Mahalingam[8] mentions evidence for the neolithic period from Sawyerpuram and Korkai but the artefacts are found along with material belonging to other cultural assemblages and are not located in clearly defined neolithic habitational horizons.

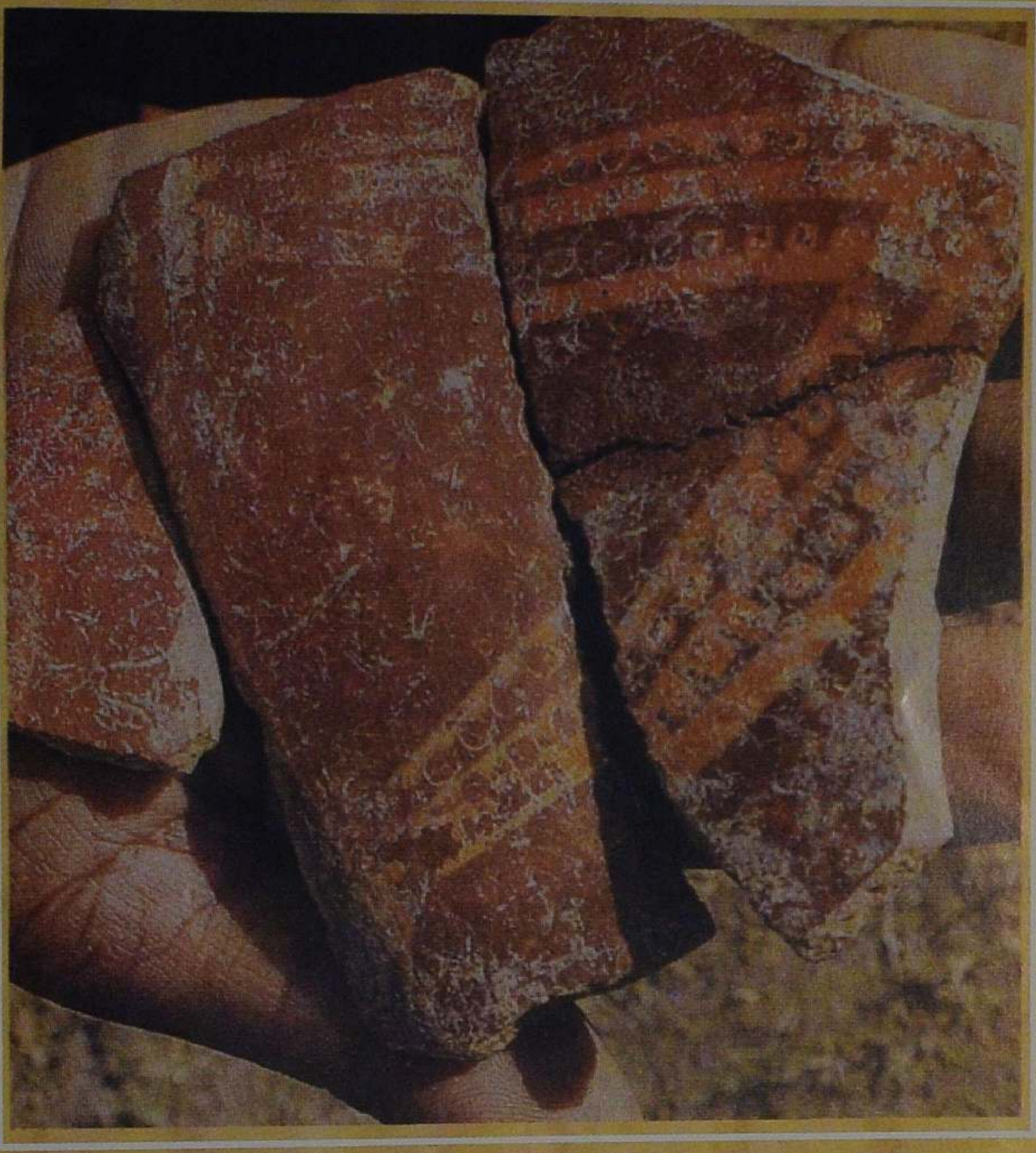
Explorations and excavations have so far not yielded any clear proof for Neolithic habitation in the district. Abundant evidences though, are unearthed for the early Iron Age settlements along the lower valley of the Tamiraparani. The Iron age culture is characterised on the ceramic side by a Black and Red ware (BRW), a very interesting variety of ceramics that is caused by a firing technique. The pottery is completely black on the inside and around the rim on the outside. The rest of the outer surface is brick red. This characteristic colouring is believed to be the result of inverted firing without an adequate supply of oxygen. The highly burnished surface finish however remains a mystery. It has been postulated that the sun dried pot may have been given a coating of some organic resin, oil or other similar matter before being fired in an inverted position[9]. Others claim that salt may have been thrown into the kilns during fire to cause the polished finish. BRW shapes are usually medium to small in size and seem to have served as only table ware as the assemblages never included large storage pots. Hence they may have been given special treatment by the cultures using them. The characteristic BRW shapes comprise carinated vessels, cups, bowls and spouted dishes besides stands and pedestals to place the vessels and conical shaped lids often provided with a knob or loop on the top. The pottery usually is accompanied by artefacts of bronze and iron.

The Early Iron Age in South India is also known as the Megalithic Period because of the practice of erecting elaborate stone arrangements over graves containing entire or partial mortal remains. Megaliths in Tamil Nadu have been divided into four zones by Soundararajan[10]. Zone-I covers Chengalpattu with dolmens both inside and outside the ground and with sarcophagi coffins inside the dolmens. Zone-II is represented in North Arcot district by well-dressed slab cist tomb. Zone-III extends across Coimbatore, Tiruchirappalli, Pudukkottai and South Arcot and comprises of cist burials with urn coffins placed within the cists. *Tirunelveli and Thoothukudi fall into the fourth zone that is characterised entirely by urn burials.* These sepulchral urns, are locally referred to as *madamadakkat-tail* which is a corruption of



Adichanallur - A view of excavation site of the Archaeological Survey of India

A range of red ware, black ware and black-and-red ware excavated at Adichanallur



Pot Sherd with Tamil Brami Inscription, Adichanallur

mudumakkal-tali, literally urns *(tali)* in which the elders were buried. They are found to contain partial or occasionally complete skeletal remains and are located in extensive urn fields. The most famous of these urn burial sites is at *Adichanallur.*

Habitational site of the Iron Age People at Adichanallur

According to local tradition[11] "*....about a million years ago, in the* ***Theretha yuga*** *people used to live to a great age and as they grew old they did not die but became progressively smaller and had to be kept out of arms reach... When the young people could no longer bear to look after their dwarf ancestors they placed them in earthern jars along with a number of little vessels containing rice, oil, water.... and buried them in the village.*" The skeletal remains found in these jars however do not justify the myths as they are not those of dwarfs or the remnants of a pygmy racial substratum as early scholars like Jules Theodore Ernest Hamy and G.W.Earl believed but of an average sized population.

Adichanallur excavations have yielded an extensive collection of skulls and post cranial bones, probably the largest collection from a single site in South India. Rea's collection alone included the remains of 14 individuals. The osteological material was studied to generate answers for prevailing theories of evolution, racial identity and biological affinities of prehistoric population of South India. These skeletal remains have been investigated by Lapicque (1905)[12], Thurston (1909)[13] Guha (1927)[14] Zukerman (1930)[15] and Kennedy (1986)[16]

Adichanallur is situated 3.2 km west of Srivaikuntam town in SrivaikuntamTaluk. The Iron Age burial site covers the village of Adichanallur and the neighbouring hamlets of Karungulam and Kalvai as well. The site is bordered on one side by the right bank of the Tamiraparani river. It was first visited by F. Jagor of Berlin museum in 1876. Further explorations were conducted by Louis Lapique in 1903-04. Alexander Rea, Superintendent of the Southern Circle of the Archaeological Survey of India conducted excavations at the site from 1899 to 1904.[17] Rea unearthed 34 cartloads of materials, requiring five railway wagons to transport the same to Madras. Most of the materials unearthed at Adichanallur were housed at the Government Museum, Egmore, Chennai, where some of it is still on display. The archaeological reserve at Adichanallur extends over 114 acres. Excavations undertaken by Rea were confined to a little over five acres. He reported large and elongated pyriform urns of a coarse thick red fabric. These urns were placed just below ground surface in hollows created in the decomposed quartz rock. A separate cavity was created for each urn. The urns were placed at an average distance of about six feet apart. Some were placed

over others. Most of the urns contained the skull and some post cranial remains indicative of post excarnation secondary burial. In only a few urns were the skeletons complete and arranged in a doubled up position. The urns in such cases were always of a large size being nearly three feet in diameter. Many urns were over 0.91 meters in diameter and had flattened conical covers. Ash occurred in some urns but cremation does not appear to have been a common funeral practice. The burial burnishings comprised BRW pottery of extremely superior quality, painted in many instances with designs in kaolin, 180 bronze objects and over 500 iron objects which have a basic pastoral / agricultural bias with sickles, spades, picks and pans predominating the assemblage over weapons like spears, daggers and knives. Other mortuary furnishings include stone beads and twelve oval gold ornaments described as diadems. Traces of cloth have been found on the bronze articles and husks of rice and millet recovered from the vessels. A nude mother goddess figurine in bronze has also been discovered. The bronze articles, are either vessels or ornamental in purpose, displaying variegated and complex forms. No bronze implements or weapons are found. The collection includes cups, jars and bowls of various shapes. Some are plain while others have triangular incised designer or a wavy line ornamentation or a series of parallel lines around them. Some have flat cylindrical lids surmounted by figures of animals such as dogs, goats, buffaloes and roosters or stems with buds and leaves.[18]

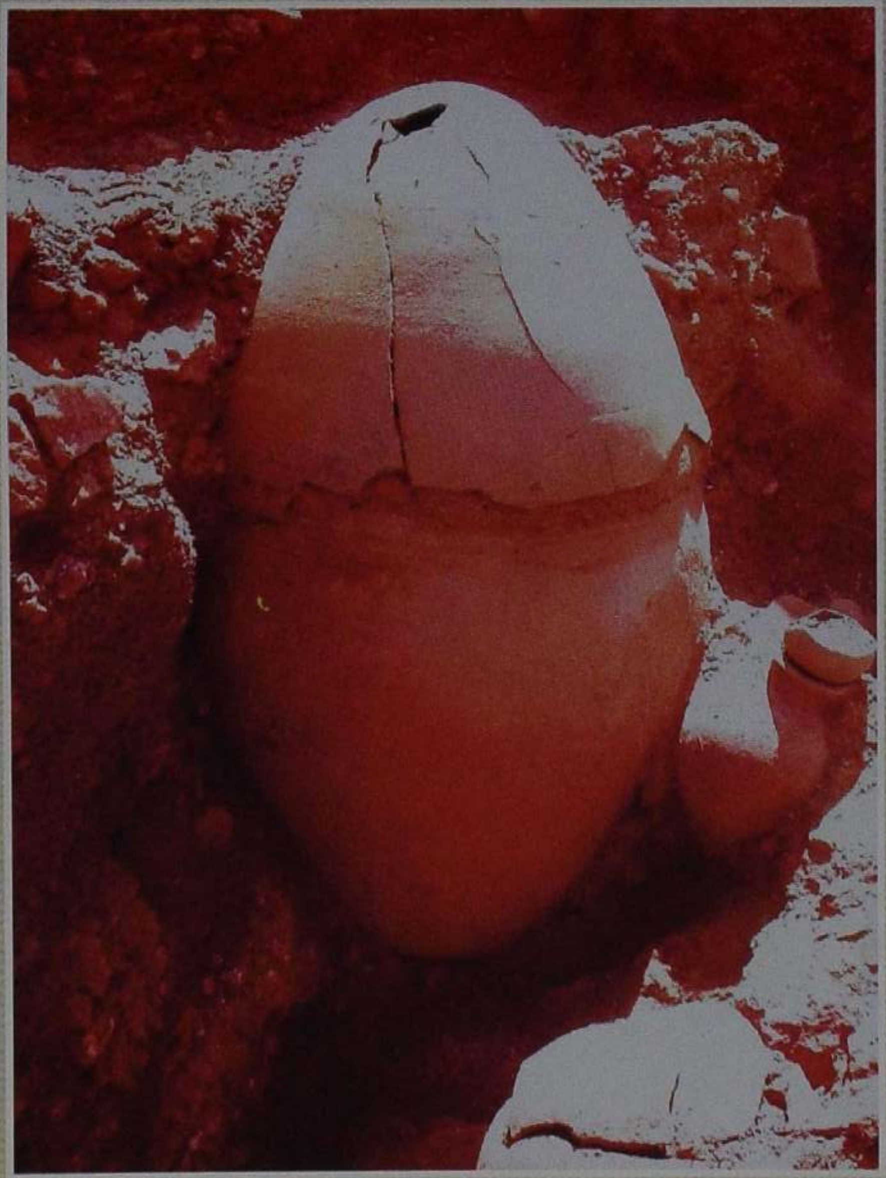
Urn burials and cairn circles are mentioned in the Sangam anthologies like *Purananuru, Narttinai* and *Paditruppattu.* K.R.Srinivasan made a detailed study of these literary references and surmised that the megalithic practices continued well into the Sangam Age. He quotes these lines from the *Manimekalai* to clinch his argument.

"Suduvor-iduvor-todu kulippaduppor
Talvayinadaippor-taliyirkavippor"

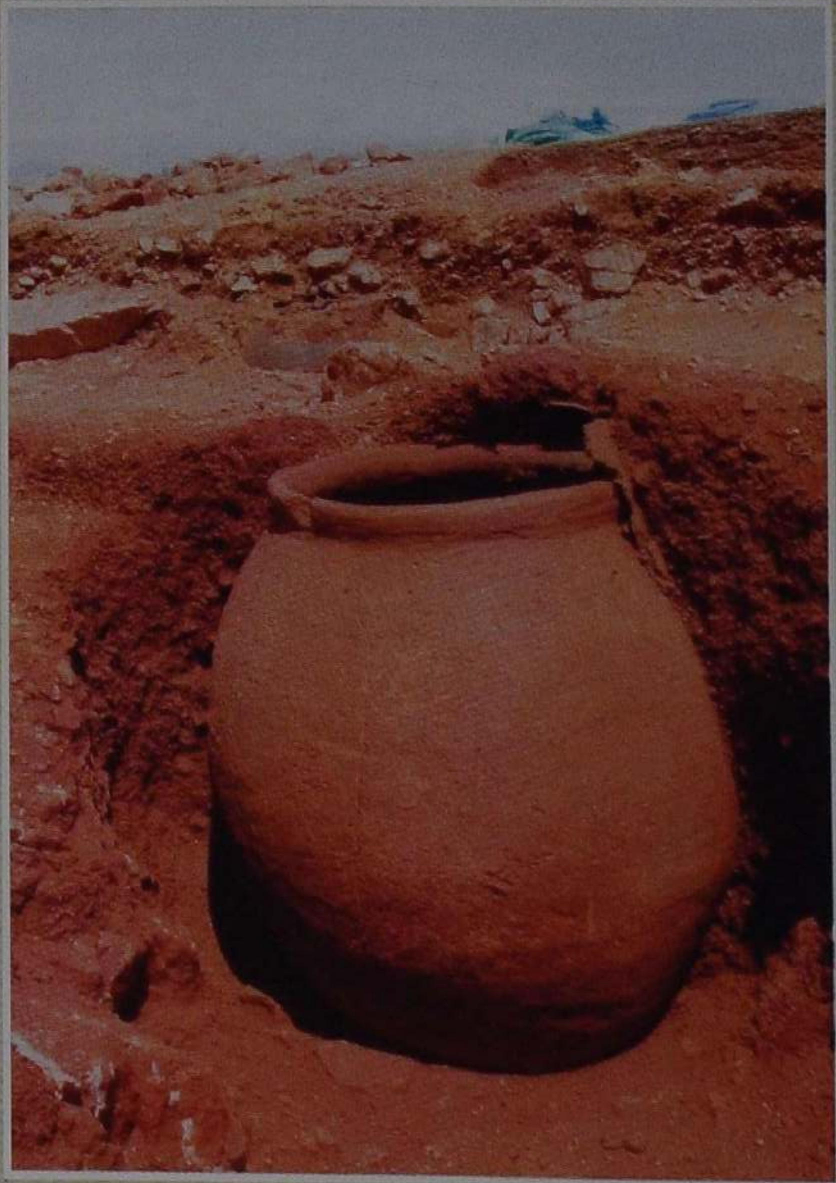
Manimekalai, Chapters 6,11,66-67.

The two lines enumerate the different methods practised for disposing the dead at a grave yard at Puhar, i.e., those who cremated (suduvor), those who exposed the dead to the elements or animals (iduvor), those who laid the body in pits which they dug into the ground (todu-kulipaduppor), those who interred the body in subterranean cellars or vaults (tal vayin adaippor) and those who placed the body inside a burial urn and inverted a lid over it (taliyil kavippor).[19] These literary references show that the Sangam Period represented at least the last phases of the Megalithic culture in the region. In the absence of any absolute dates being obtained from the urn burial sites they have been

Potsherd with the motif of a woman, a stalk of paddy, a crane, a deer and a crocodile - (excavated in 2005) - Adichanallur



Twin pot system . A sepulchral urn containing skeletons covered with another urn - Adichanallur



An unearthed sepulchral urn in the foreground - Adichanallur

conservatively dated to coincide with the Sangam period and are assigned to the same time range (broadly 1st century BC - 3 century AD). The Archaeological Survey of India (Southern Circle) has conducted excavations in Adichanallur in 2004-2005 and unearthed many urns and other archaeological artefacts which undoubtedly mark the civilization of the Adhichanallur as one of the ancient one on lines with the river valley civilizations of Indus, Nile, Euprates and Tigris. A notable find during the 2004-05 excavation of the Archaeological Survey of India (Southern Circle) is the decorated potsherd depicting a female figurine (mother godesses), a deer with raised tail, a crane and a plant (Report from the Superintending Archeaologist, Archeaological Survey of India, Southern Circle, March 2006).

Iron Age Urn Burial Site

Archaeological survey of India, Chennai Circle made certain new discoveries, when it resumed its excavation at Adichanallur after 100 years. The habitational site of the Iron Age excavated and where people actually lived, is an extraordinary large urn-burial site spread over 114 acres (45.6 hectares) on a low, rocky hillock on the right bank of the Tamiraparani river, close to a lake and surrounded by paddy fields and banana plantations. The site discovered in 2004 is on the north and north-western slopes of the urn-burial mound which is a few kilometre away from the burial fields.

The site has attracted nationwide attention for three important findings; an inscription in a rudimentary Tamil-Brahmi script on the inside of an urn containing a full human skeleton; a potsherd with stunningly beautiful motifs; and the remains of living quarters (rampart wall, potters' kilns, a smith's shop and so on) close to the site.

Many of the urns, especially those that contained human skeletons, were covered with another urn, in what is called a "twin-pot" system. They had been buried after cutting the rock in circular pits, into which the urns were lowered in a three-tier formation. The earliest burials formed the lowermost tier, which left enough space above to accommodate future burials.

Among the artefacts discovered at the burial site were a profusion of redware, black ware, black - and - red ware, copper bangles, copper ear-rings, iron spear - heads, terracotta lids with tiered knobs, terracotta vessels that could be used both as lids and as bowls, globular vessels and long-necked utensils. There were vases, pots with exquisite decorations, broken daggers and swords made of iron. There were also Neolithic celts, iron implements, urns with clam marks and urns with hooks inside.

The urns with skeletons had inside them empty miniature vessels, rice, paddy and husk. The miniature vessels were of three types; bowls, small vases and pots. Made of polished blackware; the small vessels invariably had their lids on. The lids were decorated with dotted, floral or geometrical designs and were painted. Some lids had tiered knobs that look like chess pieces. (T.S.Subramanian, *Unearthing Great Past*, an article in *Frontline* June - July 2005; *Rudimentary Tamil Brahmi Script-Unearthed at Adichanallur*, an article in *The Hindu,Chennai*,17 February 2005; Iron age Habitational Site found at Adichanallur, an article in *The Hindu,Chennai*,3 April 2005)

The Archaeology of Korkai

Rea reports[20] 38 sites yielding material of archaeological and historical interest in the course of his exploratory survey along the banks of the Tamiraparani, from Palayamkottai to the sea. These sites, found in both Tirunelveli and Thoothukudi districts, are situated at Adichanallur, Anavarathanallur, Angamangalam, Appankoil, Karungulam, Kilanattam, Kongarayakurichi, Kurumbur, Manappadi Nallur, Nalumavadi, Palamadai, Poriyur, Rajavalliporambu, Sambathuparacheri, Sugandalai, Tirukolur and Vellur.

Early history of Southern India is dominated by the Pandyas, the Cheras and the Cholas. Recent advances in literary and archaeological research have helped to reconstruct this early period in considerable detail. While literary sources include the vast corpuses of the Sangam anthologies,Buddhist works such as the *Mahavamsa* and the accounts of Greek and Roman travellers and geographers among others, archaeological excavations have brought to light early ports and settlements, as well as yielded scores of inscribed potsherds land numismatic hoards. Numerous Tamil Brahmi inscriptions have been found since 1903 in rock cut beds and natural caverns in many places in the districts of Madurai, Tirunelveli and Ramanathapuram which provide valuable insights to the history of the region.

The present district was originally not distinct from Madurai which was divided into Madurai and Tirunelveli in 1744 and later in 1910, Ramanathapuram was carved out of Tirunelveli. In 1986 Tirunelveli was again subdivided into Tirunelveli and Thoothukudi districts. Much of the history is enacted against the larger backdrop of *Pandyanadu,* comprising the original unbifurcated districts of Madurai, Tirunelveli and Ramanathapuram. Important sites located in Thoothukudi district have however been highlighted.

Native tradition represents the eponymous ancestors of the Pandyas, Cheras and Cholas as three brothers who lived and ruled in common at Korkai near the mouth of the Tamiraparani. The lands held in common by all three were at Mukkani (the three properties) near

A view of Excavation site at Korkai

Korkai. Eventually a separation took place. Pandyan remained at home while Cholan and Cheran went forth to seek their fortunes and founded kingdoms of their own to the North and West. The Cholas seem to have ruled in Tiruchi and Thanjavur districts while the Cheras established themselves in Travancore, Malabar and Coimbatore, the Pandyas were in Madurai and Tirunelveli [21]

Katyayana, the grammarian, (fourth century B.C) mentions the countries of the extreme south but it is not certain if he referred to the Pandyan country specifically as some scholars believe that the original name for the Tamil country was Pandi and not Pandu as cited by Katyayana.Sastri[22] feels that the Pandya mentioned in the Sanskrit grammar may have been derived from Pandu, the name of the people in Madhyadesa in Northern India. The name Pandya perhaps came to be applied to the Tamil Pandinadu as a result of phonetic similarity and a Pandava origin invented for the Tamil ruling family. Caldwell[23] pursuing the same line of reasoning felt that the kings of this lineage by their adoption of this name meant to claim kinship with the celebrated Pandava brothers and the marriage of Arjuna with the daughter of the Pandya king seems to have been recorded or invented as evidence of this relationship. There are numerous references where the Pandyas are referred to as a group of five rulers[24] and their capital Madura as the Southern Mathura. The Pandyas are not alone in claiming ancestry dating back to the *Mahabharatha,* but all these three southern powers claim the honour for having fed the armies at Kurukshetra during the Great War.[25]

The Sinhalese text, the *Mahavamsa,* chronicles the marriage between a princess of the Pandyan line with a king of Ceylon. The *Mahavamsa* [26] records that Vijaya Singa, the first invader of Ceylon met with resistance from the local people on his landing on the island, on the very day of the Nirvana of the Buddha and he appealed for help from the Pandya king of Southern Madura. As a token of gratitude he sent annually large sums of money to the Pandya king and selected for his queen, a princess of the house of Pandu. She was accompanied to Sri Lanka by a great retinue of maidens who were given in marriage to Vijaya's companions. The *Mahavamsa* was composed in the reign of king Dhatusena at the beginning of the sixth century A.D[27] but the story about the princess is far too embellished poetically to be accepted as a certain historical event.

References to the Pandyas are also found in the works of Greek and Roman writers. Megasthenese, who was sent in 302 BC as an ambassador by Selucus Nicator to the court of Chandra Gupta Maurya, speaks of a country called Pandia named after the daughter of Krishna.

To his only daughter Pandya he assigned that portion of India which lies to the southward and extends to the sea. Caldwell surmised that, *everything related to the description of the country, especially the fact that pearls were produced there, serves to identify it with the pandya country along the coast of which then were the chief stations of pearl fisheries.*

Strabo, (AD 20) mentions an embassy sent by an Indian king to the court of Augustus. He wrote that *the embassy was from king Pandyan; or according to others from king Porus.* Caldwell argues that *the name of Porus was known in Europe for several centuries, through the historians of Alexander's Indian campaign and it was natural that the Greeks should fall into the mistake of supposing that every Indian king should be a descendant of Porus but that the name Pandyan was one which had not been heard of till then and could not have been invented.* The name Pandyan has also been mentioned in the *Chronical of Eusebius* (320 A.D.)[28]

The anonymous author of the *Periplus of the Erythrean Sea* gives detailed descriptions of the ports visited by sea faring traders and the list of articles imported and exported at each port. After describing the stations along the Red Sea, the African Coast and the Arabian and Persian Coast and Western India, he goes on to say *From Komar (Kanniyakumari) the district extends to Kolkhoi (Korkai) and the pearl fishery which is conducted by slaves or criminals condemned to the society, and the whole southern point of the Continent is part of Pandyan's dominion.*[29] Ptolemy the geographer (130 A.D) refers to Korkai as *Kilkhoi emporium.* The port also finds mention in the series of ancient maps called *Peutinger Tables* after the name of the discoverer.

Korkai was the first port visited by the Greeks after rounding Cape Comorin. The Gulf of Mannar was called by them Colkhic Gulf which indicates the importance they assigned to Kilkhoi (Korkai). The Pandyan king is often referred to in the Sangam poems as *Korkaiali (Lord of Korkai).* The *Pattuppattu* applies the title *Korkai-koman* to an early Pandya king who is not named. King Maravarman Vikrama Pandya (c.1283 A.D) is entitled *Korkai-Kavalan.*[30] The *Maduraikkanji* contains a lengthy description of the Pandyan country under Nedunchezhiyan. The poet Mangudi Marudan, calls his patron *Lord of Korkai* and *the warlord of the southern Paradavar,* hinting that the people of the pearl fishery coast formed an important section of his army.[31] The *Ahananuru*[32] refers to Korkai as the port of the Pandyan ruler Vazhuthi. the owner of beautiful chariots and also as a far famed port and the capital of Vetrivel Chezhiyan. Caldwell identified the site with a present day village of the same name, in Srivaikuntam Taluk. Korkai is now seven km off inland but there is considerable evidence of it having once stood on the sea coast. Caldwell

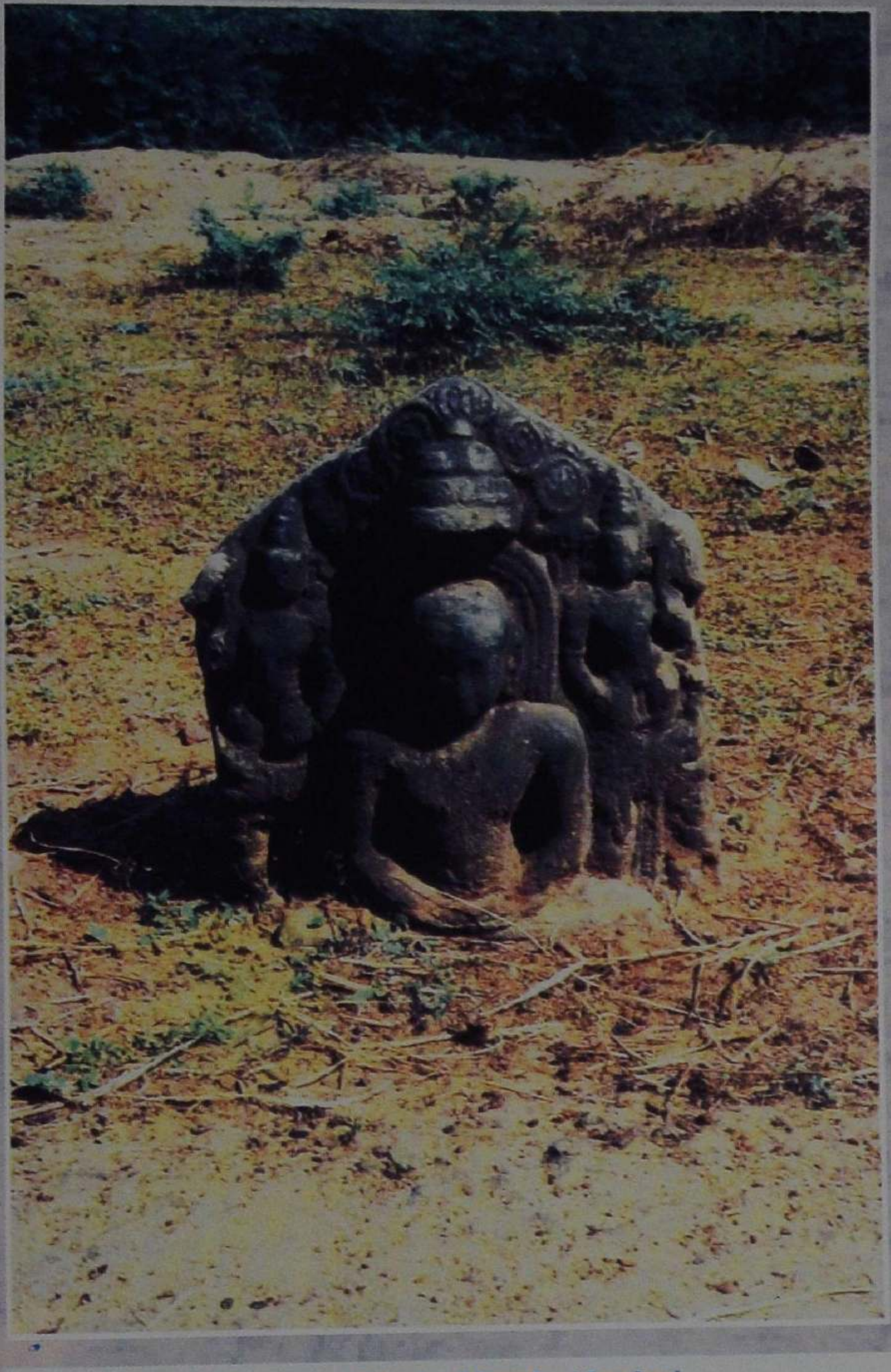


Image of Jain Monk, Korkai

conducted excavations at Korkai in 1877 with the hope of unearthing Hellenic traces.[33] He encountered no Greeks but found a few urn burials. Two burials contained only bone dust but one giant urn, 11 feet in circumference yielded a complete set of bones and a skull. Later the State Department of Archaeology, excavated the site in 1968-69.[34] The excavations revealed a continuous occupation of the site from the Megalithic period to the present times. Besides the black and red wares, sherds of black slipped, plain red and red slipped wares and of rouletted ware of local origin were also obtained. Nine potsherds bearing Tamil Brahmi inscriptions were excavated. The inscriptions were fragmentary in nature, bearing only a few letters. Numerous pearl oysters were found at various levels of the site. The lowest level of occupation at Korkai is dated, on the basis of radio carbon dates to 785 BC. The occurrence of various levels of pearl oysters confirms the literary evidence that Korkai was a centre of pearl fisheries and trade in pearls between it and the sea. Kayal carried on direct trade with China and Arabia and acquired great pre-eminence during medieval times. The port finds mention in the works of Arab historians and travellers. According to these accounts Kayal was frequented by a great number of vessels from the Arabian coast and from China. Marco Polo the famous Venetian traveller arrived at Kayal on a Chinese *funk* in 1292 A.D. The site of Kayal was also identified and explored by Caldwell who reported numerous sherds of Chinese Celadon ware, porcelain and Arabian pottery from the area. Kayal is located two kilometers from Korkai. Marco Polo remarked *Ceol is a great and noble city, and belongs to Ashar, the eldest of the five Brother kings. It is at this city that all ships touch that come from the West, as from Hormos and from Kis and from Aden, and all Arabia, laden with horses and with other things for sale. The king possesses vast treasures, and wears upon his person great store of rich jewels. He maintains great state and administers his kingdom with great equity, and extends great favour to merchants and foreigners, so that they are very glad to visit his city.*[35]

The western merchants were known as Yavanas, which is derived from the Greek word *Iaones.* In ancient Tamil poems the name Yavana appears to have been applied exclusively to the Greeks and Romans. The Sangam poet Nakkirar addresses the Pandyan Prince Nanmaran with the words *O Mara, whose sword is ever victorious ! Spend thou thy days in peace and joy, drinking daily out of golden cups, presented by thy handmaids, the cool and fragrant wine brought by the Yavanas in their good ships.*[36]

Roman soldiers were enlisted in the service of the Pandyan king. During the reign of Ariyappadai Kadantha Neduncheliyan, Roman soldiers were employed to guard the gates of the forts of Madura.[37] The *Pandae,* King Pandya and the emporium of Madura are mentioned by Pliny (AD77).

Literary references to Roman trade are attested by numerous Roman coins that have been unearthed from various sites in the South. Two sites need mention because of their proximity to Thoothukudi district. Six Roman aureus were found in 1932, at Karivalamvandanallur, Sankarankovil Taluk in the district of Tirunelveli[38]. The kings represented are Nero (A.D.54-65) and Vespasian (A.D. 60-79) on two coins each and Domitian (A.D.81-96) and Hadrian (A.D. 117-138). Recent excavations conducted by the Department of Archaeology, Government of Tamil Nadu, at Alagankulam, an ancient Pandyan port in Ramanathapuram District have yielded two copper coins of Valentine II (385-395 A.D) and Arcadimus (395-408 A.D)[39] and two coins issued under Glory Aroma Nerum who ruled during 5th century A.D. These last mentioned coins have the portraits of the emperor on the obverse sides while the reverse sides were found defaced[40].

Sewell and Warmington believe that Indo-Roman trade began under Augustus (31 B.C - 14 A.D) reached a peak under Nero and maintained high level up to Marcus Aurelius (161 - 180 A.D). The decline started from the time of Caracalla (198 - 217 A.D) and then ceased almost entirely. It was revived slightly in the 4th - 5th centuries A.D under the Byzantine emperor Constantine and his successors. The range of Roman coins found in South India corroborate this theory.

The *Arthasastra* of Kautilya gives some information about the trade between the North and the South in the age of the early Mauryan empire. In his account of the articles that entered the royal treasury, Kautilya includes pearls from the Tamiraparani river in the Pandyan country, fine cotton fabrics from Madura, as well as *Vaidurya* (beryl) and varieties of sandalwood that must also have come from South India[41].

The kingdoms of South India, are mentioned in the second and thirteenth rock-edicts of Asoka. The thirteenth rock edict states that all these lands lay outside the empire but were within the pale of his *dhammavijaya, " And this conquest (by Dharma) has been repeatedly won by Devanampriya even as far as....the south (where) the Cholas and Pandyas (are ruling) as far as Tamiraparani"* [42] The second edict mentions that Asoka undertook to arrange the proper medical care of men and animals even in the territories of the frontier people, namely the Cholas, the Pandyas, the Satyaputras and the Keralaputras as far as Tamiraparani....[43]

Tamil Brahmi inscriptions have been found in the rock cut beds and in natural caverns in many places in *Pandyanadu.* Most of these inscriptions were discovered in 1920's, but were not clearly deciphered

till 1960's. Pioneering works by Krishnasastri, Subramanya Ayyar and Gopinatha Rao helped identify many words by a comparative study with known Asokan Brahmi inscriptions and the Battiporulu Brahmi inscriptions but the inscriptions could not be deciphered on account of their distinct *palaeographic,* orthographic and linguistic features. The breakthrough was achieved by Subhramanya Ayyar who identified the language of the inscriptions as Tamil. Mahadeven[44] subsequently made an exhaustive study of these inscriptions and deciphered them. Eighty three inscriptions have been found from 26 sites located mainly in the region corresponding to Pandinadu with a few from other districts like Coimbatore and Tiruchirappalli. These form the earliest corpus of Tamil inscriptions available and are assigned to three broad chronological stages on palaeographic, orthographic and linguistic grounds.

Early Tamil Brahmi	:	2 - century B.C
Middle Tamil Brahmi	:	1 - 2 centuries A.D
Late Tamil Brahmi	:	3 - 4 centuries A.D [45]

The language of the inscriptions is colloquial Tamil with an admixture of Prakrit words inscribed in a Brahmi script adapted to suit the peculiarities of Tamil phonetics. They are mostly brief donative records made to the Jain monks, mentioned sometimes by name, mostly by merchants, though kings, chieftains and common folk also find mention. The gifts were mostly in the form of cutting or carving the smooth stone beds for the monks to lie on or cutting a drip ledge (taraani) in the face of the rock so as to prevent rain water from entering into the cave or putting up a country roof of palm (kurai) in front of the cave.[46]

Apart from the cave inscriptions, numerous inscribed pot sherds were unearthed during excavations at Arikkamedu,Uraiyur, Alagiri, Korkai, Alagankulam and other places. As these sherds are excavated from clearly defined stratigraphic layers along with other material, they can be precisely dated by stratigraphy, thermoluminiscence and carbon 14 dating of associated organic material. Recent excavations have established the time horizon for Tamil Brahmi sherds from the end of third century B.C to the end of the fourth century A.D which corresponds with the dates suggested by the epigraphists on palaeographic grounds. The inscribed sherds are broadly similar to the Tamil Brahmi inscription in language and script. The inscriptions are secular in character and are related to common people who scratched their names on the utensils owned by them.[47]

To the epigraphic data base is added the information derived from numismatics. At Andipatti, in North Arcot District, 143 identical

lead coins were found, bearing the Tamil Brahmi legend *Atinnan etirana Chenthan* which has been interpreted as Chenthan the successor / heir apparent of Attinan. The coin is believed to have been issued by a local chieftain. Other significant finds include the several types of square copper coins from Madurai with the emblems of the horse on the obverse and the stylised fish insignia of the Pandyas on the reverse. Two of these coins carry legends on the obverse. One gives the name Peruvazhuthi in the Tamil Brahmi script. On the other there are bilingual legends on the obverse. One reads Peruvazhuthi in Tamil and the other in Prakrit equivalent reading Peruvazhuthisa.[48] Krishnamurthy [49] suggests that the coins with the horse symbol were probably issued by Mudukudumi Peruvazhuthi who sported the title *Palyagasalai* to mean one who performed many sacrifices to commomerate an Ashvamedha Yagna performed by him. Similar square copper coins with the fish emblem on one side and the elephant on the other have also been found in the excavations at Alagankulam[50].

Next to Madurai, Korkai and Kayal are the Chief ports and towns of the Pandyas right from the Sangam days. Korkai, the ancient Port City of the Pandya kings of the Sangam period, now identified with the village Korkai (in Srivaikuntam taluk has attracted the attention of Scholars, Historians and Archaeologists for more than a century. Though it is an accepted fact that Korkai was once a Port City, the location of the port is still a point of conjecture and speculation. Korkai is now an inland village, situated five km. west of the sea.

Earlier efforts to retrieve Korkai

According to scholars, the Port City of Korkai lost its importance after the 11th century, as a consequence of the gradual elevation of the sea coast.[51] According to local belief, due to the change of course in the Tamiraparani river and the receding of the sea, Palayakayal (old Kayal) gained prominence as a port. Scholars also opine that Marco Polo the Venetian Traveller disembarked at Palayakayal in the last quarter of the 13th century A.D. In 1860s Bishop Caldwell conducted excavations at Palayakayal and Maramangalam near Korkai, and, after unearthing urns, ruined brick structures, and other remnants, identified the village Korkai of the Sangam Pandyas. Between 1969 and 1972,the Tamilnadu State Department, of Archaeology conducted excavations at Korkai, and, based on Carbon datings, established that Korkai was inhabited by civilized people who were familiar with the technique of iron melting in the 8th century B.C. But no effort was taken, to fix the location of the port and to find out the exact area of the city, etc.

A Mudumakkal Thazhi excavated between Korkai and Punnakayal

There are references to cyclones which resulted in the submergence of large tracts, in ancient Tamil literature. But this phenomenon was not uniform throughout the coastal area of Tamilnadu, but was confined to some parts of the Coromandal coast only. The coastal tract from Visakappattinam (Andhra Pradesh) to Kodikkarai (Nagappattinam Dt.) regularly faces cyclones. The submergence of Pumpukar was due to such cyclones and the resultant sea erosion. This coastal belt adjacent to the Palk Straits falling a prey to cyclone has become an annual feature. But the coastal belt between Kodikkarai and Thoothukudi usually does not experience such calamities regularly. As the force of the north-east monsoon was not severe in this belt, due to a natural barrier in the form of Sri Lanka, and the water depth is so shallow to allow the deluge to occur, this belt was relieved of such calamities. Even in the 18th century when Thoothukudi served as the Emporium of cotton trade, the Dutch and the East India Company had their head quarters at Colombo and engaged in trade through the port of Thoothukudi.

The gulf situated between Sri Lanka and Thoothukudi - Rameswaram area, now called Mannar Gulf, was originally, called the Korkai Gulf, and many wars were waged between the Pandya kings and the kings of Sri Lanka in the 13th century A.D., for gaining monopoly over pearl diving in this gulf. The shallowness of this coastal belt has given room for many myths and legends. In the Sangam Literature, Bay of Bengal is referred to as *Tondukadal* i.e. the sea that was artificially created by digging, whereas the Arabian sea is referred to i.e. the ancient sea that has been in existence from the days of the creation of the world.

The Sanskrit word *sagara* was specially applied to Bay of Bengal, as it was supposed to have been dug up by 60,000 Sagaraputras. The natural path way which led through the shallow water to Sri Lanka was called Sethu and many tales were woven around its supposed erection by the monkey brigade of Rama. Even the port of Kumari is said to have been built by the monkey brigade.

Originally the confluence of the river Tamiraparani with sea near Korkai was not as massive as the confluence of Kaveri with sea at Pumpukar in the Sangam period. There were many lagoons, back waters and mangroves called *Kayal* near Korkai. That seems to be the reason why some villages have suffixed *Kayal* after their name. The names of the villages Manjalnirkayal, Palayakayal, and Punnaikkayal, can be quoted in this context. Palayakayal which situates four km north east of Korkai, is on the way from Korkai to Sangama mukha (confluence of the Tamiraparani). This place might have been virtually an island in the Sangam period. As mentioned earlier, Bishop Caldwell

unearthed some urn burials near the sea coast towards east of Palayakayal. Recently, a pottery piece belonging to the megalithic period was collected by the Curator of the Site Museum, Korkai in a place called Mangammal salai at Palayakayal. This clearly establishes the fact that Palayakayal was in existence even during the Sangam period, but it might have been separated from the main land by back waters, marshy land and mangrove forests. Large scale irrigation networks were created in this area, probably after 14th - 15th centuries. Due to agricultural expansion, tanks like Arumukamangalam Kulam were created and many lands were reclaimed in this area. This effort coincided with the settlements of Selukai Vellalars and Saiva Vellalars in this area. In due course, Korkai, once the headquarters of Kudanadu (literally gulf territory) lost its prominence and was later replaced by Thoothukudi in the 16th century when Portuguese occupied the east coast. Activities of the early Jesuit Missionaries were centred around Punnaikkayal before they shifted to Thoothukudi. There are some vestiges of old Catholic Churches at Kiranur (near Authoor, Tiruchendur taluk) and at Karaiyadiyur (near Arumugamangalam).

An attempt to locate Korkai Port

According to Clatidius Ptolemy's *Geography* Book, VII Chapter, (2nd century A.D.) Colche (Korkai) was situated on north of the estuary of the River Solen. Solen seems to be, the Greek pronunciation of Sudhanadhi i.e another name of Tamiraparani, mentioned in Tiruvilaiyadalpuranam. This estuary may be located at Kayalpattinam where a drainage channel from Kadambakulam enters the sea. This channel was once a big river fed by the rain water canals. This channel is called by the name Periyaru (Big river) by some people even now. The name of the village Arumuganeri near Kayalpattinam, suggests that it was a Nagari (Township) situated near the confluence of a river, (Arumukam of Arrumukadwaram) Kayalpattinam has yielded old potteries both indigenous and imported varieties of the megalithic period. So there is no doubt that Kayalpattinam was a flourishing town, in the Sangam period. But Korkai, the emporium of commercial activities like export and import, was a town by itself, and it was separated from Kayalpattinam by nearly 10 km..

Authoor, (Tiruchendur taluk) situated 4 km. south east of Korkai on the southern bank of the river Tamiraparani, has been in existence from 8th century A.D., as revealed by inscriptional and other related evidences. But a recently discovered temple at Manatti, near Thentirupperai (Tiruchendur taluk) contains some inscriptions belonging to 13th century A.D.

The name of the temple is mentioned in the inscriptions as Idaiyarriswaram (temple situated between river courses). This temple is situated on the bank of Kadambakulam which is fed by the southern channel of Tamiraparani, dug up in the 19th century by the British. As we have seen earlier that the drainage channel from Kadambakulam is mentioned as Periyaru by old folks and there is a belief that some rain water canals from the *teri* land (reserve forest area) fed the Kadambakulam previously, it may be inferred that the temple Idaiyarriswaram was situated between the *teri* canals and a course of the Tamiraparani in the 13th centuary. As a corroborative evidence, it is observed that the ground level of the temple is now low, but the surrounding areas are lower than the area occupied by the temple. This proves the theory that the temple was built on an elevated area and the surrounding areas were occupied by river courses as well as marshy lands, unsuitable for cultivation. But, after agricultural operations were taken up, the marshy lands were retrieved, and many huge mounds of sand and salt were heaped in the middle of paddy fields could be observed in this area.

According to local traditions also, a branch of the river Tamiraparani, called Chitharu, was flowing through Arumugamangalam (literally a settlement situated near the confluence of a river) and a village called Agaram, near Korkai. The name of the village is supposed to be derived from Agrahar i.e. settlement of Brahmins. It is true that Agram or Agaram is used as a shortened form of Agraharam. But the word *Agara* in Sanskrit literally means the front or edge. (It is from this word, the term agrahara is formed in the sense of the foremost settlement). Marcopolo, the Venetian traveller who visited the Pandya country in the 13th century has mentioned Kanniyakumari as Comorio Agran, meaning Cape Comorin. In some Konkani inscriptions, the work *agar* is used in the sense of a coastal tract or salt pan. In an inscription at Idalakkudi, Nagarcoil (Kanniyakumari district) belonging to the period of Jeyasimha Varman (15th century A.D.) the term *agarakkappal* occurs. It is to be presumed that it refers to the tolls collected from ships at the port. In the absence of epigraphical reference to the village Agaram, it was considered necessary to search for some other clues as to its geographical affinity with sea coast. In 1994, when the then Commissioner of Archaeology visited Korkai, he was informed about this conjecture. When he enquired the workers who were digging the earth in the vast stretch of fields there, about what they were doing they replied that they engaged by the land owners of Agaram, were digging out huge quantities of sea shells and oyster shells and other calcareous organisms that were available underneath, and heaps of such shells etc., would be sold by the land owners to the lime and

bleaching powder making industry. They also informed that this activity had been going on for decades. When asked how they could get such huge quantities of sea shells there, they replied that they had heard about some local belief that Agaram was a sea coast once, a branch of the river Tamiraparani called Chitharu was once flowing through Agaram, and that was the place where the confluence of the river took place. They also said that the tract yielding huge quantity of sea shells extends towards the north, upto Korampallam. When asked if they had come across any other object other than sea shells while digging, they replied that once in a while, they had stumbled upon parts of wooden posts or shafts, that were supposed to be installed earlier, but as these labourers were not aware of their worth, they had thrown them away as scrap, (These wooden pieces would have been parts of a wharf) when probed further, about any folk belief concerning Korkai port, they replied that there was one Sastha (Ayyanar) temple at the south western side of Agaram, locally called *Turaiyappa Sastha*, and some elders used to call it as Turaimuka Sastha (Sastha the Patron deity of the Port). It is situated one km. north east of the famous Vetrivelamman temple at Korkai. Near the Turaiyappa Sastha temple, there is a plot of land called *Tonikkaraivattam*, literally meaning, *the boat jetty*. This plot is in the possession of a local land lord. The Turaiyappa Sastha temple is a recent one and it is not architecturally significant. This area, due to the changes of the river course, gradual elevation of the ground level, and silting, has become a huge mound, and four or five centuries of agricultural operations have altered the entire landscape. This site, when properly explored, will yield rich remnants.

THE SANGAM PANDYAS

The earliest historical kings of the Pandya country are mentioned in the Sangam works. K.A.N. Sastri states that *a careful study of the synchronisms between the kings, chieftains and poets suggested by `the notes at the end of the poems indicates that the body of literature reflects occurrences within a period of 120 - 150 years.* The Sangam anthologies offer an almost continuous genealogy for the Chera line of rulers. In all other instances only outstanding figures and their achievements are reported.[52]

The *Maduraikkanji* of Mangudi Marudan speaks of three predecessors of Nedunchezhiyan (the Pandya king, distinguished by the title he who won the battle at Talaiyalanganam, who is said to have ruled about A.D 210). The first is an almost mythical figure called Nediyon. The next is Palyagasalai Mudukudimi mentioned also in the Velvikudi grant. The third ruler mentioned is Ariyapadai Kadantha Nedunchezhiyan. The tragedy of Kovalan's death occurred in his reign which is mentioned in the *Silapadikaram.*

Peruvaluti's reign is thus attested by literary, epigraphic and numismatic sources. The Velvikudi grant and the Sinnamanur plates dated to the eighth century A.D have given the name of *Palyagasalai Mudukudumi Peruvazhuthi*. In the poem *Madurakkanchi* he is referred to as an ancestor of the Pandyan king Parantaka Nedunsadaiyan, the donor of the Velvikudi grant and two of the square copper coins found at Madurai carry legends which includes the name Peruvazhuthi.

Nedunchezhiyan too would have remained a mysterious mythical king of the Sangam anthologies but for the Tamil Brahmi inscriptions. This body of epigraphic evidence provides valuable material for the early history of *Pandinadu* as they record names of kings, chieftains, dynasties, personal names and titles, villages and town names, articles donated by various classes of society. Their contents conclusively establish the contemporaneity of the Tamil Brahmi inscriptions with the Sangam age, lending to the exaggerated and embellished accounts of the poets of the Sangam anthologies a degree cf historical authenticity as well as some chronological markers. These inscriptions provide the same service for the early Pandya kings that the Asokan inscriptions did for the Mauryan king.[53]

A parallel situation of epigraphic data corroborating the Sangam poems is seen with regard to the Chera dynasty. The Chera kings Ilamkatunko, son of Perumkatunko, the son of king Atan Cheralirumporai is said to have caused a rock bed to be cut for a Jain monk on becoming the heir apparent at Pukalur[54] . This inscription assumes importance in the light of the fact that the same Chera kings are mentioned in the Sangam poem *Pathitrupathu.* The Pukalur inscription provides a firm basis for the chronology and genealogy of the Chera kings.

All this disparate source materials, literary, archaeological, numismatic and epigraphic, have to be collated and interwoven while writing the dynastic history of the Pandyas which unfolds in the subsequent pages.

The district under the Pandyas

The Southern Tamil Nadu including the present Thoothukudi district was the land of the Pandyas from the beginning of the Sangam age period of the Tamil Nadu History up to the rise of the Imperial Cholas. However, they reconquered it after the hey days of the Cholas were over. The Early Pandyas were identified with the pearls and the Korkai port, and both of these significances of the Pandyas were from the present Thoothukudi district. The historians who have done deep researches on the history of the Pandyas are K.A.Nilakanda Sastri *(The Pandyan Kingdom (1920)*, K.V.Raman *(Some Aspects of Pandyan His-*

tory in the Light of Recent Discoveries (1972) and Pandyar Varalaru, Tamil, 1977) C.Sivaramamurthy *(Kalugumalai and Early Pandyan Rock Cut Shrines, 1978)* R.Sethuraman *(Later Pandyas, 1980)* and many scholars, archaeologists and University and College teachers. The History of the Pandya rule in Thoothukudi area presented here is based on the research works available on the subject.[55]

Vadimbalamba Nintra Pandyan, Palyagasalai Mudhukudumi Peruvazhuthi, Mudathirumaran, Kadalunmaintha Elamperuvazhudhi, Arivudainambi, Ollaiyurthantha Bhootha Pandyan, Aryapadaikadantha Nedunchezhiyan, Chitramadathu Thunjiya Nanmaran, Thalaiyananganathu Seruvenra Nedunchezhiyan, and Kanapperayil Kadantha Ukkirapperuvazhudhi were the Pandya rulers of the Sangam period who ruled the present Thoothukudi district. Vadimbalamba Nintra Pandyan is said to have prevented the sea from eroding and engulfing the shore countries by throwing a 'Vel'. This tradition is associated with the district, as it has two coastal taluks, Thoothukudi and Tiruchendur, which in the past were Pandya's possession, where situated the Chief port of the Pandyas, Korkai and the pearl fishery centres. Kadalunmaintha Elamperuvazhudhi is said to have been a staunch devotee of the Lord of Thirumalirumcholai.

FIRST PANDYA EMPIRE

Kalabhras ruled the Tamil country for about three hundred years from 3rd to 6th centuries. Following them the First Pandya Empire was firmly established by Kadungon, the Pandya ruler by defeating the Kalabhras. The rulers of the First Pandya Empire were Kadungon (AD 575-600 AD) Maravarman Avani Choolaman ; (AD 600-620 AD) - Chezhiyan Sendan (AD 620 - 642 AD), Maravarman Anikesari (AD 642 - 700), Kocchadayan Ranadheeran (AD 700-730) - Arikesari Parangusa Maravarman or Rajasimha-I (AD 730-768), Nedunchadayan Parantagan or Varaguna-I (AD 768-815) - Srimaran Srivallabha (AD 815-862) Varaguna Varman-II (AD 862-885) Parantaka Vira Narayanan (AD 860-905) and Rajasimha-II (AD 900-920). The area now Thoothukudi district was under the continuous rule of the Pandyas without any foreign interference and political trouble, because of its natural location and boundary. No major political events happened in the district was revealed in the available inscriptions. Srimara Srivallabha (AD 815-864) is said to have invaded Ceylon. Korkai being the Chief port of the Pandyas, he might have started his invasion from the port. The port played vital role in the economic conditions under the Pandyas, who were the staunch devotees of the Lord of Srivaikuntam and Thirumalirunjolai.

THE DISTRICT UNDER THE CHOLAS

Rajasimha-II, the last of the First Pandya Empire was defeated by the Parantaka Chola in the year 915 AD.But the son of Rajasimha-II by name Vira Pandya who assumed a title Cholan Thalaikonda Vira pandya, retrieved the Pandya country from the Cholas and brought it under his domain from AD 946 - 966. However, the Cholas under Rajaraja-I, reconquered the Pandya country and it continued to be under the Cholas upto the rule of Kulotunga Chola (AD 1018-1070). Rajendra-I, the son of Rajaraja introduced the Chola-Pandya Viceroy system to rule the Pandya country. Accordingly, he appointed his son Sadayavarman Sundara Chola Pandyan (AD 1018-1040) as the viceroy of the Pandya country. The viceroys assumed titles merging both the Cholas and Pandyas as Chola-Pandya. During his reigning period a temple in the name of Sundara Chola Pandyar Vinnagar Alwar was built in Kurumbur. Maravarman - Vikrama Chola Pandya became the second Chola - Pandya viceroy. An inscription belonging to his 25th regnal year is found in Authoor (Tiruchendur taluk). Authoor is mentioned in the inscription as Rajathiraja Chathur Vedhimangalam. Sadayavarman Chola Pandyan and Maravarman Parakkirama Chola-Pandyan were the Chola Pandya viceroys whose inscriptions are found in the composite Tirunelveli district. Some of the administrative divisions of the Chola-Pandyas in the district were Arasurnadu, Surankudinadu (comprises the modern Kovilpatti taluk). Kudanadu, Parantakavalanadu, Tiruvaluthinadu and Amitaguna Valanadu (comprising the modern taluks of Tiruchendur and Srivaikuntam).

RISE OF THE PANDYAS

Even while the Pandya country was under the Cholas, the Pandyas did not give up their effort to recapture their country. When Kulotunga-I, became the Chola king in 1070 AD, he defeated the five Pandyas and brought the Pandya land under his direct rule instead of the previous Chola Pandya viceregal system. His inscriptions are found in the temples of Thirukkolur, Erattai Thiruppathi, Maramangalam, Korkai and Srivaikuntam. The temples of Maramangalam, Korkai and Thingalur were constructed during his reign. Sadayavarman Srivallabha (AD 1090-1116) was one of the Five Pandyas defeated by Kulothunga.[56] He established the Pandya rule in the south. His inscriptions are found in the composite Tirunelveli district. His son Pillayar Sundara Pandyan once visited Cholapuram near Kovilpatti and heard the grievances of the people and endowed the Sundara Pandya Vinnagar Temple with many charities. After his visit Cholapuram became Sundara Pandya Sathurvedhimangalam. Maravarman Parakkiramavarma Pandyan (AD 1087-1110), Sadayavarman Paranthaka Pandyan, Maravarman

Srivallaban (1132-1163) and Sadayavarman Kulasekaran (AD1162-1177) were the Pandya rulers who ruled district. Of them, Maravarman Srivallabhan (AD 1132-1163) was closely associated with this district. Most of his inscriptions are found in the composite Tirunelveli district. An inscription of his second regnal year says that he held his court in Tirunelveli by sitting on the throne called *Munaya Thirayan*. Sadayavarman Kulasekaran (AD 1162-1177) ruled the Southern Pandya Country with Tirunelveli as his capital while the Northern Pandya Country was ruled by Parakkiraman Pandya with Madurai as his capital. However the Chola dominance over the Paṇdyas was not completely eclipsed. The Pandyas faced the Cholas' opposition with the help of the Cheras and the Singhalese kings. The Çhola dominance over Pandya Country became firm during the rule of Kulotunga-III. [57]

SECOND PANDYA EMPIRE (AD 1190-1310)

By the 13th century, the Pandya Empire was the mightiest political power in South India.[58] Jadavarman Kulasekaran (AD 1190-1217) Maravarman Sundara Pandya-I (AD1216-1239), Maravarman Sundara Pandya-II (AD 1238-1251) Sadayavarman Sundara Pandya (AD1261-1271) Sadayavarman Vira Pandya (AD1253-1274), Maravarman Kulasekara-I (AD 1268-1311), Sadayavarman Sundara Pandya (AD 1276-1292) and Maravarman Vikrama Pandyan were the Pandya emperors who ruled the district.

The inscriptions of Sadayavarman Kulasekaran (AD 1190-1217) were found in the district. Maravarman Sundara Pandyan (AD 1216-1239), built a Mandapa called *Gnanasumathira mandapam* in Thenthirupperai now in Tiruchendur taluk. The Pandya ruler named Thenthirupperai as Sundara Pandya Chathur Vedhimangalam.He renamed the Sundara Chola Pandya Vinnagar Alwar as Sundara Pandya Vinnagar Alwar (Kurumbur temple). He granted lands to the Srivaikuntam temple. During his period Sundara Pandyan Gopuram and Sundara Pandyan Thirumathil (compound wall) were added to the Srivaikuntam temple. The inscriptions of Sadaya Varman Vira Pandya AD(1253-1274) are found in the district. An inscription of Maravarman Kulasekara-I (AD 1268-1311) found in Tirunelveli says that he had built the Prakara of the Tirunelveli temple out of the tributes he had brought by defeating the Cheras, Cholas and the Hoysalas. Marcopolo the Venetian Traveller who visited the Pandya country during his rule. Marcopola's account says that Kayalpattinam, now in the Tiruchendur Taluk flourished as the celebrated port town of the Pandyas during his rule. In the Kayalpattinam port horses from Arabia, and other countries were imported. Traders were found in the port iń large number.

Civil War and Muslim Invasion

Vira Pandya and Sundara Pandya, the two sons of Maravarman Kulasekara contested for the throne. In the civil war that ensued Vira Pandya emerged victorious. By then (AD 1310) Malik Kafur, the able General of Ala-ud-din Khilji was making his exploits in the Deccan. On knowing the civil war in Madurai and on the request of Sundara Pandya, the brother of Vira Pandya , Malik Kafur invaded the Pandya Country.The intention of the invader was not to establish his rule, but to plunder the enormous wealth accumulated in the temples and the palaces. His invasion affected the economy of the Pandya Country badly as he had drained so much of wealth from the temples. The Chera ruler also fished in troubled water as he had invaded Madurai in AD1311-12. The Malik Kafur's invasion was followed by Kuzhro Khan (AD 1319) and Ulugh Khan (AD 1323). As the result of Ulugh Khan's invasion, Mohammedan rule was established in Madurai and the Madurai Sultanate came into being in A.D 1335 and lasted upto 1378. Historians opine that the rule of the Madurai Sultans did not extend throughout the Pandya country. The scions of the Pandya Royal family moved southwards and carved out petty kingdoms in Tenkasi and Tirunelveli. However, there are Arabic and Tamil inscriptions in Kayalpattinam and one of the inscriptions says that Mohammed Jalaluddin a Madurai Sultan had built a mosque there in A.D 1336.

Vijayanagar Invasion

In the year 1336 the Vijayanagar Kingdom was established with the objectives of relieving the Hindus of the Mohammedan oppression. In 1344 Bukka, one of the founder brothers of the kingdom invaded Madurai and defeated Khurbat Hasan Sang, the then Madurai Sultan.[59] Kumara Kambanna's Madurai invasion has much historical significance. In 1371 Kumara Kambanna conquered the Pandya country held by the Sultan and annexed it with the Vijayanagar Empire.

Later Pandyas

Though the Vijayanagar Empire occupied Madurai, the capital of the Pandyas, it did not extend its rule to the extreme south where the members of the Pandya royal family ruled with Tirunelveli and Tenkasi as their capitals, until 17th century. They were Sadayavarman Parakkirama Pandyan (AD 1422-1461), who had built the Tenkasi Kasi Viswanathar temple, Azhagan Perumal Kulasekaran or Srivallabha (AD 1429-1473) whose inscriptions are found in the district including the two inscriptions issued in the name of Maravarman Vikkiramapandyan, in Tiruchendur, Srivallabha (AD1534-43), Parakkirama Pandya Kulasekaran, Tirunelveli Perumal Kulasekaran (AD 1551-62), Adhiveera

Rama Pandyan (AD 1564-1606) the scholar and literateur king who contributed many works to the corpus of Tamil literature, Varadungan (AD 1558-1600) and Varaguna Raman Kulasekaran (AD 1615) whose inscriptions are found in the composite Tirunelveli district, were the last known Pandya rulers.

Travancore Kings

After the later Pandyas, the Travancore king Udayamarthandan ruled certain portions of the district. There is an inscriptional evidance that Udayamarthandan extended grants sitting under the Madhurakari Panthal of Thirukkolur. The inscriptions of Travancore kings were found in Kottarimangalam. Alwarthirunagari and Srivaikuntam.

PANDYAN ADMINISTRATION

Administrative Divisions

The country was divided into Kurtams or Nadus and a group of Kutrams or Nadus into Valanadus. Anma nadu, Arasur nadu Surankudinadu, roughly now comprising the modern Kovilpatti taluk, Kudanadu, Tiruvazhuthinadu, Amitaguna Valanadu and Parantaka Valanadu, roughly comprising the modern Srivaikuntam taluk and Mahaviravalanadu, the area now comprises the part of Tiruchendur taluk were the administrative division in the district when it was ruled by the Pandyas.[60] An inscription of Varaguna-II found in Thirukkurungudi refers to Vaikunda Valanadu. The headquarters of the Vaikunda Valanadu might be Srivaikuntam.

The Manur inscription bears evidence that the Pandyas encouraged local self government even before the Cholas. The Pandyas maintained well-trained army and navy. Kayalpattinam and Korkai were the naval bases of the Pandyas.[61]

Economic condition of the people of the district under the Pandyas

Agriculture was the backbone of the economy of the people. The salt pans also played vital role in the royal revenue. Lands were measured, classified and assessed to tax. Temples, tanks, streams, flower gardens for pooja purposes, cremation grounds, roads, nathams etc., were exempted from taxes. Taxes were collected either in cash or in kind. *Muthusalabam* and *Salabatheervai* were the special taxes collected from the people who were in the profession of pearl-fishing in Kudanadu (modern Tiruchendur, Srivaikuntam and parts of Thoothukudi taluks).[62] The Pandyas were identified with pearl and three branches of the Tamil(i.e) *Iyal, Isai* and *Nadagam* (Literature, Music and Performing

Art). The pearls of this district earned the Pandyas great fame both inland and foreign. One of the causes of the invasion of the Cholas and the Singhalese on the Pandyas was the capture of pearl fishing rights. Thiruvelangadu plates refer that Rajendra I, took over the pearl of the Pandyas on his conquest.[63] Marcopolo who visited the Thoothukudi coast in the 13th century has left his account on the pearl fishing. According to him pearls were abundant in the country and were exported to many countries. *Muthusalabam* a tax on pearl fishing constituted a major revenue to the coffer. A major share i.e one half of the pearls fished were belonging to the government. There were separate government officials to superintend the pearl fishing. The pearls collected as government share were preserved in the royal treasury.

Marco polo further says that pearl fishing was busy in April and May. There were many teams engaged in the pearl fishing. The team consisted of a diver, boat man and a magician etc., The magician prevented the sharks and big fishes from biting the divers by his magical power. A share of one twentieth of the pearls fished was due to the magician. The divers had to go down into the sea to a deepness of about 70 feet. The divers collected the oysters in the net bound around their hip.[64]

The Pandya Country had long coastal region, most of which now forms part of Thoothukudi district. Fishing was an important industry in the coast. From time immemorial Parathavars are engaged in fishing. There are references in the Velvikkudi Plates that the Parathavars, had opposed the Pandyas and in the 7th century. Arikesari Maravarman quelled their opposition. Chank fishery was also an important profession in the coast. The chanks (Conch) were used to make bangles. During the excavation in Korkai, chank bangles were obtained. Conches with clockwise whorl (Valampuri Chanks) were considered auspicious.

Social Life

As the population increased, new villages came into being. People colonised densely on both the banks of Tamiraparani. Forests were reclaimed for agriculture and residential purposes. The society was caste based. Brahmins were on the highest ladder of the society. They lived in Chathurvedimangalams created by the grants of the kings. There are inscriptional evidences that Avanipasekara Chathurvedimangalam was situated in the Authoor - Sendamangalam (now Tiruchendur Taluk). Vellalars were the agriculturists lived in villages. There are references in the inscriptions that they served as the government officials and commanders of the army. The Pandyas patronised the art and architecture. Examples of Pandya art in the district are the

Poovanathaswamy temple in Kovilpatti, Alagar Koil in Thirun..alrumjolai and Thiruvalutheeswarar temple in Perumkulam (Srivaikuntam taluk).

Kalugumalai in Kovilpatti taluk shines as the treasure house of the Pandyan sculpture. The sculpture of Dakshinamoorthy, Narasimha, Brahman, Siva with His consort around the Vimana of the Vettuvan temple of Kalugumalai are praised for its architectural beauty. Below the Vimana are the pigeon hole type abodes from which are beautiful images in the posture of peeping outside. Below them are the dancing demons which amuse the art lovers. The image of Dakshinan. thy in the posture of playing drum (Mrithangam) is of rare find.

Pancha Pandyas

In the beginning of the 16th century, Pancha Pandyas carved petty kingdoms in Kayathar, Kondayankottai and the neighbouring villages. They opposed the Nayak rule. There were battles between Viswanatha Nayak and the Pancha Pandya, Thalaivan Pattam Perumal. The hero stones in Ilavelangal bear testimony to the rule of the Pancha Pandyas and the hero stones were erected in honour of the soldiers belonging to Kondayankottai who shed their lives in the battle.

The district under the Nayak's Rule

The Madurai Sultanate, came to an end with the Vijayanagar invasion against the Sultans in 1371 under Kumara Kambanna.The Pandyan rulers who moved southwards during Sultan's rule reigned small territories in the area now Tirunelveli and Thoothukudi districts. The Nayakdom of Madurai almost dates back to the foundation of the Vijayanagar empire and Kumara Kambanna may well be taken to be the first viceroy[65] After Kumara Kambana, the viceroyalty of Madurai came into prominence under Lakkanna and Madanna, two brothers incharge of the whole Tamil country owing allegiance to Devaraya-II the Vijayanagar Emperor. It is said that from 1404 to 1558 AD 14 Nayak governors were ruling the southern territory. The last of the fourteen was Vittala. During their rule a vast irrigation work was carried out in the district. In the middle of the 15th century the Chera king of Travancore conquered certain places in the composite Tirunelveli district, including Kayal and Thingalur (near Alwartirunagari) from the Tenkasi Pandyas. The Chera kings had a local palace in Kayal.[66] The death of Vittala was followed by anarchy in the Madura Kingdom. There was a dispute between the Pandya and Chola princess. To settle their disputes the Vijayanagar emperor sent Nagama Nayaka to the south.

The Nayak inscriptions in the Siva temple, Kulasekarapattinam and Krishna temple, Pazhaya Kayal are the evidences for the Nayak rule in the district. The Krishna temple in Pazhaya Kayal was built during the rule of Thirumalai Nayak and it is one of the examples of Nayak style of Architecture. The Kantheesuram temple in Alwarthirunagari, (northern bank of the river Tamiraparani) was also built during the period of Thirumalai Nayak. A copper plate of Thirumalai Nayak in Alwarthirunagari documents the grant of *Thirumalapura* a village to the temple. The Nayak paintings are found in the temples of Srivaikuntam and Alwarthirunagari with depiction below them in Tamil and Telugu

Portuguese in Thoothukudi coast

It was during this period of confusion, in 1532, that the Portuguese first set their foot on Thoothukudi coast. First, their activities were pearl fishing alone in the Gulf of Mannar, though later they emerged a political power.

Vas Coda Goma, the world renowned geographical explorer who came up to Kallikottai on May 1498, refers to Kayal as the place where pearls were found and being ruled by Muslim Kings; Caldwell opines that the Mohammadans were not actually kings and they were the powerful Mohammedan leaders on the coast who gave protection to the Paravas when asked for[67]. By 1514, the Thoothukudi coast was under the king of Travancore, who even had a palace in Kayal. Barbora, a Portuguese captain who visited many places in the east refers that by 1514 Kayal was in the possession of the king of Quilon. By this time, both Travancore and Quilon formed one Kingdom. There is also inscriptional evidence to say that Thoothukudi and Tiruchendur coast were under the control of the Travancore kings by 1500. Caldwell is of the following opinion *"At that time that the Pandyas were very small powers and the Nayaks not yet consolidated and it was natural therefore that the king of the adjacent territory of Travancore should take the opportunity of bringing at least the southern portion of Tirunelveli under his rule"* [68]

Deputation of the Kayal Paravas

The Muslims of the Kayal were a source of trouble to the Paravas and their pearl fishery. Joan De Cruz, a converted Christian among the Paravas is said to have advised his people to undertake a deputation to Cochin and to submit an application to the Portuguese seeking their help to overpower the Muslims and promising that they would embrace Christianity in return. Accordingly a deputation of seventy persons reached Cochin, met Father Micheal Vaz., the Vicar General of Cochin,

submitted their application which was accepted. The Portuguese forces and the Father arrived at Kayal in 1532 put an end to the trouble caused by the Muslims of Kayal to the Paravas and as agreed about 20,000 Paravas of thirty villages in the coast were said to be baptised. Father Michael Vaz is said to be the first father of Kayal. In 1542, when the celebrated Father Francis Xavier, a member of the Society of Jesus visited Thoothukudi Coast the control of the Pearl Fishery was completely in the hands of the Portuguese. Within few years the newcomers had established themselves at Manappad, Punnaikayal, Thoothukudi and Vempar of the district. Punnaikayal was the prime Portuguese settlement where a hospital and a seminary were established in 1551, gradually the importance of Punnaikayal came down and Thoothukudi occupied its place. The Paravas acknowledged no masters sans the king of Portugal. Hence the Vijayanagar general had to visit Thoothukudi often to collect the tribute due from the Paravas to the Vijayanagar Government. With their policy of defiance towards Vijayanagar and Madurai, the Portuguese combined an intolerant hatred of the '*Moormen*'. These Muslims, bringing with them from the coast of Persia the valuable experience of their native pearl fisheries, were a force to be reckoned with. They obtained the support of the Nayak rulers and were soon strong enough to establish themselves independently of the Portuguese in their own town of Kayalpattinam.The Nayaks demanded and obtained free pearls for themselves and conferred similar privileges on the Muslims head man of the Settlement. The head man was directed by the Nayaks that one of the headman's residence should be near the 'Marie Amman Chapel' at Thoothukudi.The Portuguese in the end were forced to make contribution to the Nayaks in return for the protection afforded by that sovereign to the merchants. The relation between the Nayaks and Portuguese assumed a strong character.

Nagama in Madurai

Nagama sent by the Vijayanagar ruler to reinstate the Pandyas in the south, tried himself to become the king. On knowing this Vijayanagar emperor sent Viswanatha Nayak, Nagama's own son to teach a lesson to Nagama and to reinstate the Pandyas in power as a feudatory of the empire. Viswanatha succeeded in his assignment of procuring the pardon of his father for the breach of trust. He obeyed the Vijayanagar king so far as to place the Pandyas on the throne but as policy and self interest were alike opposed to the course of handing over the supreme control into his own hands[69]. The hereditary Nayakdom came into being with Madurai as headquarters of Viswanatha Nayak. According to Chronicles, the Pandyas as an effective political force now disappeared from history and Viswanatha was crowned by the emperor of Vijayanagar. Ariyanatha Mudaliyar was Viswanatha's able general and minister. His mission of

restoring peace in the south was not without opposition. In Kayathar, (Kovilpatti taluk) the strongly organised minor chiefs resisted Ariyanatha and ready to give battle. The chief called themselves as Pancha Pandyas or five Pandyas but according to some Chronicles they were the tributaries of old Pandyas and according to others the illegitimate sons of the grandfather of Chandrasekara Pandya who acknowledging the supremacy of the Vijayanagar emperor requested him to restore peace and order. Ariyanatha suppressed the five Pandyas and established the Vijayanager supremacy in the south including the composite Tirunelveli district. Viswanatha with the help of Ariyanatha organised the country into Palayams most probably in 1535.[70] The Tenkasi Pandyas remained as royal feudatories to Viswanatha.

Nayak Rulers and Thoothukudi district

Krishnappa Nayak (A.D 1564 - 1572) is said to have built or improved the town Krishnapuram which flourishes to this day on the Thoothukudi - Palayamkottai road.[71] He is said to have conquered Ceylon and established his rule there for a short while, Virappa Nayak's (A.D1572-1595) reign seems to have been a period of peace and prosperity.[72] The reign of Krishnappa Nayak II rule (1595-1601) was not much eventful in respect of this district. Muthu Krishnappa Nayak ruled the Madurai Kingdom from 1601-1609. By that time the Nayaks seem to have left the coastal region (i.e) Thoothukudi, Tiruchendur, Manappadu, Kayalpattinam and other towns open to the enterprise of foreign nations. In the 16th century, the open door trade policy remained unchanged. Gradually however, the establishment, of an independent authority at the back of their dominion, was felt by the Nayaks to be prejudicial to their interests.[73] . The Paravas converted themselves to Christianity and also became loyal to the Portuguese king by becoming his subjects, which had enraged the Nayak rulers and they determined to expel the Parava Christians from the coast. St.Xavier in one of his letters to a colleague, speaks of the Paravas as *'Subjects of His Portuguese Majesty".........*The entire civil and criminal jurisdiction of the fishery coast had been seized upon by the Portuguese and ..... all dues and taxes, including the valuable revenue arising from the pearl fishery, had been assumed by the Governors appointed by the Portuguese Viceroy. The Portuguese had not asked any native potentates' consent to the formation of their settlements.[74] Thus political disruption and financial spoliation seems to have followed in the wake of commercial and religious penetration. It was probably to counteract these hostile influences of foreigners that Muthukrishnappa established a strong government in the Marava Country of the Sethupathis with headquarters at Ramanathapuram.

Muthu Virappa Nayak-I who ruled from 1609 to 1623 was the first Nayak ruler to eschew the overlordship of Vijayanagar. The Madurai Nayakdom became an independent kingdom during his rule. He transferred his capital from Madurai to Tiruchirappalli probably in 1616. The Nayak ruler had good rapport with the Pandyas, who were his feudatories ruling Tenkasi and Tirunelveli region. His firm belief in the Pandyas' loyalty might be one of the reasons that he had transferred his capital far off from Tirunelveli. He permitted Robert De-Nobili, a famous Christian Missionary to spread Christianity in and around Madurai. But it seems that he had tolerated Missionary activities only to a certain extent.

Tirumalai Nayak (1623-1659)

Tirumalai Nayak was the most illustrious king of the Madurai Nayaks. When he became the ruler, his first act was to move back the capital to Madurai. The cause is said to be his staunch devotion he had with the Goddess Meenakshi of Madurai. Tirumalai Nayak waged a war against the Sethupathis of Ramanathapuram and in this war the Portuguese of Thoothukudi coast helped the Nayaks. Tirumalai Nayak in recognition to this service granted them certain concession in his kingdom, promising to assist them in Ceylon and treat the Dutch as his enemies, when there was a contest between the Portuguese and the Dutch in the coast of this district.But Tirumalai Nayak remained neutral without supporting any group.

The coast was generally called by Xavier the Comarin coast, the villages along the coast which he itinerated, the Comerin villages and the Christian convert, the Comorin Christians. Later on however, the coast was commonly called the *Pescaria the fishery,* by which the pearl fishery was denoted and the principal functionary among the Portuguese on the Coast was styled as the Captain of Fishery. The Portuguese, at least in the early period, were more fortunate in relation to the profits of the pearl fishery than the Dutch were afterwards, for whilst the Dutch had always to pay share of the profits of the fishery to the Nayaks of Madura or the Sethupathis of Ramanathapuram, the Portuguese found themselves for a time strong enough and the native rulers weak enough (or distant enough) to allow of their appropriating the whole of the profits themselves. When the Portuguese grew weaker and the Nayak stronger, a different arrangement had to be submitted to.[75]

In Guerros *"Relation of the Mission on the Coast (1604),* the Nayaks are spoken of as *Lords of those lands" and as holding their court in Madurai"* from which it is evident that the sovereignty over the coast

had ceased to be claimed by the Portuguese. Caldwell says that by 1609, the Paravas paid their dues not to the Portuguese but to the representatives of the Madurai Nayaks.[76] In 1615 Bishop Barretto complains that the people were much oppressed by the Nayaks of Madurai.[77].

The principal settlement of the Portuguese for about fifty years after their arrival seems to have been Punnaikayal. Punnai means Indian laurel,Kayal a lagoon opening to the sea. Old Kayal is situated to the north of the Tamiraparani river, Punnaikayal to the south, very near the mouth and right on the sea shore. It is now a fishing village, but some traces remains of its former greatness. The foundation of some European bungalows and warehouses were seen until the late 19th century. Dr.Burnull has given the annals of the Portuguese in the district as follows.[78].

The Portuguese built two hospitals and a seminay in Punnaikayal in 1551. In the next years they built a mud fort and it was destroyed by the Nayak Tax Collector by defeating the Captain of the Pearl Fishery Countinho. In 1553, a garrison of fifty men was stationed at Punnaikayal. Shortly after 1563 when Ceazer Frederic visited Punnaikayal, the Paravars remained as the subjects of the king of Portugal and the Madurai Nayaks' attempt to make them their citizen not yet achieved. In 1570 a great famine visited the place and Father Henriquez, set up a famine relief house to feed the people. De Sausa states that, in 1578 Father Joao Faria cut Tamil types and printed certain religious books on the Rescaria Coast (Pearl Fishery Coast). The books were the Doctrina Christiana, and some others. This is said to be the introduction of first printing on the Coromandel coast.

Pearl Fishery in the 16th century

Caesar Frederik a Venetian merchant who stayed in India for about 18 years and visited the Thoothukudi Coast by about 1563, has left behind him an account on the pearl fishery. According to him the coast from Cape Comorin to Kayal was called the Pearl Fishery coast. This fishery began every year in March or April and lasted fifty days. The fishery was by no means made every year at one place; but one year at one place and another year at another place, but all however in the same sea. When the fishery season approached, some good divers were sent to discover where the greatest quantity of oysters were to be found under water. On the shore of the place thus discovered, a village, with houses, market and other infrastructure would be provided which would last till the fishery was over. The fishers or divers were

mostly Christians and they had to pay certain fees to the king of Portugal and to the Church of the Friars of Saint Paul on the coast. There were armed men on the boat to accompany the pearl fishery team to protect them from sea-pirates. A team of seven or eight men used to sail in a boat and boats sailed in groups for security reasons. On anchoring, a rope with a stone at the end would be lowered to the sea. The divers, having their ears well stopped and body anointed with oil, and a baskets hanging to his neck or under his left arm, dived down to the bottom of the sea by holding the rope, filled the basket with oyster as fast as they could. When the baskets became full, they would shook the rope and his companions over the boat would draw him up with the basket through the rope. This would be done repeatedly until the boat became full of oysters. Then they returned at the evening to the shore. The collection of the oysters would be heaped on the shore by the teams of the fishery in long rows. Then each company would sit around their heap and began to open the oysters. All the oysters would not contain pearls and only few would. Then the pearls thus collected would be evaluated of its weight, beauty, goodness, etc., by the experts who were *Chittini* or *Chitties*. Accordingly they would be classified in to four sorts, on the basis of the worthfulness. The first quality was to be sold to the Portuguese, the second quality to be sold to the Bengal, the third quality to the Canarese (Vijayanagar kings) and the fourth inferior quality is sold in the country. Thus the pearls were sorted and the prices were fixed. Merchants from the above mentioned countries who had already assembled in the village would buy them. By 1652 the Dutch expelled the Portuguese from the Thoothukudi coast and occupied their place in pearl fishery. A French Missionary Father Martin who visited Thoothukudi in 1700 also has described the pearl fishery in the coast. He has furnished certain new information. During his visit pulleys were used to drop the divers to the sea bed. The divers who were more skilful and who collected more oysters were given due incentives. Some greedy divers in an anxiety to collect more oysters fell fainted and last their lives as they could not shook the rope in time. There were instances that there were competition among the divers beneath the sea and one would try to steal oysters from others collections. Some divers were said to have taken knives with them down to the sea to murder those who would steal his oysters collected. There were instruments to classify the size of the pearls. The big pearls were valued much. The Dutch now occupied the place of the Portuguese in purchasing the pearls. But they did not compel anybody to call them. All the pearls taken on the first day, belonged by express reservation to the King or to the Sethupathies. The amounts of oysters found in different years varied infinitely. Some years the divers had only to pick up as fast as they were able and as long as they could keep under water and in others

they could only find a few here and there.

In 1700 the pre-testing of the availability of oysters was encouraging and an unusually large number of boat owners took out licences to fish but the season proved distress. Only a few thousands were taken on the first day by all the divers together and a day or two afterwards not a single oyster could be found. It was supposed by many that strong under currents had suddenly set in owing to some unknown cause and covered the oysters with layers of sand.

In the earlier period described by Marco Polo and Ceaser Frederic the pearl fishery seems never to have proved a failure. It was successfully carried on some bank or another off the coast, year after year. But in later times failures frequently occurred. Bishop Caldwell has found out that the first of these failures took place thirty years after the the Report of Ceasar Frederic and it continued for an entire generation. Bishop Caldwell has learnt from Burnell that Baretto, Bishop of Cochin, in an account of the Missions published in 1615 says that the pearl fishery along the coast of which he gives description had failed for thirty four years. He further says that it recommenced again four years ago. This appears to have been the commencement of those frequent failures which have formed the principal characteristic of the fishery in modern times. In 1700, Martin also has reported the failures. The first time the fishery conducted under the East India Company's Government was in 1784, when Irwin was the Superintendent of Assigned Revenue or the Collector of the district and this too was proved failure.

Dutch in the district

Baldews mention that the Dutch took Thoothukudi from the Portuguese in 1658. He mentions the existence of Churches along the coast but says nothing about the Portuguese settlements. The Portuguese built probably the first Church in 1582. It is said that Thoothukudi was not fortified when taken by the Dutch and by 1700 the Dutch created a fort there. Thoothukudi had trade relation with Ceylon.

The Dutch had factories at Vembar, Vaippar, Punnaikayal, old Kayal, and Manappadu. They had several trading outstations also in the interior villages of the district as at Alwartirunagari. The Dutch Traders had a Resident at Thoothukudi, a more important functionary than the Governor. The Dutch did not, like the Portuguese, claim civil authorities over the Paravas, the fishermen along the coast but professed themselves to be their patrons and protectors and it was to the interest of the Paravas to keep on terms of amity with their Dutch neighbours as they thereby gained protection from the exaction and oppression of

the Hindu and Muslim rulers of the interior. Before the arrival of the Dutch the residence of the 'Jathi Thalaivar' the headman of the Parava Community is said to have been at Veerapandyanpattinam but as the Dutch wanted to avail themselves of his local influence, they induced him to take up his abode in Thoothukudi. The Dutch built fort, and ware houses. According to a source of the year 1700, the population of Thoothukudi, was 50,000 then. But it seems unbelievable. In 1871, when Thoothukudi became a municipal town having a railway terminus and a considerable trading centre, the Census Return says that the population was only 11,000. Hence it was not possible for the town to have such dense population. The natural harbour of Thoothukudi was described as the only one on the coast in which a European vessel could attempt to pass the stormy season from which it would appear that in consequence either of the harbour being deeper than it is now or of the smallest size of the European vessels at that time (1700) sailed inside the harbour. The same writer of 1700 observes that Thoothukudi appeared to be a handsome town to those who arrived at sea.

The Dutch drew considerable revenues from Thoothukudi, though they were not the absolute masters of it. The whole fishery coast belonged to the Madurai Nayaks and the Marava rulers, the Sethupathis, looked after it as the vassals of the Nayaks. According to Martin's account of 1700, the Dutch Governor from Colombo arrived at the coast every year with great pomp to inaugurate the pearl fishery. He ordered the proceeding to be opened with a salute of Canon. Drums would be beaten and musket would be fired to mark the inauguration.

By 1760, the Palayakars who opposed the East India Company, sought the supports of the Dutch in Thoothukudi which were readily rendered.

Back to the history of the Nayaks in the district, the Tirumalai Nayak (1623-1659) and Muthuvirappa Nayak-II (1659) left the Thoothukudi coast under Europeans and collected tributes from them either directly or through his vassal, the Sethupathis, who sometimes controlled the pearl fishery on behalf of the Nayaks. Chokkanatha Nayak (1659-1682) waged a war against Sethupathis as he was not loyal to the Nayaks. The Nayak ruler could not fully succeed in his effort to make the Sethupathi loyal. Raghunatha Sethupathi who was popularly called Kilavan Sethupathi became the Marava King at Ramananathapuram. The rule of Kilavan Sethupathi is memorable in many ways. He was a trusted Chief of Chokkanatha Nayak as Chokkanathar had shifted his capital from Madurai to Tiruchirappalli,

Kilavan Sethupathi might have looked after the administration in the district on behalf of his master. But the Sethupathi became hostile to Muthuvirappa Nayak III (1682-89) During the regeney of Rani Mangammal (1689-1706) Kilavan Sethupathi severed his conection with Madurai and became an independent ruler by about 1702. Mangammal's name has become a proverbial for liberality in administration. She had built roads, and choultries throughout her kingdom. Vijayaranga Chokkanatha's (1706-32) reign is only a record of the sufferings of the country and its downward march to disruption and ruin. He was indifferent to the affairs of the state and his absorption into other works gave a free hand to his ministers, whose maladministration hastened the break-up of the kingdom. The weakness of the central government gave a strong stimulus to the play of centrifugal tendencies. The people were levied oppressive taxes and there is an inscriptional evidence that a temple servant suicided himself by falling from the temple tower protesting against such an oppressive tax. But the king's attention was mainly devoted to religious practices and gifts. Once in two years he is said to have moved with a large following to all the religious places in his kingdom including Alwar-Tirunagari and Srivaikuntam of this district. During his visit he would give liberal gifts to the temples. An undated inscription of Vijaya Ranga Chokkanatha in Kagattur, Kovilpatti taluk, records the grant of lands to Renkol Pillai, the Chief of Korkai, on account of having settled a boundary dispute. This inscription though undated seems important as it is a proof that the Nayaks appointed Chieftains in the south to administer the land on behalf of them. Renkol Pillai was probably one of the chiefs incharge of Korkai. Minakshi (1732-36) was the last Nayak ruler from whom the Kingdom passed on to the hands of the Arcot Nawabs.

The general estimate of the Nayak rulers in respect of the district is that they left the administration at the hands of the Portuguese and then the Dutch. The Nayaks cared only for revenue from their seaports. John Nieuhoff says that about 1664 the seven seaports of the Madura kingdom were administrated by the native judges holding office for one year. Each village proposed four persons of whom two were selected by the Chief Director of the Dutch East India Company and they swore allegiance to him. Civil suits were heard in these village courts but criminal cases were decided at Thoothukudi by the Council of Nine with the Dutch Director as President. while the Portuguese were masters of the coast they had organised their own system of administration.

The district under the Arcot Nawabs

After Vijayaranga Chokkanatha died in 1731, His widow Minakshi became the ruler. By that time the Nayaks were reduced by the Moghuls

as the nominal rulers. The local representative of the Moghul ruler of Delhi was the Nawab of Arcot, who in turn was subordinate to the Nizam of Hyderabad. When Bangaru Tirumalai, an adopted son of Minakshi claimed the throne there was an inner fight within the palace. Taking advantage of the situation to oust the Nayak rule, the Arcot Nawab, Dost Ali deputed his son Safdar Ali and his nephew Chanda Sahib on an invasion to Tiruchirappalli, then the capital of the Nayaks. A settlement was arrived at between the Nayak Queen and Chanda Sahib by which a huge amount was offered to the Nawab as protection money and Bangaru Tirumalai was allowed to rule Tirunelveli, Thoothukudi and Madurai area with Madurai as the capital. Chanda Sahib proceeded back to Arcot in 1734. He returned in 1736, obtained admission to the fort and proceeded back to make himself master of the kingdom. He defeated Bangaru Tirumalai ruling from Madurai who took refuge in Sivagangai. Later Chanda Sahib imprisoned the queen who took poison and ended not only herself but also the Nayak dynasty of Madurai itself. Chanda Sahib having consolidated himself at Tiruchirappalli, sent his sons as governors to Madurai and Dindugal. Thoothukudi district was then under the governor at Madurai.

Meanwhile Bangaru Tirumalai, the deposed Nayak prince, approached the Marathas for help against Chanda Sahib. Marathas under Murari Rao accepted his request visited Tamilnadu and killed Dost Ali, the Nawab and allowed Safdar Ali to become the Nawab. Later Safdar Ali himself invited the Marathas to defeat Chanda Sahib. The Marathas defeated Chanda Sahib and put him in prison in Satara. Murari Rao of Gooty became the governor at Tiruchirappalli having jurisdiction over the Tamilnadu. In 1743, the Hyderabad Nizam marched south and established his authority in the Carnatic. He appointed Anwar-Uddin as the Nawab of the whole kingdom extending, up to the composite Tirunelveli district in the south. Murari Rao and Bangaru Tirumalai disappeared from the political scene of Tamil nadu.

The next scene opens in 1748 with the release of Chanda Sahib, partly by the influence of the French Governor, Dupleix and the joint invasion of the Carnatic by Chanda Sahib and a contestant for the Nizamship (Hyderabad), Musaffar Jang. Anwar-ud-din, who owed allegience to another contestant for the Nizamship, Nazar Jang was defeated and killed. Chanda Sahib was recognised by Muzaffar Jang as the Nawab of Arcot. Anwar-ud-din's son Mohammed Ali fled to Tiruchiruppalli and proclaimed himself the Nawab. The rivalry between Chanda Sahib and Mohammed Ali for the Nawabship continued and in the wars known in the history as Carnatic wars, fought subsequently, the French supported Chanda Sahib and the English supported

Mohammed Ali. Besides supporting the rivals the European companies had their own designs of establishing their mastery over the Carnatic. In the struggle between Mohammed Ali and Chanda Sahib, Chanda Sahib lost his position and was killed in 1752 and Mohammed Ali, emerged victorious. Mohammed Ali after became the Nawab with the help of the British, began to consolidate his position.

Heron's Expedition

The Arcot Nawabs though conquered the entire Nayak kingdom, the Palayakars in the South did not send tributes to the Nawabs and instead tried to reinstate the Nayak rule in Madurai. For the consolidation of his position in the South Mohammed Ali sent an army under Col. Heron to the South in 1755. The native troops in the Heron army was headed by Khan Saheb, who became a rebel commandant later and made history. The troops of the Wallajahs was led by Maphuz Khan, the brother of Mohammad Ali. When the forces approached Madurai, Mudamiah and Nabi Khan, the representatives of Chanda Saheb, who ruled there even after his death, fled to Tirunelveli and joined with Pulithevar, the heroic Palayakar of Nelkattanseval. Kattabomman, the Palayakar of Panchalankurichi which now falls within the jurisdiction of the district and Pulithevar refused to pay any tribute.[79] Heron sent a detachment under the command of Maphuz Khan and Captain William to storm Panchalankurichi and to subdue Kattabomman. On April, 3, 1755 the forces began to siege the fort but withdrew when the Palayakar agreed to pay tribute and gave security. Next Mahpuz Khan attacked Kovilpatti which was under the Ettayapuram Palayakar. The Ettayapuram chief accepted the terms and Mahphuz Khan and Heron made settlement with the Ettayapuram Chief for a total sum of 1,45,000 rupees but the real collections amounted to only 1,10,000. Before their return to Tiruchirappalli they tried to subdue Pulithevar without success. Heron's expedition was not a success politically and economically.[80] The Palayakars were undoubtedly subtle. Notwithstanding their internal feud, they united against the common enemy in taking advantage of the corrupt system. They administered bribes to the avarice of their enemy and procrastination to his passion for command but retained their military strength and political independence almost unassailed. The Palayakars removed their pondering incursions with increased vigour soon after the return of the army. The Palayakars now learned the techniques of facing with the British army.[81]

Maphuz Khan

After Mohammad Ali's re-conquest of Madurai, Maphuz Khan was appointed the first Governor. He was required to pay 15 lakh of

rupees as the annual rent for Madurai and Tirunelveli Provinces. He sublet the country to the Palayakars and other chief and collected about 24 lakhs of rupees. But problems arose to Maphuz Khan when Kattabomman of Panchalankurichi and other Palayakars defied the authority. The Dutch in the Thoothukudi coast supported the Marava Chief against the Wallajha's authority. Kattabomman occupied the villages adjoining Panchalankurichi. The Palayakars of Tirunelveli, the Raja of Travancore and the Kallars of Madurai arose against Maphuz Khan. The Palayakars of Ettayapuram and Panchalankurichi however were reluctant to oppose Maphuz Khan openly as they had given hostages to the Nawab during Heron's expedition.

To overcome the situation, Maphuz Khan wisely sought to detach Eastern Palayakars (Panchalankurichi, Ettayapuram, Nagalapuram etc.) from their alliance with the Western Palayakars (Sivagiri, Nelkattanseval, Vadagarai, etc.). He added a few villages and granted concessions in tributes to the Palayakars of Panjalamkurichi and Ettayapuram and won their assistance.[82]. Though he defeated a group of Western Palayakars in Tirunelveli in 1756, he could not completely subdue them.

Khan Sahib's Expedition

Mohammad Ali wanted to take more active step to put an end to the problems of the Palayakars. He requested Military help from the East India Company which sent an army under the command of Yusuf Khan, popularly known as Khan Sahib, a gallant warrior and general in the services of the Company. Khan Saheb arrived at Madurai in April 1756. Then he proceeded to Tirunelveli where Mahphuz Khan was in a state of confusion and despair. Mahphuz Khan attacked the minor Palayakars in the West Tirunelveli, butchered them and created a terror and horror among the Palayakars. They including Pulithevar, Kattabomman and the Ettayapuram Palayakars submitted before Khan Sahib. The coercive means of Khan Sahib proved markedly successful but the settlement which he made in disregard to Mahphuz Khan's authority led him into a conflict with the latter. The Nawab Mohammad Ali requested the East India Company to recall Khan Saheb as he was interfering with the administration. The Governor justifying the presence of Khan Saheb in the south refused to comply with Nawab's request.

Thatharappa Mudali

A renter was to be appointed at Tirunelveli acceptable both to the Company and to the Nawab. The Company suggested Thatharappa Mudali a wealthy man of Tirunelveli who had agreed to pay a triennial rent of rupees 36 lakhs. The Nawab who initially opposed the proposal yielded at last and Thatharappa was appointed as renter on 1, July

1756.[83] Lord Pigot posted Khan Saheb at Tirunelveli to render assistance to Thatharappa. The rent collector introduced his own system of revenue collection. He made settlement with the headman of villages and the Palayakar for the fixed revenue. The chieftains welcomed the new arrangement, settled their accounts and paid tributes.[84] But this smooth administration did not last long. Khan saheb did not co-operate with Thatharappa in the revenue collection. When the Renter stopped paying Khan Saheb's troops, he was put in house arrest and harassed. Khan Saheb's high handedness activities made the Palayakars to help Mahpuz Khan to organise his resistance against Khan Saheb. In August 1756 Mahpuz Khan declared himself the Governor of Madurai. Pressed by Lord Pigot, the Nawab recalled his brother Mahpuz Khan from Madurai. Enraged at this Mahphuz Khan started his preparations for asserting his claims. He extended concessions to the Palayakars and the Chiefs. Kattabomman was permitted to occupy the Nawab's villages adjoining Panchalankurichi. The Palayakars who were in anger with Khan Saheb joined in hands with Maphuz Khan. But the Palayakars of Ettayapuram and Sivagiri did not extend their support to him. The rebellion broke out in January 1757. Rebel troops consisting of 1000 horses and 10,000 armed men made incursions into the villages of Tirunelveli district. Spreading desolation everywhere, they moved to Panchamkurichi where 4000 of the troops of Kattbomman joined them.[85]. The irregular forces of Thatharappa fled and the administration collapsed. Mahpuz Khan and Pulithevar summoned the neutral Palayakar of Ettayapuram to join their ranks but the latter refused. There upon they ravaged his territory destroying the town of Ettayapuram. Khan Saheb, who was by the time at Srivilliputhur rushed to crush the rebellion but he did not succeed. With the spread of rebellion the major part of composite Tirunelveli district passed into the control of Maphuz Khan and his associates. Khan Saheb set-up a military post at Srivilliputhur and held control over the fort of Tirunelveli. The Palayakars of Sivagiri and Settur helped him inflict a crushing defeat on the coalition forces of Maphuz Khan, Pulithevar and others.

Meanwhile Lord Pigot despatched an army under John Calliaud to strengthen the forces of Khan Saheb and Thatharappa. Calliaud's forces reached Tirunelveli on 17 March 1757. The presence of Calliaud's army did not bring about any break through against the fighting Palayakars. Lastly the army withdrew to Madurai. A peace mission under Ram Nayak sent by Capt. Rumbold to pacify Mahpuz Khan also failed. Maphuz Khan beseiged the fort of Palayamkottai and Thatharappa, the Renter who was incharge of the fort secured the help of the Palayakars of Ettayapuram and Panchalankurichi and saved his fort from

being besieged[86]. Panchalankurichi Palayakar furnished 1000 troops for the services of Khan Saheb[87]. As the Third Carnatic War broke out Calliaud's forces in Tirunelveli withdrew leaving the country at the command of Khan Saheb.

Hyder Ali made his incursions in the Carnatic and the British forces were busy in war with him. In the absence of any strong force either of the Nawab or of the Company, the Palayakars of Nelkattansevval, Vadagarai, Settur and Ettayapuram took the lead in capturing the posts set up by Khan Saheb and in gaining possession of the circar villages. But this activities came to a halt when Khan Saheb's army returned to Tirunelveli as Hyder Ali withdrew from Madurai.

The Nawab by the end of the year 1758 appointed Hassan Mohammad Khan for the management of Madurai and Tirunelveli Provinces. Khan Saheb reported to the Madras Government that order could not be brought as long as Maphuz Khan was there. Hence an attempt was made by the Madras Government and the Nawab to lure Maphuz Khan to return to Arcot. But he did not yield and instead he organised the Palayakars of the district against the Nawab and the Madras Government. Khan Saheb who returned to Madras in 1758 was sent back to Madurai as the Governor. During his absence Maphuz Khan re-established his power over the country. Now Khan Saheb had to conquer the country afresh. He sent a force to Ettayapuram which ravaged the Palayam and made the Palayakar to pay tribute to the company. Though he succeeded in defeating certain Palayakars in his earlier attempts, Khan Saheb had a tough time in Vasudevanallur where Pulithevar opposed him gallantly. Meanwhile Maphuz Khan accepting the offer of his brother Mohammad Ali, left Pulithevar's camp and reached Tiruchirappalli on 14, April 1760. The Governorship of Khan Saheb intially made for one year was extended to four years by Lord Pigot. He was required to pay five lakhs as rent for the first year, nine lakhs for the second year and ten lakhs each for the third and fourth years.

The immediate task which faced the new Governor was the restoration of order. The victories of Pulithevar in 1759 boosted the anti-British sentiments of the Palayakars and fresh disturbances were on the threshold. The Dutch who were the masters of the Thoothukudi coast then, finding their commercial interests threatened by the growing influence of the English, drew closer to the anti-British Palayakars of Tirunelveli. Hyder Ali, and the French also seemed to extend their support against the East India Company and the Nawab.

Thus in Tirunelveli district formed two forces (i.e) Eastern Palayakars and the Western Palayakars against the Company. The Eastern Palayakars were led by Kattabomman (Veera Pandya Kattabomman's predecessors) and the Dutch extended the Military support.The Western Palayakars were led by Pulithevar. The linguistic or regional differences prevented the union of Eastern and Western Palayakars. The Eastern Palayakars were of Telugu descent and the western Palayakars were of of Tamil descent. The territories of the Eastern Palayakars were mostly located in the area now Thoothukudi district. The Eastern Palayakars received the support of the Dutch while the Western Palayakars associated themselves with Hyder Ali and the French. The Principal Eastern Palayakars were the chiefs of Panchalankurichi, Ettayapuram, Kulattur, Melmandai, Maniachi, Kadalgudi, Nagalapuram, Ezhayirampannai, Sattur and Golwarpatti. All these places are now in the Thoothukudi and Virudhunagar districts.

The Eastern coalition committed depredations into Circar territory in May 1760. Kattabomman occupied the villages of Ottapidaram. The Dutch marching from Thoothukudi invaded Alwarthirunagari and Manappad.[88] But Khan Saheb with the support of the rulers of Ramanathapuram and Sivaganga expelled the Dutch from the circar country. An army which he sent to the East cleared the Palayakars occupation from Ottapidaram and re-captured the fort.[89] He successfully prevented the Mysore incursion into Madurai. Then Khan Saheb turned against Pulithevar and the Western Palayakars and made Pulithevar to surrender on the 16 May 1761.[90] The victory of Khan Saheb which resulted in crushing the Palayakars was one of his most significant achievements. The Nawab acknowledged his victory by presenting him a gold plate and a sword.[91]

Khan Saheb's Administration

Khan Saheb's success in his wars against the Palayakars gave him a free hand to bring about economic and administrative reforms. He advanced loans for cultivation, repaired the irrigation channels and brought more lands under cultivation. He gave protection to the businessmen against exaction. He helped weavers by granting them loans and trained the people in manufacturing gun powder and other war materials.[92] The administration of Khan Saheb was marked by efficiency as well as rigour. The reforms of Khan Saheb were important not only because of the benefits they conferred upon the land but also because they were the first of their kind since the Wallajahs established their power. The popularity of his measures was proved by the fact that the inhabitants during the late years, demanded the restoration of his administrative system. His administration though efficient and

benevolent in some respects was not free from certain glaring anomalies. In an attempt to overcome the strong he subjected the weak to diabolic cruelty. His policy was based upon the principles *the harder you hit, then the longer they will be quiet afterwards.*

Khan Saheb's Rebellion

When Khan Saheb was busy in Madurai, a confederacy of Palayakars of Panchalankurichi, Sivagiri and Vadagarai under the Travancore king was formed against him. Khan Saheb had overcome the opposition by a settlement with the Travancore King. The settlement was not relished by the Company and the Nawab and hence Khan Saheb began to defy both the authorities and declared himself independent. Hyder Ali and the French offered their help against the Company and the Nawab. The Company and the Nawab decided to fight it out and sent forces to siege Madurai. After fierce battle, offer of peace etc., Khan Saheb was caught and executed in October 1764. Col. Campbell who led the Company forces in Madurai, marched towards Tirunelveli and dispensed the Palayakars confederacy who surrendered the fort of Palayamkottai.

Incursions of the Palayakars

Towards consolidation of his territories the Nawab made a settlement with the Travancore king who accepted to pay tribute. After the settlement with Travancore, Mohammad Ali dealt with the Palayakars. In consequence of the out-break of hostilities with Mysore in 1767, the Nawab and the Company withdrew their forces from the south. This factor together with the unrest among the Palayakars caused by the oppressive exactions made by the Nawab's Amuldars and their fighting spirit hindled by the machinations of Hyder Ali's emissaries, provoked the Palayakar outbreaks.[93]. The Western Palayakars with a force of 20,000 men occupied Vasudevanallur and cut off the Nawab's communication with Tirunelveli. Kattabomman took circar posts in the Eastern region. However Major Flint subdued the Western Palayakars and Kattabomman in 1767.

The Palayakar of Sivagiri was in open revolt against the Company and was soon joined by the other Palayakars. He was in treaty with the Dutch at Colombo and had collected ammunition sufficient to supply the force that was expected from that Government. He was negotiating with Hyder Ali and the Nawab's Mohammadan renter was suspected of similar treachery. The Dutch at Thoothukudi on the other hand joined with the English and announced Hyder Ali as their common enemy of the Europeans and the Governor General was in 1781 actually trying to negotiate with them an agreement by which in return for a force of

1000 European infantry, 200 European artillery and 1000 Malays, the district of Tinnevelli should be ceded to the Dutch, the nominal sovereignty of the Nawab remaining undisturbed. The Madras Government, however declined to forward the treaty and referred the matter to the court of Directors. In the following year open hostilities with the Dutch brokeout Thoothukudi was captured and no more was heard of these proposals[94].

The Assignment, 1781

In the history of the district, to be more correct, in the history of composite Tirunelveli district, the year 1781 is an epoch making year for the East India Company but a sad year for the natives, the reason being common (i.e) the alien rule in the district. In the year the Nawab assigned by treaty to the East India Company the management and control of whole of the revenue of the district by a Treaty on the condition that he should be entitled one sixth part of them. George Proctor was posted as Superintendent of the district in 1781. His administration was not satisfactory to the Company and so Irwin was appointed in his place in 1783. The district was still in a state of utter disorder and Irwin represented the case plainly to the Madras Government. Col. Fullarton was despatched to quell the aggressive Palayakars and he was at Panchalankurichi on 12, August 1783.

Col.Fullarton's Expedition to Panchalankurichi

Kattabomman of Panchalankurichi in the meantime engaged himself in a conflict with the Palayakar of Chokkampatti. Expecting the appearance of British forces towards Chokkampatti through the direct route from Sivaganga he waited with 14000 soldiers. But Fullarton keeping his real destination perfectly concealed and taking a circular route through Tripachetty, Palamaneri and Nagalapuram descended upon Panchalankurichi. The English commander ordered the surprised garrison to surrender but the latter preferred resistance. For the British forces, it was essential to capture the fort before the return of Kattabomman for its defence and strike terror by despatch. Hence the British army commenced a siege of the fort with expedition. The Panchalankurichi army kept up a well-directed and constant fire. Still the besiegers destroyed a strong hedge which surrounded the fort and battered down a part of the wall. In a bright moon shine the troop advanced steadily to the breach but could not reach the summits of the walls. The soldiers guarding the fort continued their resistance with pikes and musketry. After considerable slaughter on either side, the British troops withdrew from the venture. As the fort appeared insecure the troops of Kattabomman sallied out and retreated. On the 14, August 1783 the

besiegers occupied by the fort.[95] Fullarton sought to bring the Palayakar to an equitable settlement but did not succeed. On the otherhand the chief of Panchalankurichi with his troops joined Varaguna, the Palayakar of Sivagiri, who was also an anti-colonial. Both Varaguna and Kattabomman made vigorous preparation for an encounter with the Fullarton's army. However when Fullarton reached Sivagiri both the forces of Sivagiri and Panchalankurichi retreated to the mountains as their weapons were not a match to the guns and grenades of the British. Col. Fullarton with the help of Chokkampatti Chief reached the hide-outs of the forces in the mountains.They got dispersed and thus both Panchalankurichi and Sivagiri came under the control of the British. Kattabomman and Varaguna paid 30,000 Chakrams each in lieu of all the previous claims the company had and gave bonds for 15,000 pagodas each on condition for the restitution of their forts .[96]

Surrender of Assignment, 1785

The control of Civil and Military powers in the district by the Company was shortlived as in 1785 the Assignment was surrendered to the Nawab and Irwin was directed by the Governor to handover the management of district to Nawab's Amuldars.

The Assumption 1790

Five years later in 1790 the Madras Government finding it impossible to induce the Nawab to pay its share of the Company's expenses *assumed* the Company's proclamation and the Board of Assigned Revenue (established in 1786) was entrusted with the revenue administration.

Benjamin Torin, the Collector

The Board of Assigned Revenue deputed Benjamin Torin as the Collector of 'Tinnevelly and the dependent Poligars'. In July 1792, a definite treaty was signed with the Nawab by the Company by which the Madras Government undertook at their own risk and expense to collect the whole of the peshkush of dues of the Palayakars and to allow the Nawab credit for this amount in the contribution due to him by the Company.[97] The management of the district was to rest with the Company until an amount equal to the arrears due had been collected. By virtue of this agreement Torin was in the same year appointed, 'Collector of Zamindar and palayakar Peshkush in the Tinnevelly, Madura, Trichinopoly, Ramanathapuram and Sivaganga districts.[98]

Col.Maxwell was deputed toTirunelveli to render military assistance to Torin to enter into settlements with the Palayakars. Kattabomman

Remains of the Panchalankurichi Fort

Fort under protection of State Department of Archaeology

attacked Alwartirunagari and Srivaikuntam. In fact there was a kind of anarchy in the district. Though the Company was responsible for the collection of the Peshkush, the Nawab's ultimate sovereignty was recognised even over the Palayakars. The administration of the *Circar territory* and its inhabitants was actually in the hands of the Nawab's officers. By means of their Kaval system the palayakars exercised as much control over the circar villages as any government officer and in these villages, the Company had by the terms of the treaty no concern.

Panchalankurichi

Landon succeeded Torin as the district Collector on 12, November, 1792. On his death in 1794, George Ponney took charge as the Collector. In 1795, Thoothukudi was taken from the Dutch.

Panchalankurichi now a little hamlet 2 km north of Ottapidaram, a taluk headquarters is a symbol of heroism and the people of Tamilnadu consider the soil of Panchalankurichi so sacred as it was the land where bravery flourished in the last decade of the eighteenth century. Panchalankurichi is said to be one of the 72 Palayams created by Viwanatha Nayak with the help of Ariyanatha Mudaliyar, his Dalavai. The Panchalankurichi Palayam was under the control of the Telugu chieftains hailing from the Kambalatar community and the earliest historically known chief of Panchalankurichi was Veera pandya Nayak alias Kattabomma Nayak who ruled the Palayam from 1709 to 1736. Kattabomman seems to be their family title. He was succeeded by Polla Pandya Nayak in 1736 and he was in power up to 1760 when his son Jagaveera kattabomma Nayak assumed Palayakarship. It was Jagaveera kattabomman who encountered with Heron during his Tirunelveli invasion in alliance with Pulithevar. He allied with Mahpuzh Khan, Pulithevar and other Palayakars against the Nawab and the East India Company. It was he who opposed Khan Saheb with the help of the Dutch. He entered into an alliance with the Dutch at Colombo against the threat to his palayam. On the recall of Khan Saheb, the Palayakars were immediately up in arms and refused to pay their dues. Foremost among them was Jagaveera Kattabomman. In 1767 Major Flint, marched with a strong force against Panchalankurichi. An assault was made but was defeated. Having lost several men including eight Europeans, Major Flint decided to blockade but during the night the defenders made good their escape to their Dutch allies at Thoothukudi and Vembar. Jagaveera kattabomman entered into an alliance with the Dutch in Colombo and Thoothukudi coast. The East India Company rehearsed their attack against Panchalankurichi in 1783 under Col. Fullarton. This attack also ended in fiasco and the Company forces endured heavy loss. Jagaveera Kattabomman also suffered a heavy

loss of men and he evacuated the fort as soon as the storming party advanced. The Company forces entered the fort and found a large number of guns and ammunition and forty thousand Pagodas, a sum which was distributed among the troops. An interesting find was the original of a treaty between Kattabomma Nayak and the Dutch Government at Colombo.[99] Jagaveera kattabomman died in 1791 leaving behind him the bravest of his family, Veera Pandya Kattabomman, who became an early martyr to the anti-colonial movement.

Veera Pandya Kattabomman (1791-1799)

Veera Pandya Kattabomman, a proverbial of self respect, patriotism and gallantry became the Palayakar of Panchalankurichi. According to legand and local ballads, that the fort of Panchalankurichi was built at a place where a hare was dared to oppose the hunting dog, by the ancestors of Veera Pandya Kattabomman. It was a mud fort, the ruins of which, now under the protection of the Archaeological Survey of India, despite the British demolished the fort, ploughed the soil up and down, sowed linseed and ever removed the name Panchalankurichi in the revenue records, are seen even today. People who visit the fort take the soil with reverance and wear it on their forehead as sacred ashes. Some carry the soil as a memento. Nearby the ruins of the fort is the temple dedicated to Goddess Jakkamma, the family deity of the Kattabomman family. Adjacent to the remains of the old fort, in 1973, the Government of Tamil Nadu created a fort resembling to that of the fort of Veera Pandya Kattabomman and annual festivals are celebrated in commemoration of the great hero who had laid his life in the altar of the anti-colonial outbreak.

William Collin Jackson

The Company sent William Collin Jockson as the Collector of Tinnevelly Peshkush with headquarters at Ramanathapuram, in the end of 1797. In 1798, monsoon failed in the district. The district experienced an excessive drought and the desolation was 'too melancholy to the eye, not to convince the mind. Despite the starvation and mass exodus, the evil forces combined together in oppressing the people. The renters and the assignees increased the prices of articles by common agreement. Extortion and plunder made the adventure of a merchant un-enterprising.The Collector imposed an arbitrary embargo on the importation of grain through the sea with an intention of providing every artificial attraction to the hoarded grains of the Company. In consequence the price of grain shot high and the inhabitants found it impossible to obtain any relief. When the Madras Council heard about

Umaidurai

Sundaralingam

Statue of Veera pandya Kattabomman

Vellaiyathevan

Thanapathi Pillai

Portraits in the Kattabomman Memorial, Panchalankurichi

it, lifted the embargo, but it was too late. Jackson's unwise policy no doubt descredited the British administration.[100]

The discontented people decided to liberate the land from the British domination and to restore the old royal institution to their former glory. The leaders of the movement thus placed their reliance upon force and the united action for the attainment of their objective. However it was the Palayakars who took the initiative in forming a confederacy of the anti-British Chiefs against the Company. Veerapandya Kattabomman was the prominent member of the confederacy of the Palayakars along with the Palayakars of Sivaganga and Virupakshi[101]. This confederacy of the native chiefs threatened the most injurious consequences to the tranquility and security of the British empire.[102]

However it was an insult offered by the Collector Jackson to Kattabomman that precipitated the Palayakar rebellion of 1799, perhaps prematurely. When an insurrection broke out in Ramanathapuram in 1797, the Eastern Palayakars under the leadership of Veera Pandya Kattabomman joined it, refusing the payment of tribute to the English.[103]. The Collector sent his servants to Panchalankurichi to collect the *Peishcush* and wrote letters in language of reprehension and remonstrance to the Palayakar but with no effect. Thereupon Jackson requested the authority of the Board of Revenue for punishing the Palayakar in an exemplary manner. On the direction of the Board of Revenue, Jackson summoned Kattabomman to attend his office at Ramanathapuram within two weeks. After sending the summons, the Collector started on a tour, of Tirunelveli. On 27th August when Jackson reached Courtalam, Kattabomman with his retinue waited for him but the Collector refused an interview. In the meantime Jackson permitted the Chieftains of less note to settle the accounts. Kattabomman felt humiliated, still anxious to settle the acounts, followed the Collector for about 640 km. yet without success.

Ramanathapuram Episode

On September 17, both the Collector and the Palayakar arrived at Ramanathapuram.[104] Certain events in the Ramanathapuram palace led Kattabomman to presume that the Collector decided to arrest him. On September 19, 1798 Jackson admitted Veera Pandya and his minister Sivasubramaniam Pillai to his presence. The Collector reprimanded the Chief remarking that the latter did well in obeying his orders by which he probably saved himself from ruin. Then he proceeded to verify his accounts from which it appeared that the Palayakar had already cleared most of the arrears. Denied of seats Kattabomman and his minister stood before the Collector for three hours. Still he did not grant them

leave, but arrogantly directed them to stay inside the fort. Soon a few sepoys appeared. The Palayakar and his minister combining alarm with annoyance forced their way out of the fort. At the gate there occurred a clash with the palayakar's retinue, resulting in the death of Company's sepoys including Lieutenant Clarke. Sivasubramania Pillai was taken prisoner but Kattabomman made his escape.[105]. In retaliation the Kattabomman's army plundered the bazaar of Ramanathapuram and the Company's store houses and made incursions into the British territories.[106]

On hearing the Ramanathapuram episode, Lord Clive issued a proclamation inviting Kattabomman to submit to the Company's administration and promising a fair investigation into the incident but warned him of the Madras Council's determination to make him a lasting example of its serious displeasure if he trifled with its authority. In an effort to remove all cause of dissidence on the part of the Palayakar, the Governor released Sivasubramaina Pillai from custody and suspended Jackson from office, pending investigation.[107] He directed the Major General Floyd, the commanding officer at Tiruchirappalli, to open a communication with Panchalankurichi. Accordingly, the latter asked the Palayakar to surrender and continue as the Chief or else he would see his ruins.

Enquiry Committee

As the response from Kattaboman proved favourable the Madras Council appointed a Committee of three members, William Brown, William Orms and John Casmajor to enquire into the circumstances leading to the Ramanathapuram episode. The Committee interviewed Kattabomman on 15, December, 1798 and upon enquiry acquitted him of the charge of rebellion.[108] The Committee condemned the Collector Jackson for his rashness in consequence of which Jackson was transferred and S.R.Lushington was appointed as the Collector. The Committee rightly asserted that there was no unnecessary delay on the part of the Chieftain of Panchalankurichi in complying with the summons from the Collector, but the manners in which he was forced to follow Jackson for twenty three days through the territories of the lesser Chieftains was indeed mortifying and that the rigour which attended the treatment he received at Ramanathapuram had so alarmed him for his personal safety that he made his escape. However as one of his pike-men stabbed Lieutenant Clark to death, Kattabomman was required to make a provision equal to the salary and allowance of the victim for the support of the latter's family.[109] But Kattabomman had no intention to dishonour the Lieutenant. Inspite of the fair verdict of the Committee and the conciliatory policy of the English, it does not appear that the

latter succeeded in re-conciliating the Palayakar. Kattabomman organised resistance utilising the opportunity of the out break of the Fourth Mysore war.

The Rebellion, 1799

Before crossing the Rubicon, Kattabomman organised a league which included the Palayakars of Nagalapuram, Ezhalayirampannai, Kolvarpatti, Kadalkudi and Kulattoor.[110] He assumed the leadership of the league by virtue of the influence he commended through the forces of his character and financial resources.[111] Veera Pandyan established close relationship with the Chieftains of Ramanathapuram, Sivaganga and Dindigul. He posted his guards on the borders of his palayam and directed his agents at Madras for gathering military sources. The agent sent by him to Madras was Pandyan Pillai, brother of Sivasubramania Pillai. In August 1799, he sent Sevetiah Vira Pandya Nayak and Veerabadhra Pillai on a mission to Elavarasanallur and won the alliance of the Kallars. Measures were taken to safeguard his interests and to provide against the enemy gathering information of his secret moves.

Despite the organisation of the league, it appeared weak, for Kattabomman gave importance to gaining the support of the Palayakars while he ignored the common inhabitants and alienated the villagers by his exaction of taxes at rates higher than what they were accustomed to pay.[112]

Course of the Rebellion

Events now moved to a crisis. In August 1799, the son of the Palayakar of Sivagiri, 'an ally of both Marudhu brothers of Sivaganga and Kattabomman' and his adviser Mappillai Vannian visited Panchalankurichi. They had consultations and decided to establish their influence in Sivagiri as the ruling chief of the territory refused to join the alliance. Added to this, as Panchalankurichi being situated in an open plain appeared vulnerable to the hostile forces, the possession of a firm stronghold was considered a real necessity. The strategic location of the fort of Sivagiri at the foot of the mountains of the West and the barriers around rendered it eminently suited both for offensive and defensive operations. Major Gramme of the Company's service had rightly pointed out that Kattabomman's design in marching soldiers against Sivagiri is to get possession either by force or treachery of that fort and a narrow pass which leads to it, difficult of passage, where he hoped to stand his ground against the force which his fears naturally suggested to him would be sent to punish him.[113] Thus in a bid to strengthen the league an armed column consisting of the followers of Kattabomman, the son of the Palayakar of Sivagiri and several Chiefs

allied to them, led by Dalavai Kumarasamy Nayak, advanced to the west. As the Palayakar of Sivagiri was a pro-Company Chief, the Madras Government considered it a challenge to its own authority and ordered the movement of the forces against the league.

It is clear that Kattabomman committed no serious offence against British authority as to provoke any violent reprisal. Though the Palayakar of Sivagiri paid tribute to the Company as provided by the Carnatic Treaty of 1792, he was not its subject but was of the Nawab of Arcot. So, the right of intervention in a conflict between two subjects fell within the exclusive jurisdiction of the Nawab but not of the Palayakar of Sivagiri, as a member of the alliance, served as a party in this venture and no complaint was preferred by the father against the son still the English decided to employ force against Veera Pandyan in disregard of the Nawab's sovereignty. This was because more than any other leader of consequence Kattabomman received the serious attention of the Madras Council not only due to the complaints preferred by Jackson but also because of the investigation ordered by it into the Ramanathapuram incident. More than this the Company waited for an opportunity to suppress the Palayakars, thereby to execute the positive instruction in the court of Directors that 'all subordinate military establishment should be annihilated within the limits now subject to our dominion'. Free from the military operation against Mysore, which ended in a complete victory early in May 1799, the British administrators found it opportune to carry the directive of the Court of Directors into effect. Evidently the violent procedure against Kattabomman represented a definite attempt to enforce an already formulated policy of the Company, aimed at the liquidation of the Palayam system, taking advantage of an opportunity created by the co-operation of the defiant league with the rebels of Sivagiri for gaining possession of this fort. It was not aimed at the suppression of any rebellion, for there was neither any blatant defiance of British authority either by Kattabomman or any other member of his league, nor any rash refusal of the payment of tribute, for any such precipitate step at this moment portented a certain doom.

In May 1799 Lord Mornington issued orders from Madras for the advance of forces from Tiruchirappalli, Thanjavur and Madurai to Tirunelveli. Major Bannerman, armed with extensive powers, assumed the command of the forces. The Madras Government gave him the following instruction. *'The rebellious conduct of Catabomanaig (Kattabomman Nayak), Poligar of Panjalamcourchy (Panchalankurichi) having rendered it necessary to equip a military force for the purpose of suppressing the commotions existed by him, the Right Honourable Governor General (Lord Wellesly) has resolved to avail himself of this*

opportunity to carry into effect the orders of the Court of Directors for disarming the whole of the southern Palayakars and for reducing those Chieftains to the authority of the Civil Government... The object of his attention should attack on the fort of Panchalankurichi".

Advancing through Ramanathapuram, the Company army encamped at Tirunelveli. On 1, September 1799, Bannerman served an ultimatum directing Kattabomman to attend on him at Palayamkottai on 4 September. Kattabomman's tactful reply to the ultimatum was, *"As I am a person thinking to be ever submissive to the Honourable Company, and obey their orders, there is no hesitation to attend on you and obey your commands, but there is no auspicious day at present, when there is, I will attend and obey your orders".*[114] The letter was no doubt submissive but evasive. It is clear that he was not prepared either to surrender or resist.

Bannerman led his forces towards Panchalankurichi and on the day break on 5, September 1799, the troops were assembled in front of the fort of Panchalankurichi. The fort, an irregular parallelogram, 500 ft.long and 300 ft. broad was constructed entirely of mud and had square bastions and short curtains.[115] The Company troops cut-off the communications of the fort and routed a body of armed men who rallied from the villages and sought access. Ramalinga Mudaliar whom Bannerman deputed with a message asking for surrender which Kattabomman rejected, gathered the secrets of the fort. He reported to the British Camp that there was a wide breach in the bastion east of the main gate of the citadel that no preparation had been made to barricade the inner past of the gate and that the fort itself was guarded by about 12,000 to 15000 only. On the basis of this report which indicated that the Kattabomman and his men never anticipated this expectation; Bannerman decided his strategy of assault.[116]

The plan of operation appeared well co-ordinated. The Company troops with a six pounder were ordered to blow open the south gate. The Ettayapuram army and a section of Company troops were ordered to attack the north face of the fort. The signal for assault being given, a heavy cannonade broke open the gate by stages. The storming party advanced with order and resolution, but in the bitter contest that ensued they found themselves unequal to the task. The troops of Veera Pandya, led by Umaithurai held their ground with determination and threw back the hostile columns. Restored to order, the assailants made a second yet a more resolute endeavour but were again repulsed. So gallant was the resistance offered by the army of Veera Pandya Kattabomman that successive attacks were repeatedly thwarted.[117] Sustaining heavy losses and overwhelmed with despondency, Bannerman wrote to Madras

Government; *'The attempt was persevered in so long as there was a shadow of success and never was European energy more gallantly displayed than by the officers on this unfortunate occasion'*[118]. To tide over this humiliation, the British General called reinforcement from Palayamkottai which arrived at Panchalankurichi. As the broken citadel of the Panchalankurichi appeared vulnerable, Veera Pandya Kattabomman and his men evacuated it and moved towards Kadalgudi.[119] On the way, Veera Pandyan Kattabomman's men had to fight against the British troops that followed in Kolvarpatti in which Sivasubramania Pillai, Veera Pandya Kattabomman's able Minister fell as a prisoner in the hands of the British. Nagalapuram and other Palayams that supported Veera Pandya Kattabomman were brought under the control of the British.[120] Vijaya Raghunatha Tondaiman, the Raja of Pudukkottai, captured Kattabomman, from the jungles of Kalaiyar Koil, and handed him over to the British.[121] The Pudukkottai Raja reported to Collector Lushington with real pride: " *On the every side in the mountain I had placed my people to find out the hiding place of Kattabomman. He, Umaithurai, his two brothers-in-laws and three others were surrounded at Kalaiyarkoil on the borders of Sivagangai and caught. When Kattabomman was seized, he wished to have slain himself, but my people having bound his hands kept him in confinement"*[122].

Kattabomman - An Early Martyr

Bannerman brought the patriots to an assembly of the Palayakars in Kayathar and after a mockery of trial sentenced them to death. Soundara Pandyan of Nagalapuram was executed at Gopalapuram and Sivasubramania Pillai at Nagalapuram on 13 September 1799. The body of Sivasubramania Pillai was paraded through the streets of Panchalankurichi and his head severed and picked on a bastion of a fallen citadel.[123] On 16, October, Veera Pandya Kattabomman was tried before an assembly of Palayakars, summoned at Kayathar. As a real patriot with a contempt for death, he boldly admitted the charges levelled against him. He asserted that he did send an expedition to Sivagiri and engage the British forces in the battle of Panchalankurichi. There upon as it was expected, the English Commander announced the extreme penalty of death. Veera Pandya Kattabomman was taken off and executed at a conspicuous spot near the old fort of Kayathar on 17, October, 1799. A tamarind tree, by the road side was selected as the gallows which became a subject of worship and reverence for centuries followed offering bricks. Never before had the great patriot displayed this nationalist pride in so unexampled a degree as he did in the last but tragic moments of his life.[124] Overwhelmed by awe, Bannerman wrote to Madras, *"It may not be amiss here to observe that the manner and behaviours of the Palayakar during the whole time of*

his being before those who were assembled yesterday at the examination, which took place, were undaunted and suspicious. He frequently eyed the Palayakar of Ettayapuram who had been active in attempting to secure his person and the Palayakars of Sivagiri with an appearance of indignant scorn and when he went out to be executed, he walked with firm and daring air and cast looks of sullen contempt on the Palayakars to his right and left as he passed. It was reported to me that on his way to the noose, he expressed some anxiety for his dumb brother (Umaithurai) alone and said when he reached the foot of the tamarind tree on which he was hanged, that he then regretted having left his fort in the defence of which it would have been better for him to have died.[125]

Kattabomman, Soundara Pandyan and Sivasubramania Pillai together with thousands of their comrades at arms became the early martyrs of the anti-British Movement.[126] The British followed up the execution of the leaders with the implementation of a radical policy aimed at instilling fear in the minds of the inhabitants and liquidating those factors that contributed to the anti-British alliances.

When Veera Pandya Kattabomman was led off for execution, Bannerman addressed the assembly of the chiefs who were summoned to witness the enactment of the tragedy. The address contained severe warning as against any further defiance of the company's military might. He declared in assertive tone that what had happened would convince them and their posterity that whatever be their rank no one of them would escape from punishment if they acted in contempt of the English authority. Thereupon, he dismissed the spell bound assembly that had listened to his admonition in fear and dismay[127].

Great thespian Shivaji Ganesan, who played the protogonist in the film *Veerapandya Kattabomman (1959)* for which he was aplauded for a perfect performance as the hero, erected a statue of Kattabomman and maintained it by celebrating annual festival etc., Later he had handed over the statue to the Department of Tourism of the Government of Tamil Nadu and now the statue is a memorial preserved by the Department.

The relatives of Kattabomman were thrown into prison at Palayamkottai. Among them were his brothers Umaithurai and Sevethiah.The Palayakars of Nagalapuram, Ezhayirampannai, Kolvarpatti and Kulathur were also captured and imprisoned. The Palayakars who remained loyal to the British were rewarded. Raja Tondaiman of Pudukkottai was presented with a horse and an ornamental attire in recognition of his meritorious service. The Palayakars of Ettayapuram,

Maniyachi and Melmandhai who assisted the military operations against Panchalankurichi were granted possessions of the villages belonging to Panchalankurichi[128].

Role of Panchalankurichi in the South Indian Rebellion-1800-1801

Dr. K. Rajayyan, former Professor and Head of the School of Historical Studies, Madurai Kamarajar University, who had explored all the contemporary archival records belonging to the close of the cighteenth century (1799-1800) and the beginning of the nineteenth century brought to light a confederacy formed among the South Indian Chieftains to oust the foreign rule from their lands, following the Martyrdom of Pulithevar, Veera Pandya Kattabomman, Sivasubramaniya Pillai, Soundara Pandyan and Tipu Sultan, besides the numerous soldiers and generals. The leaders of the confederacy were Marudu Pandyars and Umaithurai (Madurai, Sivaganga and Panchalankurichi regions). Gopal Nayak (Dindigul and Tiruchirappalli) Khan-i-Jah Khan (Coimbatore-Salem) Kerala Varma (Malabar) Krishnappa Nayak (West Mysore) and Dhoondaji wangh (Kannadanadu).The other able lieutenants of the leaders were Muthukarruppa Thevar (Ramanathapuram), Gnanamuthu (Thanjavur), Appaji Gour Neelappa Gour and Kari Thambi (Sathyamangalaṃ) and others.

Escape from Palayamkottai Prison

Followed by the execution of Veera Pandya Kattabomman, his brothers, Umaithurai and Sevethia and other relatives were imprisoned in Palayamkottai prison. In the course of their captivity that lasted for fifteen months, two of the prisoners died. Among the survivors were Umaithurai and Sevethiah. The leaders of the confederacy made repeated efforts to work out the escape of the prisoners. An early attempt was made by Marudu Pandyan of Sivaganga, when he despatched his agents to Tirunelveli but, they were apprehended and executed.[129] Gopal Nayak of Dindigul also made efforts to escape the prisoners which was not fructified. It is not possible to ascertain who formulated the strategem aimed at the liberation of the prisoners. It represented an imaginative scheme which was carried into effect with a resolution that was equalled only by the daring of conception.[130] The history of India seldom presents so thrilling an episode. Late, in 1800, the revolutionaries establishing their base of operations somewhere in Panchalankurichi, opened a secret correspondence with leaders imprisoned in Palayamkottai. The captives having been directed to subsist their own resources, employed servants to cook food. Potti Pakada, one of these servants, frequented the nearby jungle to gather firewood. Requested by the revolutionaries, he served as the agent of correspondence, transmitting verbal messages and at times carrying palm-leaf letters, kept hidden in his footware. Through

him, the two sides took each other into confidence for the successful implementation of the plan of action.

In January 1801, when the different provinces drifted into rebellion, the revolutionaries of Panchalankurichi, 200 in number, led by Marudu Pandyan and Gidivetti Nayak, started from Panchalankurichi. To excite no suspicion with the enemy or its agents the veterans had disguised themselves as pilgrims, going to the sacred temple of Tiruchendur. Clad in yellow robes, playing *Kavadi* chanting *manthrams* - blowing the conch shell, distributing the holy ash and receiving offerings from the voteries, they reached Palayamkottai. The procession wandered through the streets around the fort. On listening to the chanting of spells, the prisoners to their great relief, whispered each other that the relieving party had really arrived. Before long, the pilgrims dispersed and vanished. A few days later, they reappeared in the town as hawkers, carrying loads of firewood, plantain leaves and fruits. The local inhabitants and the sepoys in the fort (prison) wanted to buy firewood from them but they turned away as the prices were exhorbitant.[131]

• Everything proceeded according to the pre-determined plan. In anticipation of the arrival of the *hawkers* Sevathiah gained the sympathy of the wife of the superintendent of the Fort and implored her to obtain permission to them for the performance of ceremonies for his dead ancestors. He represented that being in prison he could not perform them for long and promised to do them with fetters on his feet. As he himself admitted subsequently, this white lady showed consideration and extended her assistance. At her intervention, the Superintendent of the Fort granted the request and permitted the prisoners to purchase firewood, banana leaves and fruits for the contemplated celebration on a grand scale.[132]

The prisoners having agreed to buy them at the high prices as were demanded, the innocent looking hawkers entered the fort and walked towards the enclosure of captivity, evoking no suspicion. In the meantime, the women prisoners who were left at liberty inside the fort were sent away.[133] Large parties of armed men with the consent and connivance of the residents of the town lay in wait with a few horses to assist in the escape and escort their leaders. Hundreds of them approached silently within a short distance of the south gate of the Fort.[134]

At the appointed hour, soon after sun set, on February 12, 1800, Sevathia gave the signal for escape. Immediately, the hawkers, equipped

themselves with the weapons which they kept concealed in the loads, sprang forward. They over powered the sentinels at the enclosure seized the fire arms and carried off the prisoners with fetters on their foot with lightning speed. The enactment of the entire exploit, a major feat indeed, appeared so dramatic and the warhoop raised by them spread so great an alarm that the garrison was taken by complete surprise. All the veterans rushed to the Travancore gate of the fort, disarmed more of the guards seized their weapons and got safely off to their supporters, who were waiting impatiently with horses to escort their heroes.[135] At this crucial moment, the European community at Palayamkottai about twenty men and women were dining or dancing at the Garden House of Macaulay, protected by the single guard and the main British detachment, had been camped at Sankarankoil about 45 km. westwards.[136] This remarkable exploit executed with no-bloodshed evinced intense popular excitement. Overnight, it altered drastically the political situation of the far south. It symbolised the triumph of a confederate strategy, unique in the annals of this insurrection.S.R. Lushington, the Collector at Ramanathapuram, rightly reported to the Board of Revenue that the escape was effected, in consequence of a general confederacy and pre-concerted plan. He asserted that the execution of the design was not less daring than rapid and that the sudden attack from the most unexpected quarter together with the warhoop raised by the veterans had deprived the guards of all reflection .[137] At a secure place from the fort, the escaped leaders halted for a while, put themselves in order and joined by thousands of armed men, pushed immediately to the Vallanad hills located near Thoothukudi. For a time, the liberated leaders appeared undecided where to proceed whether to Panchalankurichi or to Dindigul but so spontaneous and extensive was the popular enthusiasm that their escape excited against alien imperialism, that it compelled them to stay in Tirunelveli to spearhead the movement.

After the main body of the leaders reached the Vallanadu hills, Vira Pandya Nayak, one of the leaders, rushed to Seevalapperi to give notice to his family, residing at Arasadi, to join him, fearing that the English would take them into custody. From Seevalapperi, he led a troop of revolutionary forces to Panchalankurichi and routed a British force stationed at Ottappidaram. The leaders and their followers soon engaged themselves in the reconstruction of the fort of Panchalankurichi which was completely demolished in 1799, at the orders of Bannerman. After three days halt in Vallanadu hills, the leaders reached Panchalankurichi but were surprised to see the tremendous progress made in the reconstruction of their former stronghold and to receive a tumultuous welcome from large concourse of people. The people

gathered there proclaimed Sevethiah as their ruler.[138] The revolutionary leaders proceeded to consolidate their strength with the support of the people of Tirunelveli and the confederates of the North (i.e. Gopal Nayak of Dindigul and others). Guided by the ideals of national unity and exigencies of the time, they left no stone unturned in bringing all sections of the population under the banner of revolt, so as to present a united front against the common foe. They appealed to the Chiefs and other inhabitants who had so long remained loyal to the company for support and sought for to reconcile them to the patriotic cause.[139] Sevathiah's letter to the inhabitants of Karcherry and the Palayakar of Oothumalai reflected the liberal sentiments cherished by the patriotic leaders. Maruthappa Thevar, the Palayakar of Oothumalai was a pro-British. Sevathiah wrote to him to give-up his pro-British stand and requested him to join hands with him for the cause of the motherland. So, spontaneous was the patriotic fervour that the insurrection excited among the masses that it drew into its ranks people from all communal and linguistic groups. The servants of the Nawab and the Kavalkars of the villages rallied to the movement. The paravas of Thoothukudi led by their headmen not only joined the rebellion but also supplied guns, and other ammunitions for the promotion of the violent struggle.[140] As the populous communities of the district too rose in arms, the resistance assumed formidable proportions. Hopeful that the Rajah Serfoji of Thanjavur and Raja Raghunatha Tondaiman of Pudukkottai would identify their interests with the nationalist cause, the leaders sought their aid, but were disappointed as these princes showed no sympathy.[141]

The anti-British revolutionary leaders extended their armed support to the chief of Panchalankurichi. The Palayakar of Sivagiri sent his armed men to reinforce Sevethiah[142]. Emissaries were sent to Sivagangai, Ramanathapuram and Dindigul for the acquisition of arms and reinforcements. This was followed by the conference of the leaders at Kadalgudi. Melappan of Ramanathapuram, Nagara Monigar of Tirunelveli and the Parava Chief (Jathithalaivan) of Thoothukudi held a meeting but as their deliberations were held secret, the details could not be ascertained. Melappan visited Panchalankurichi and was received with the presents of earrings, necklace, bangles and clothes. He rode back escorted by a hundred men of Panchalankurichi. On his return to Ramanathapuram, a hundred loads of arms and twenty loads of ammunitions, mostly powder and ball, were moved to Panchalankurichi.The Amildar of Komeri (Kamudhi) reported to Collector Lushington that the Maruthu brothers of Sivagangai sent armed groups and provisions to Panchalamkkurichi, from their jungles of Kalayarkoil.[143] Sevethiah had admitted subsequently that 30,000 soldiers of Ramanathapuram and Sivagangai joined him soon after he entered Panchalankurichi in triumph. For the promotion of co-ordination of the

war effort, Maruthu Pandyars stationed Subbaiyan in Tirunelveli and Mandala Manickam in Ramanathapuram[144]. Umaithurai and Sevethia in their message to Maruthu Pandyars, conveyed their sentiments thus :

"The present time has given us hopes of succeeding in our enterprises. We have placed entire confidence in them and thus far effected our object".

They asserted that all the chiefs except the Palayakars of Ettayapuram and Oothumalai were ready to support the revolution.

Leadership of Umaithurai

Umaithurai otherwise called Kumaraswamy assumed the command of the revolutionary forces. A unique phenomenon's that this popular movement found in this deaf and dumb man of very sickly appearance, its undisputed leader.[145] So, great was his popularity that he was known by his different appellations but of the same meaning: *"Oomae, or dumb among the common people, Mookha among the Muslims and dumb brother (of Kattabomman) dumb boy or dumby among the English".* The leaders, chiefs and their loyal soldiers referred to him as *swamy*, literally meaning deity. The personal appearance of Umaithurai seemed deceptive. Though sickly, he possessed a masterful mind and commanded the obsolute loyalty of his people. James Welsh who had an intimate knowledge of this hero had declared, *"he was one of the most extraordinary mortals I ever knew".* He asserted, the *Oomee was adored, his slight sign was an oracle, and every man flew to execute whatever he commanded. No council assembled at which he did not preside, no daring adventure was undertaken which he did not lead. Whatever undisciplined valour could effect was sure to be achieved wherever he appeared"*[146]. An enterprising character and a restless spirit, he was a leader, violent and rough yet the gifts of his personal magnetism, were such that he was passionately loved and affectionately adored.[147]

A deadly enemy of the English, he masterminded the formulations and executions of those plans which were aimed at the annihilation of colonial imperialism. Together with his brother Kattabomman he engineered the organisation of the Tirunelveli League against the company in 1798. He accompanied his brother to Ramanathapuram and when the British soldiers appeared to arrest Vira Pandyan in the Ramalinga vilas, he alerted his followers and manoevered the escape.[148] When hostilities broke out, he led his men in the successful defence of Panchalankurichi. More conspicuous and colourful than Veera Pandyan, Umaithurai was the *defacto* leader of the anti-British reaction of 1799. Kattabomman was very affectionate to his brother Umaithurai which

was revealed when he was taken to the gallows in Kayathar as he expressed his anxiety for the life of Umaithurai. Subsequently, together with other patriots, he was thrown into prison at Palayamkottai but, made his escape in February 1801. Since, then, he devoted himself to successive assaults on hostile positions and destructions of British authority. His method of representing the English was extremely simple. He collected a few little pieces of straw arranged them on the palm of his left hand to represent the British force; then with other signs - characteristics of a dumb man and a whizzing sound, drew the other hand across and swift them off. This was the signal for attack.The exploits of Umaithurai imparted a real thrill and intensity to the struggle that followed.

Capture of Thoothukudi

The reoccupation of Panchalankurichi from the enemy was a turning point in the movement, for the tide of rebellion marked by brilliant victories, began to sweep the country violently. The patriotic army established themselves in force and within short space of six days reconstructed the bastions and walls of the demolished fort with mud, sand and husk, making them defensible.[149]

The principal inhabitants, the peasants, peons and Kavalkars, as the English themselves had admitted, cheerfully obeyed the summons from their leaders and joined the insurrection. The parties equipped themselves with firelocks, which were seized from the British, attacked their enemy posts and rescued from prison Karuthiah of Kadalgudi and Veerabhadra Pillai, brother of Sivasubramania Pillai, were involved in the organisation of Tiirunelveli League against the alien rule. Their extensive ravages led to the complete annihilation of British authority in the eastern region of the province. The company sent forces to the disturbed areas in an attempt to check the spread of the rebellion but were forced to retreat.

The revolutionary forces spread themselves in all directions, surprised the British forts, released prisoners and seized the arms and other stores. Alwar Tirunagari, Srivaikuntam, Kulathur, Kadalgudi, Nagalapuram, Kolvarpatti and Ezhayirampannai fell to the storming parties.The palayakars rebuilt the demolished forts and converted them into their strongholds.[150] On 3 March, they advanced to Thoothukudi, a commercial centre of considerable importance under the control of the Dutch and surrounded the fort. Edward Ormsley, who commanded the garrison, ordered the soldiers to open fire, but the latter made common cause with the patriots. The soldiers handed over the arms to the insurgents and surrendered the fort. Inspite of this victory, the

revolutionaries showed magnanimity to the humbled foe. They permitted Edward Ormsley to gather all his properties and go away to safety.[151] However, they took Baggot, the Master attendant, the prisoner. Overcame with affliction, his panic-stricken wife followed the victorious palayakars entered the fort unmolested and made entreaties.Taking pity, Umaithurai and Sevethiah, with hesitation whatsoever, granted her request. They not only released Baggot from custody but also restored all his confiscated properties. In fact even in their attitude towards their deadly enemy, the patriots observed the maxims of magnanimity and chivalry.[152] Then, Thoothukudi was under Dutch occupation who more or less played neutral in the South Indian rebellion against the British. After consolidating their control over the coastal strip, they made preparation for the capture of Tirunelveli.

British Reaction

As the tide of insurrections swept over the country, the English canalised all the resources at their command in their attempt to check its tempo. Colin Macaulay, the Commanding Officer of the forces in Tirunelveli, issued a proclamation threatening with death all those who were found in arms or assisting the rebels with arms and provisions. He directed the loyal chiefs to gather information on the movements of the revolutionaries and concentrations.[153] To terrorise the inhabitants three of the rebel emissaries, who were on missions seeking support of the people but seized, were hanged to death. In his endeavour to weaken the will of the defiant population, he sent parties on raids to the rebel territories to capture the families of principal inhabitants and to cut off their communication with the confederates of the north.

Macaulay initiated effective measures for a powerful offensive in Panchalankurichi. He assembled the British forces of Tirunelveli at Sankarankoil.At his suggestion, Velu Thambi, the minister of Travancore rushed his troops in support of the British against the patriots.[154] Advancing through Kayathar, the forces under the command of Macaulay reached Kadayanallur, 10 km. from Panchalankurichi, on 8 February 1801.In the evening, they pitched tents. No sooner did troops get ready to take their meal than they found their camp attacked by a group of assailants. Determined to forestall the threat to their reconstructed strongholds, the patriotic rebels advancing under the cover of a deep ravine made a sudden and simultaneous attack on three sides of the British camp. The besieged charged the rebels and forty of the latter fell dead, yet their attempt to disperse the assailants failed.

On 9, February, the British forces, resuming their march, took position near Panchalankurichi. They decided to rout the rebels in a quick action but to their astonishment, they found the citadel, which

had been completely demolished in 1799, as it were by magic in six days. Macaulay reconnoitred the fort, but, discovered to his dismay every part of it, well manned by thousands of insurgents. As a quick victory seemed highly impossible, he pitched his tent and decided to assault in the night. A body of troops advanced to capture the temple of Ottapidaram in the meantime. As soon as this expedition had been sent, it found itself surrounded by thousands of armed men who appeared on the rear and flank. So, daring and resolute was the probe made by the rebels that it convinced Macaulay of the magnitude of the lurking danger. He reported to Madras that the fort in view was found heavily guarded by men beyond all calculations. Meanwhile, a huge column of rebels assembled in the Vallanadu Hills.

Considering his position extremely precarious, Macaulay ordered a sudden retreat under the guise of preparing for an offensive, the British army misled the rebels and began a humiliating withdrawal. When the patriots found out that Macaulay was retreating, they chased the British army in which Umaithurai had lost 110 of his men, killed in a series of clashes, yet the chase continued, until the British forces reached Palayamkottai.

Col.Macaulay tried to retrieve the lost prestige of the British army by capturing Kadalgudi and Nagalapuram, the communication centres of the leaders of the rebellion but not succeeded. The rebel forces reduced the British post in Srivaikuntam on 19 March to submission.The garrison in Srivaikuntam finding it impossible to maintain the post evacuated it and retreated to Palayamkottai. In fact, rebel unity and valour triumphed over British discipline and arms.[155]

The Battle of Panchalankurichi

The British began to beef up their forces to attack Panchalankurichi. General Brathwaits, the Commander-in-Chief of the armed forces of the Madras Presidency ordered the British troops in the north to march towards the south. All the troops arrived and assembled at Kayathar on 27 March 1801. The forces under Macaulay moved towards Panchalankurichi and arrived at Pasuvanthanai where the troops of Ettayapuram Palayakar joined with the British.Soon after this, the army of Panchalankurichi surrounded the British forces. The patriots, though ill-equipped, attacked the English with uncommon determination.[156] In the fierce battle that ensued, the besieging party lost ninety six men. Failing to capture the enemy's guns and subjected to more losses, *'these brave but unskilful pedestrians'* as James Welsh described, these crowds withdrew to a nearby jungle.[157]

Macaulay led his army to Panchalankurichi on 31 March. As the fort of Panchalankurichi rebuilt with the mud of very solid and adhesive quality had walls of about thirteen feet high, Macaulay concentrated his forces on the northwest angle of the fort throwing out the cavalry to the south and the troops of Ettayapuram to the east. When all the arrangements were carried to perfections, he ordered the assault. The heavy guns mounted on an elevated spot, opening a heavy fire, commenced breaching the north-west bastion.A part of the wall collapsed at 3.00 p.m. on 31 March 1801.The European and native troops of the British army, immediately moved forward in strength to the breach under the heaviest fire imaginable. The gallant assault of the powerful enemy, however, did not deter the leaders of the rebellion from their determination to challenge and contest. With interpid firmness and unconquerable daring, they engaged the English in a fierce charge. The moment the British soldiers advanced to the breach, they were piked or shot. Successive attempts were made to cripple the rebel resistance but, were repeatedly thwarted. The troops of Ettayapuram, supported by the Company's batteries attacked the east face of the stronghold but fared no better than their allies. During the entire course of this battle, the defenders kept up the most unnatural yell,. which ceased only with the complete repulse of the assault. Humiliated by this unexpected discomfiture, Edward Clive, Governor of Madras, reported to the Court of Directors that the English troops after sustaining an unequal conflict against a superior force, with unshakable bravery and discipline, were repulsed with heavy loss.

James Welsh, one of the officers who fought in the British army had narrated in his book Military Reminiscences: *All length a retreat was ordered, and a truly dismal scene of horror succeeded, all our killed, and many of the wounded lying left at the foot of the breach, over which the enemy (the rebels) immediately sprung and pursued the rear while others pierced the bodies both of the dying and the dead. As all had alike partaken in the dangers and discomfiture of the day, a dead silence reigned through out our line (during the following night)- the only tribute we could then pay to the memory of our departed brethern and the enemy so far respected our grief, as to allow us its unmolested indulgence......The 1st of April was ushered in with the painful re-collection, that many of our late gay and cheerful companions were lying at the foot of the breach unburied; and a flag of truce was consequently sent to the fort to entreat permission to remove and inter our dead. This was kindly and unconditionally accorded and we then collected the disfigured and gory bodies, and burried them in the evening, with military honours; the enemy setting us a bright example of humanity, made not the smallest attempt to disturb us and we enjoyed good night's rest, that of the preceeding having been anything but refreshing.*

The complete failure of the British forces in this savage battle appeared to them perfectly inexplicable as the success of the insurgents in their defence of the breach seemed miraculous. From the wonderfully sheltered and concealed enclaves, they, keeping themselves hidden, wielded the pikes, eighteen to twenty feet long as sharp as the razor against the pressing aggressors.[158] Welsh observes, ...the system of defence adopted by these savages would have done credit to any engineers. Nothing could surpass it but their unwearied perseverence.[159] The attack having failed, the English instituted a blockade of the fort of Panchalankurichi and waited for the arrival of enforcement.

Sevethiah's Appeal to Serfoji

The British forces continued the blockade of Panchalankurichi. Failing to storm the fort and badly in need of supply and re-inforcements, the Company requisitioned the services of its allied Palayakars. Serfoji, the Rajah of Thanjavur, readily consented to extend his full support.

On knowing the Serfoji's readiness to support the company, Sevethiah wrote a letter to him entreating him not to help the enemy and to help the Panchalankurichi cause. The English translation of the letter written by Sevethiah to Serfoji, was found in the Military Consultation of the East India Company (vol. pp.4292-4298 - Tamil Nadu Archives). In this letter, he explained the war against the Europeans by his brother and himself. The letters worded so patriotic and to arouse the sympathy of Serfoji towards the Panchalankurichi leaders, did not excite Serfoji. He continued his support to the Company. The Minister of Serfoji to whom the letter was delivered passed this to the Company and the messenger who carried the letter was imprisoned. Sevethiah burying his personal vengeance against Tondaiman of Pudukkottai for his role in the execution of his brother, beseeched his cooperation for his patriotic cause either by sending his army in support of Maruthu brothers who were leaders of the anti- British league operating in Sivagangai or by remaining neutral. But Sevethia's attempt to consolidate the native rulers against the British proved futile.

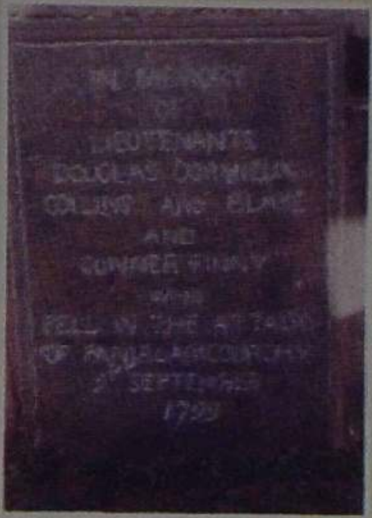
The Blockade of Panchalankurichi

Though the patriots received no assistance from the Princes, they faced the ordeal with coolness and courage. Sallying from the broken walls, they waged a continuous war in their bid to break through the Cordon raised by the enemy. Waiting for the arrival of re-inforcements, Macaulay, on the other hand, decided to hold his lines before the rebel citadel. He employed pioneers and lascars to erect shelters for the men on duty and formed a regular camp.

By 8 'O' clock in the night on 8, April 1801, the rebels determined to keep the troops engaged, saluted them with a shower of bullets. It was remarkably dark. The enemy could not ascertain the strength of the attacking party but, when the moon rose on the horrizon it perceived a phalanx retiring to the fort. This marked the beginning of a long series of clashes. From 8, April to 22 May, daily skirmishes, the sallying of the rebels from the fort and loss of lives on both sides were common.

At noon on 22, May, a heavy thunderstorm, accompanied by wind and rain suddenly assailed the position of the Company. As it was the most favourable moment, when firearms would be ineffective, for the much dreaded pike-charge, the English troops began to fall in. The Panchalankurichi army utilised this opportunity and a thousand pike men charged towards the Company troops. The muskets did not go off in the damp weather. The rebels took possession of the gun from the enemy. The Company troops, more intent on seizing the ordinance than harming the defenders of it, wounded only eight of them. The rebels were pushing off with their prize, the gun, as far as fast as the wet cotton soil ground would permit, when a relief expedition appearing, the British troops succeeded in rescuing the canon. As the rain ceased, the rebels poured out a multitude equipped with fire arms, but being confronted with similar party from the British camp, a general engagement ensued. After about an hour's fighting, both the groups retired with no great casualties on either side. In the night about 9'o' Clock, the troops of the Company were roused by another thunderstorm. A general attack with pikes was anticipated in every part of the line but to its relief the weather cleared up.

In the war strategy Umaithurai was much noted and dreaded. The period of blockade was marked by a series of daring exploits, designed and executed by him. One evening Potti Pakada and Gidivetti Nayak, disguised as mendicants and claiming as coming from Kasi, approached the British camp begging for alms.They entertained the weary troops by songs, dance and magic.The incantation worked as it was expected. Greatly impressed, the spectators persuaded them to continue the thrilling performance. A drizzle came together with darkness. Taking full advantage, Umaithurai with fifty of his select men stealthily entered the camp and launched a murderous attack. After many of the soldiers were killed, the assailants made their escape. This adventure added to the fury of the struggle. The clashes and exchange of fire continued upto 22, May, after which the situation took a decidedly more violent turn.



An epitaph on aTomb, Panchalankurichi

Tombs of British Soldiers, Panchalankurichi

The Second Battle of Panchalankurichi

As ordered by *Edward Clive,* the Governor of the Madras Presidency, troops from Fort St. George, St.Thomas Mount,Malabar, Arcot, Dindigul and Tiruchirappalli poured into the southern provinces. A grant army assembled at Kovilpatti. Lieutenant Colonel Agnew, the Adjutant-General, reputed for his gallentry and local knowledge was directed to command the operations.On 22, May, the forces of Agnew encamped at Panchalankurichi. The next day, the King's seventy seventh regiment led by Col. Spry, a Company of artilery under Captain Sir John Sinclair, and three companies of the first battalion of the thirteenth regiment under Captain Townsend joined the camp. Subsequently, the first regiment of Right cavalry under Captain J. Doveton and the Malay Corps under Captain Whitley re-inforced the enemy.[160]

On 23, May 1801, this formidable army moved on the difiant citadel. The fifty three day old blockade ended and the siege began. On 24, May, a breach in the south west of the bastion was effected. Col. Agnew advanced his forces into the breach. To the astonishment of the asasailants,notwithstanding the formidable - array - with the entire army ready to go into action in support of the advance columns, the gallant patriots commanded by the Umaithurai decided to fight out the issue and threw themselves into a deadly fray. Equipped with muskets and pikes, they swarmed over the beseiging forces.

Thronging on the mud works parties kept up a galling fire on the storming detachments, while a phalnax, animated with vigour sallied forth from the broken bastions, engaging the assailants in grim hand to hand fighting. In the dreadful carnage that followed, both the parties suffered grievously. Eventually, fire power truimphed over sheer gallantry. Despite the heavy toll of life taken by the dreadly fire, the rebels continued their fierce resistance till the last of all those who gathered on the breach fell. The British forces surmounted the breach and stormed the fort with a loss of 600 troops.

Shortly, after the fatal moment, the survivors in the rebel garrison, 3000 in number who included many women and children assembled on the eastern face of the fallen fort. All rushed swiftly in eastern and northern directions. No sooner had they got clear of the fort, than they formed into two solid columns and thus, retreated, but beset not dismayed.[161] They moved rapidly towards Sivagangai. The British cavalry supported by the Sepoys of Ettayapuram and Pudukkottai, chased and charged the fleeing columns. They attacked the parties in their flank and rear and cut down 600 in a series of engagements. The forces which took possessions of the fort found the bodies of 450 insurgents lying littered about.

A total of 1050 patriots died in the battle of Panchalankurichi within the breach and outside the walls. Away from the east face of the fort, the bodies of rebels who were killed in former actions were found disposed. Numerous armed men, taken as prisoners were beheaded near the fort on 24, May 1801 at the orders of Agnew. On charges of carrying arms and supplying grain to rebels, ten more inhabitants were executed.[162] So terrible indeed was the disaster that it badly shattered the rebel power of resistance in Thoothukudi.

The fall of the stronghold rendered the rebel position very vulnerable, Soon after the dismal tidings reached them, the patriots quit their barriers which they had erected with laborious effort on the Vallanadu Hills and abandoned Thoothukudi, Kadalgudi and seven other posts. Their plan to storm Tirunelveli too fell through. Great body of the patriots divided into groups, moved northwards and joined Maruthu brothers in Sivagangai. The rest, hurt by the British forces, fled to different villages and hills of the south and west.

Maruthu's Reception of Umaithurai

The cavalry of the enemy in pursuit of the fleeing rebels engaged them in more battles. One of the insurgent parties took its stand near a village and fought a pitched battle but was routed. Most of the group fell wounded and dead. In the evening of the day of battle, induced by the sullen quiet that followed the courage of the women of the village hurried to the blood stained field. Eager to afford relief and succour, they made a close search for the persons who are still alive. Among the heaps of the slaughtered, they discovered the son of one of the women still breathing, struck by agony, they gently raised his head. To their dismay the dying young man rallied the energy that still remained at his command and whispered into the ears of his mother, *"Oh, mother, let me die, but try to save the life of Swami who lies near me"* ('Swamy was Umaithurai). Rising to the melancholy occasion, the mother hurried to comply with the wishes of the dying son. Soon the women discovered Umaithurai weltering in his blood but, alive. With the same motherly tenderness, they quickly lifted him and carried him off to the village. They dressed his wounds and attended on him with solicitude but, were greatly scared at the sudden appearance of the sepoy of Ettayapuram, chasing the rebel groups. At this critical moment, an ingenious device dawned in their minds. They covered and set up a shriek of lamentation. On the approach of the enemy's troops, they told them that just then a young man died of small pox. The traitors taken by panic, suddenly fled, without casting a glance behind.[163]

Umaithurai had been afflicted with six desperate wounds. Yet on the third day, it seemed certain that he was out of danger. On 28, May,

with his wounds still unhealed, he reached Kamudhi. Maruthu Pandyan accompanied by a large group of people, reached Kamudhi and affectionately welcomed the hero who returned from the fallen fortress into his camp. Taking Umaiuthrai to his headquarters at Siruvayal, he attended on him with the greatest care. The villagers even from the remote places visited their gallant leader and gave him presents. The women of the town collected sundry articles, distributed them among the poor and made offerings to the deities for the quick recovery of the afflicted leader. In the meanwhile, Sevethiah who escaped from Panchalankurichi joined hands with Maruthu Pandyars.

The patriotic efforts of the South Indian leaders Maruthu Pandyars of Siruvayal, Umaithurai, Sundaralingam, who is said to have jumbed into an explosive godown of the British forces with ignition and destroyed it sacrificing his life, Karutha Thambi, Sevetha Thambi, Sivagnanam, Duraisamy, Muthusamy Woodiannan Moolikutty Thambi and Vengam Periya Wodaya Thevar of Sivaganga, Bommi Nayak of Veerapur, Melappan of Ramnad, Gopal Nayak of Dindigul and a host of others to oust the alien rule from their motherland by an armed rebellion failed. The advanced British artillary, and the non-cooperation of some of the Palayakkars with the leaders of the rebellion contributed to the failure of the rebellion. Agnew, the British Commandant announced cash award for those who handed over the leaders to him dead or alive.

On 19, October, 1801, Maruthu Pandyan was wounded and captured at Cholapuram. Karuthiah Thambi and Moolikutti Thambi, the sons of Vellai Maruthu were also captured in Kalayar koil jungles. Sevathia who fled to his country from Dindigul was captured in Srivilliputhur. Other leaders secured by the British were Muthu Vella Nayak, the son of Gopal Nayak of Dindigul, Muthu Vira, the associate of Gopal Nayak, Tomachi Mudali, the rebell emissary who served in the camp of Dhoondaji Waug and others. The Governor of Madras Presidency directed Agnew to conduct an immediate trial and to punish the rebel leaders.

The English carried into effect by a summary process the execution of the patriots, normally at the centres of their activity. The leaders, who were hanged to death at different places in Dindigul in November 1801 included Gopal Nayak, the Palayakar of Jathipatti and Muthuvella Nayak.On 3, December, Innes the British Captain who led his army against Sivaganga condemned fifteen more of the leaders of Dindigul to death and six for banishment.Gnanamuthu and Veerappan two rebels of note of Thanjavur were sentenced to be tortured. Sivagnanam was executed at Komeri (Kamudhi) and Wodiannan at Tiruchuzhi. Several insurgents, notably Setupathi, the headman of Kallarnadu and Kanaka Sabapathi Thevar, a chief of Ramanathapuram were hanged to death at

Abiramam. Kusalaveera kunja Nayak of Kadalkudi was executed on 12, October, 1801. Melappan was declared a freefooter and sent to gallows. Shanmugapathi the leader of the Kallar tribe was put to death in Kallarnadu. On 24, October, 1801, Vella Maruthu, Chinna Maruthu, Shevata Thambi, his son Muthusamy and Muthu Karuppa Thevar together with a large number of other patriots were executed on the ruins of the old fort of Tiruppattur. Sevethiah and Umaithurai were executed on the tower erected before the once much dreaded fort of Panchalankurichi on 16, November, 1801. James Welsh observes on Umaithurai that,.....*'poor oomee (Umaithurai) too graced the gallows in reward for the most disinterested and purest patriotism'.*[164] The leaders who escaped the gallows were banished by the British administration. About seventy three leaders who participated in the rebellion were banished among whom were the sons of Maruthu Pandyan, Dalawai Kumarasamy Nayak of Panchalamkkurichi, Chinna Madan of Pasuvanthanai, Pedda Nayak who commanded the rebels, in Thoothukudi and his son, Krishnappa Nayak. Early in February 1802, the East India Company Government sent all the seventy three prisoners sentenced for banishment, to Thoothukudi and placed them under the military custody of James Welsh. *Admiral Nelson*, the ship commissioned for the transport of the prisoners, anchored off the coast. The prisoners boarded the ship and left their motherland for ever for their unknown destination on 11, February 1802. What James Welsh has indicated as the silent reaction of Doraiswamy, the favourite son of Maruthu Pandyan and the young boy of hardly fifteen years, reflected the sentiments of all the patriots at their eternal departure from the land, in defence of which they fought, so valiantly. He narrates, *With a mild and dignified resignation, this amiable young man bore his cruel fate without a murmur but such was the melancholy expression in his fine countenance that it was impossible to see and commiserate him..... I still seem to see the combination of affection and despair, which marked the fine countenance of my young friend Doraiswamy, as I handed him into the boat and the manly and silent misery, which his companions in affliction displayed on quiting their dear native land for ever 'With the banishment', James Welsh concluded, ' ended the most harrassing warfare in which the expenditure of life had been profuse'.*[165] James Welsh was impartial enough to record that the result of the war was dishonourable to the English.[166]

The fort of Panchalankurichi was pulled down and levelled to the ground. The site was ploughed and cultivated so as to remove its popularity among the public. It was ordered also that the name of Panchalankurichi removed from all maps and accounts. Notwithstanding this it found a place afterwards in the Ordnance Map where it appeared

A view of British Explosives Godown shattered by Thalapathy Sundaralingam in his suicidal attack

as *Panjalamkurichi* in ruins. The Palayakars of Ettayapuram, Maniyachi and Melmandhai who remained loyal to the British were rewarded. Thus, was suppressed the patriotic spirits of the south which began to re-erupt only a century later.

In July 1801, the Nawab of Carnatic ceded the territory to the English East India Company and the Company appointed Mr. Lushington as the Collector. The Nawab also directed his Amildar at Tirunelveli to transfer his accounts to the Company Collector.

History of Ettayapuram

Ettayapuram situated in between Kovilpatti and Thoothukudi is one of the chief towns of the district. It rose to prominence in the 17th century as it became the capital of a Palayam. Its glory reached its zenith as it was the birth place of Subramania Bharathi, one of the doyens of Indian National Movement and Tamil poetic literature.

The history of Ettayapuram narrated here is based on the work of W.E. Ganapathy Pillai (1890), the Manager of the Ettayapuram Zamin.

Creation of the Palayam

The Ettayapuram Palayakars whose homeland was Chandragiri located close to Tirupathi, of Chittoor district in Andhra Pradesh, had to move southward owing to a disturbance in the Vijayanagar kingdom. They be-friended the Pandya ruler in the beginning of the 16th century and received from them, Anaiyur and Karukottanpatti, then a disturbed territory, as grant. The grantee was Ettappa Nayakkar. Settling down at Karukottanpatti, Kumaramuthu Ettappa Nayakkar quelled all disturbances in the locality. The Pandya ruler, subsequently sent him to the south commissioning him to quell disturbances and check marauders in the Elasai (Ettayapuram) country. In pursuance of those orders, he reached Sattur, erecting a fort in the neighbourhood, placed his kinsman Nallamma Nayakkar in charge. The Nallamma Nayakkar and his successors guarded the area granted by the Pandya ruler. By the time, the Madurai Nayakdom was established and Viswanatha Nayak organised about seventy two Palayams in the country and Ettayapuram being the biggest of them. Jagaveera Rama Kumara Ettappa Nayakkar promoted the Ettayapuram town in 1567. He is said to be the twentieth Palayakar, and also built a Siva temple. He assisted Krishnappa Nayak, the Madura ruler to subdue Travancore King.[167]

The Palayakars

The next important palayakar of Ettayapuram was Jagaveera Rama Ketchilappa Ettappa Nayakkar Aiyan. The Palayakar sent two of

his guards, Kumarettu and Ketchilannan to contain a disturbance in Surangudi then attached to Ramanathapuram. In the encounter Ketchilannan was slain. As Ketchilannan had no sons, the Palayakar granted certain villages including Kattalankulam as 'blood money' to Alagumuthu Servaikkaran, his nephew. As he could not pay the taxes to the Madura Nayak, he concealed himself in the forests. Using this opportunity,the Zamindar of Golwarpatti, tried to capture Ettayapuram which effort was thwarted. As the matter was misrepresented to the Madurai Kingdom, the taxes to be paid was raised to double the time.

Jagaveera Rama Venketeswara Ettappa Nayakkar ruled by1705 and he built the Vishnu temple of Ettayapuram. He patronised Kadigaimuthu pulavar, a Tamil savant of those days. *Sundara Vilasam* and *Kumaresa Manjari* were the poems written by him.

Jagaveera Rama Ettappa Nayakkar succeeded him by about 1725. It was during his reign that the enmity between the Panchalankurichi and Ettayapuram started. Khan Sahib (Yusuf Khan) during his southern invasion raided Ettayapuram.The zamindar escaped. Khan Sahib placed one of the Zamindar's relative Ettaiya as the Palayakar. He too was taken by him to Madurai for not paying the arrears of taxes where he was killed for his rape attempt on a Rajaput women, by the husband of the outraged woman.

Jagaveera Rama Venkateswara Ettappan, the son of the original Zamindar, attempted to re-capture Ettaiyapuram from Khan Sahib with the help of Alagamuthu Servaikkaran and others of Kattalankulam. This attempt also was thwarted as Khan Sahib's force attacked Alagamuthu and others, captured them, tied them in the mouth of a cannon and blew them from the guns. One Siva sankaran Pillay helped Khan Sahib in subduing Ettayapuram, for which he was later killed in a rivulet in Ettayapuram and in commemoration of this tragedy the rivulet is still called as *Sivasankara Pillai odai.*

Muthu Jagavee.a Rama Kumara Ettappa Nayakkar Aiyan was the contemporary of Veera Pandya Kattabomman of Panchalankurichi. He assisted the British administration in their fight against Veera Pandya Kattabomman. Bannerman and Lushington commended the Palayakar for his energy and zeal he showed in searching Kattabomman when he escaped and presented him with two shawls and a horse with trapping.[168] In his Report to the Government Bannerman referred to the Palayakar as follows : *'I received a visit from the Ettayapuram Polegar yesterday forenoon, on his return from the pursuit of Catabomma Nayakar. In my interview with the Polegar on this occasion in which Mr.Lushington was so obliging as to assist, I took much pains to assure*

A view of Ettayapuram Palace

him how well satisfied I was with his behaviour on the late occasion which I should not fail to represent to Government as highly meritorious and used every argument to encourage him to persevere in a line of conduct from which he would be one to derive the happiest consequences both to himself and his Polliam'.[169]

During the second Panchalankurichi war (1801-02) also the Poligar of Ettayapuram helped Lushington against Umaithurai and his men. It was the troops of Ettayapuram which chased Umaithurai and his men when they escaped from Panchalankurichi fort. There was a fight between Marudu brothers and the Company in Pasalai village in which Marudu Pandyan captured a gun of the Company. It was re-captured by Alagumuthu Servai, of Kattalankulam under the direction of the Ettayapuram Palayakar. Col. Agnew was highly pleased at this and presented the Ettayapuram Palayakar with an English flag.[170]

The next Palayakar of Ettayapuram was Jagaveera Rama Venkateswara Ettappa Nayakkar. During his time, a temple in honour of Subramaniya was built at Kumarareddipalayam. The Palayakar built a mandapa in Kalugumalai at the cost of Rs.30,000/- and presented a palanquin and jewells.In 1833, the ceremony ofAshtapandhanam - (installation of new idols) was performed by the Palayakar in honour of Salivateswarar and Arulmigu Kanthimathi of Tirunelveli at a cost of Rs.50,000/-.[171] Besides these, many choultries and tanks were built and many temples were renovated during his reign.

The Palayakar was succeeded by his eldest son Jagaveera Rama Kumara Ettappa Nayakkar. He also renovated temples and tanks. He built a bridge across Chitranadhi near Gangaikondan at a cost of Rs.6000/- and across Uppar near Kayathar at a cost of Rs10,000/- He was a Sanskrit scholar and wrote hymns in praise of Siva, Vishnu and Subramaniya.

As the Palayakar had no sons, he was succeeded by one of his brother Jagaveera Rama Venkateswara Ettappa Nayakkar. After his six year rule, he was succeeded by his brother Muthusamy Jagaveera Rama Ettappa Nayakkar. He also endowed the God of Kalugumalai with a silver howdah and a car. He was succeeded by his son Jagaveera Rama Kumara Ettappa Nayakkar. One of the events of his reign was the arrival of Prince of Wales at Thoothukudi Port on 10, December 1875 to inaugurate the South Indian Railway Extension to Thoothukudi. The prince of Wales was welcomed by the Palayakar and the prince and the Palayakar were the first passengers of the train service. The Palayakar's paternal uncle instituted a suit against him, for the portion of the Ettayapuram Palayam or Zamin before the subordinate court,

Tirunelveli, but the judgement was in favour of the Palayakar. However, after his death in 1915 his paternal uncle succeeded him. He died in 1928 and his son succeeded him. He owned a bungalow in Koilpatti where he lived most of his time. He took the administration directly and abolished the office of the Diwan of Ettayapuram.[172] After independence the Zamindari system was abolished. The successors of the royal family maintain the family properties including the palace.

The Role of the District in the Swadeshi Movement

The Palayakar's uprising in the south was closely followed by the Vellore Mutiny in the North Tamil Nadu in the year 1806 which became a damp squib against the British though about 800 Indian soldiers died, 600 imprisoned, some were hanged and some were blown from the guns. It was the rehearsal for the Great Rebellion of 1857 in which the role of Tamil Nadu was conspicuously absent.

Early Modern Nationalist Movements

The earliest modern political organisation in Tamil Nadu was the Madras Native Association founded in July 1852. Its branches were opened in the districts including the composite Tirunelveli. This institution could not gain much ground and began to brittle away.

The Madras Mahajana Sabha was started on 16 May 1884. In the next year, in December 1885, the Indian National Congress held its first meeting in Bombay in which the leaders from the composite Tirunelveli District participated. The Madras Mahajana Sabha, though, a year older than the Indian National Congress, made it a point to work closely with the All India Organisation.

The Rise of Extremism in the District

The first generation of the Congress leaders were moderates and their style of functioning invited criticism from the leaders like Bala Gangathar Tilak, Lala Lajpat Rai and Bipin Chandra Pal which resulted in the split of Moderates and Extremists in the Indian National Congress.

Among the extremist leaders of Tamil Nadu were C.Subramaniya Bharathi and V.O.Chidambaram Pillai, the two national leaders who earned immortal glory for the district in the history of the country's National Movement.

The growing rift between the 'old' and 'new' parties (moderates and extremists) in Tamil Nadu became apparent after the launch of the

Swadeshi Movement in the wake of the 1905 Congress Session. In June 1906, Fourteenth Madras Provincial Conference was held at Tirunelveli. The differences between the moderates and the extremists came to forefront in the conference as the memorandum passed in the conference reflected the old style of functioning neglecting the spirit of Swedeshism.[173] Hence, the extremist members held a parellel Swadeshi Conference at Palayamkottai under the chairmanship of G.Subramaniya Iyer. Here the new party determined to evolve its own approach to Swadeshism.

The Calcutta Congress 1906

The division among the Tamil Nadu nationalists was brought to open at the 1906 Calcutta Congress. Though the Madras Mahajana Sabha was cautious enough not to give upper hand to the extremists in the Calcutta Congress, Bipin Chandra Pal and Kaparde, the right hand men of Tilak wrote to the Madras based Extremist leaders asking them to attend the Calcutta Conference in order to strengthen their hands. Among the four extremist leaders elected to participate in the 1906 Calcutta Congress was C.Subramaniya Bharathi. Bipin Chandra Pal and his supporters proposed the resolution to the Swadeshi Movement which was not supported by the Moderates. L.A. Govinda Raghava Iyer argued against the resolution. Immediately a small group from Tamil Nadu including Subramania Bharathi voiced its opposition to L.A.Govinda Raghava Iyer's argument. The group supported Pal's resolution and pledged to implement it in Tamil Nadu. V.O.Chidambaram Pillai and Bharathi were the central pillars of the Movement in Tamil Nadu.

In 1907, Bipin Chandra Pal visited Tamil Nadu and delivered his furious lectures. Bharathi accompanied Pal in his tours. In the Surat Session of the Indian National Congress the party split as Moderates and Extremists. The split had an important impact on nartionalist politics in Tamil Nadu. Henceforth Extremist leaders in the south parted company with their soft compromising approach of the Madras Mahajana sabha worked for transferring Tamilnadu into a centre of agitational politics. As a first step, a new organisation, the Chennai Jana Sangam was formed by Extremist leaders at a public meeting in Triplicane, Madras, on January 11, 1908.V.O.Chidambaram Pillai and Bharathi were among the prominent members of the organisation.

The leaders popularised the movement among the people. The media used were folk arts depicting the palayakars uprising of the 1799-1801 Bharathi's nationalistic songs, circulating Swadeshi coins, etc.[174] The English Newspaper, *The Hindu*, under the editorship of Kasthurirangan supported the Extremist leaders. *Swadesamitran*, India's

first Tamil Newspaper founded by G.Subramaniya Iyer, an eminent leader who was the founder-editor of *The Hindu*, backed the Movement fully. C.Subramaniya Bharathi was the Sub-Editor of *Swadesamitran. India* was another Tamil journal supporting the Swadeshi Movement. It was started by the Mandayam Family. Bharathi left Swadesamitran and took the editorship of *India*, and relentlessly propogated the Movement through his pen.

Swadeshi Movement in the District

The Extremists considered the boycott of foreign goods as an integral part of the Swadeshi Movement. The Movement in Tamilnadu soon began to have an impact on the production and consumption of Swadeshi Cloth. The import of yarn and textiles from England to the Madras Presidency began to decline. Meanwhile, indigenous cloth production showed a significant increase.

An indication of how far the movement had percolated down to the people became evident during a tour of Tamil Nadu by a European Circus Company in 1908. The Abel Circus first had to swallow the bitter pill of a total boycott of the performance by the people of the district who stayed away from the circus simply because it was European.

Thoothukudi Coral Mill Strike

The Thoothukudi Cloral Mill strike provided important insight into the class character of this phase of the nationalist movement in Tamil Nadu.The strike reached out to embrace all sections of Thoothukudi's working class.The mill workers as a body rose in support of their fellow workers against arbitrary British action.

Of the three large spinning mills founded in the composite Tirunelveli district in the latter half of the 19th century, two mills (i.e.) the Coral Mills, Thoothukudi and Kovilpatti Mill, Kovilpatti, were located in the area now Thoothukudi district. The Kovilpatti Mill was started with an Indian capital and was under the Indian Management. Subsequently, it became the Sri Chidambara Vinayagar Mills.

Working conditions in these mills were extremely poor. In 1908, a total of 1695 workers, 59 per cent of them aged between 14-16, worked at Coral Mills, Thoothukudi. Their day started early at about 5.00 a.m., and they laboured until seven in the evening. This long working hour was conducted in stuffy, insalubrious surroundings. The sanitation was not cared for, and the medical facilities were inadequate. The mill was running in a huge profit.

On 27, February,1908, the workers of the Coral Mills, Thoothukudi decided to go on strike. Their demands included the reduction of working hours and increase in pay.[175] The workers' cause was taken up by V.O.Chidambaram Pillai, who had long been interested in labour welfare, and the striking workers quickly won the sympathy and support of the people of Thoothukudi. Relief centres were started by public subscription for the feeding of the workers. Local merchants, lawyers, land owners, peasants, infact practically every section of the society-became involved in the supportive effort.[176]

Espousing the workers' cause, V.O.Chidambaram Pillai, entered into negotiations with the Coral Mills Management. While prepared to grant some concessions, the latter proved unyielding on the issue of a wage rise - an attitude which served to further alienate it from the people of Thoothukudi. One day, the Harvey brothers while travelling along the Palayamkottai road were confronted by a jeering crowd which pelted them with stones, significantly not a single member of the crowd was a mill worker.[177] Sensing the mood of the people, Thoothukudi's European residents became increasingly jittery and began spending their nights inside the premises of the British Indian Steam Navigation Company. Workers in mills and factories in and around Thoothukudi as well as in other parts of Tamil Nadu, now launched sympathy strikes. Other sections of the working people of Thoothukudi including dhobis, sweepers, scavengers and barbers also struck work. An episode involving a barber showed the degree to which local people including those in very humble occupations had become politicised by events. When Rangaswami Iyengar, a lawyer and a municipal councilor of Thoothukudi Municipality expressed disapproval of the Swadeshi activities where he was being shaved, his barber packed his kit and left the Councilor without completing the job. Other barbers also refused services to him.[178] P.P. Sweeting, the then District Superintendent of Police felt that the root cause for the awakening was the lectures of V.O.Chidambaram Pillai and Subramania Siva.[179] Students too could not be stopped from entering into the spirit of the times, injecting energy and enthusiasm with the developments of Swadeshi Movement. Meanwhile, the imperial authorities were assiduously monitoring events, alarmed at the growing element of popular participation in nationalist *agitations* and seeking ways and means to rein the movement in.

The Swadeshi Steam Navigation Company

From the time of the Palayakars uprising, the people of Tirunelveli and Thoothukudi districts had acquired a reputation for rebellion and pronounced anti-colonial feeling. The way in which they responded to the Swadeshi Movement and the nascent nationalism reflected their

traditions of resistance and struggle. The Swadeshi Movement first reached the district when two lawyers Narayana Iyer and Ramakrishna Iyengar issued a call to boycott foreign made goods, following the similar call in Tirunelveli by two other lawyers in 1905. However, the lawyers' effort in Thoothukudi was soon encountered opposition from another lawyer Ramachandra Iyer, who sought to dissuade people from participating in Swadeshi activities. It was not until the arrival of V.O.C., at Thoothukudi that the Swadeshi Movement in the district began to gather force and momentum.

V.O.Chidambaram Pillai born in Ottapidaram, a small town very close to the historic Panchalankurichi started his career as a clerk in Ottapidaram Taluk Office and later switched over to pleader profession. Then, he gave up the legal profession and associated with the literature and acquainted with the Tamil scholars including Pandi Durai Thevar. By the end of 1905, he visited Chennai and met Bharathi and other nationalist leaders. From this point onwards, he became increasingly involved in swadeshi related activism. By 1906, he had won the support of merchants and industrialists in the district for the idea of establishing a swadeshi merchant shipping organisation.

The Swadeshi Steam Navigation Company formally started on 16 October 1906, was very much V.O.C.'s brain child. Pandi Durai Thevar and others helped him financially to float the Company. This Company was started as a challenge to the British India Steam Navigation Company. In order to protect his fledgling company from governmental hostility and combative commercial competition, V.O.C. was obliged to pursue the objectives of Swadeshism and boycott with exceptional vigour. In the process, he converted Thoothukudi and Tirunelveli into hot beds of extremist politics to the dismay and anger of the Colonial authorities.

Initially, the enterprise was started under the name S.V.Swadeshi Steamers. Since the company did not own any vessel, the services of Shah Line, an Indian owned Shipping Company founded by Essafill Tejbhoy in 1905, were hired. For a while, Shah Line handled Swadeshi Steamer's shipments between Thoothukudi and Srilanka, quite successfully. Later, however, Shah Line was merged with the newly started Shah Steam Navigation Company of India. By 1906 (August), Shah Line ceased to sail.

Meanwhile, V.O.C. had brought together the leading traders from Tirunelveli, Madurai and other centres in Tamil Nadu in order to place the swadeshi shipping company on a firm footing. In October 1906, the Swadeshi Steam Navigation Company (S.S.N.Co.) formally registered

and floated with a capital of rupees ten lakh divided into 40,000 shares of Rs.25/- each. Shares were open only to Indians, Srilankans and other Asian nationals. By December 1906, 15 of the required 36 Directors of the Company had been elected, with Pandi Durai Thevar as the President.

The establishment of the S.S.N.Co. on a legal basis did not bring an end to the Company's troubles. On the contrary, a surfeit of new challenges, including that of survival itself, now had to be faced. The change in the ownership of the Shah Line meant that the S.S.N.Co. had lost its contract as well as the steamer. Forced by circumstances, the SSNCo. charted another steamer *Monkseerton* for a while. To be in a position to compete with the BISNCo., however, the SSNCo. required atleast one more vessel. V.O.C's indefatigable spirit surfaced during this hour of crisis. Despite the serious illness of his eldest son, VOC, went in person to Bombay to procure two new ships, the *Gallia* built in Nantes in 1904 and the *Lawe* built in Middle Borough in the U.K. in 1881. Both the ships reached Thoothukudi by June 1907 and soon posed a formidable challenge to the mighty BISNCo. The Madras (Chennai) office of the SSNCo. was located at 42, Mannady Street, George Town. Many patriots and office bearers of the Company took interest in promoting the Company by selling its shares in India, Srilanka and Burma. As a result, the company soon received considerable patronage. Despite the best efforts of the British to throttle the young Swadeshi Company, it was attracting swelling patronage from merchants and passengers alike. The SSNCo. began to earn profit higher than that of the BISNCo.

It seems that the motive of the Directors of the SSNCo. was commercial and profit. The Board of Directors went to the extent of passing resolution directing V.O.C. not to participate or organise any political lectures and demonstrations.[180] For VOC and other Swadeshi leaders, however, the only way to keep SSNCo. afloat and to combat BISNCo.'s infinitely greater resources and imperial backing was to win the support of the people, VOC won the active support of another fierry Tamil orator Subramania Siva who moved to Thoothukudi in the early 1908 to champion the cause of Swadeshism.

Events of Swadeshi Movements

Early in 1908, a conjunction of events and tendencies - growing agitational and combative character of the Swadeshi Movement in Thoothukudi' the successful functioning of SSNCo. in direct competition with an important British concern; and the working class involvement in nationalist politics signified by the historic Coral Mills strike in triggered a major confrontation between nationalists and the district administration.

G.T.H. Bracken was the Joint District Magistrate stationed at discontent ridden Thoothukudi then. On 27 February 1908, the day on which the workers of the Coral Mills began their landmark strike, Braken wired to Wlynch, the District Magistrate at Tirunelveli, to despatch twenty constables from the reserve police force to Thoothukudi immediately. Next, he promulgated orders under Section 144, Indian Penal Code prohibiting a public meeting scheduled to take place that evening. Wynch directed the District Superintendent of Police to send thirty reserve police constables to Thoothukudi which arrived in the following morning. Wynch himself proceeded to Thoothukudi on 20 February and found the town *perfectly quiet*.

P.S.Shanmugasundaram Pillai, an ardent supporter of VOC, now gave notice of two meetings, scheduled for 28 February - one at the beach and the other in private premise. After prolonged discussions between Wynch, the Deputy Superintendent of Police and VOC, official permission was granted for both the meetings, which then passed off in a perfectly orderly manner.After a careful assessment of the situation, Wynch and Bracken were convinced that the notice issued under section 144 of the IPC should be immediately withdrawn.[181]

In the first week of March, a series of stirring speeches by VOC, Subramania Siva and Padmanabha Iyengar electrified the people of Thoothukudi. On March 7, nationalist leaders with strong support from the people resolved to take out a mammoth procession on 9, March to celebrate the release of B.C.Pal from jail and to hoist the flag of *Swaraj.* Wynch, the District Collector noted that there was a critical anti-European feeling in Thoothukudi especially against the British bureacrats and the royal supporters. He felt that the Joint Magistrate was not capable of controlling the situation and wrote to the Governor for the new Joint Magistrate for Thoothukudi. He drafted extra police force to Thoothukudi and he himself arrived there on the afternoon of 8, March.[182] He prohibited the procession scheduled for 9 March. The Governor-in-Council in Madras viewed the Coral Mills Strike seriously and directed Wynch to proceed against VOC under the Criminal Procedure Code. The Governor-in-Council also empowered Wynch to take any action necessary to bring order in Thoothukudi. Emboldened by this support, Wynch on 8 March issued a 'show-cause notice' to VOC, - Padhmanabha Iyengar and Siva requiring them to appear before the District Magistrate at Tirunelveli, on 9, March.The centre of action now shifted from, Thoothukudi to Tirunelveli. The leaders appeared before the Collector as directed and got an adjournment for a month by an application in the High Court of Madras. On 10, March 1908, the leaders returned to Thoothukudi to celebrate B.C.Pal's release as the procession scheduled

earlier was prohibited by Wynch. After participating in a giant procession and demonstration at Thoothukudi on the afternoon of March 10, the three leaders again appeared before Wynch. On 12, March, using the opportunity, Wynch remanded them to the district jail adjourning hearing until 1 April.

The Friday morning of 13, March dawned in the district as a day of riots caused by the people infuriated by the detention of their leaders. In Thoothukudi, no untoward incidents had happened save that of the closure of shops till the evening. But, around 5 o' clock in the evening a 3000 strong crowd gathered at Mosque Pettai in violation of the Section 114 Prohibitory Order issued earlier by the new Joint Magistrate Robert William d'm Escaurt Ashe. Seeking to disperse the peaceful gathering, Ashe entered with a cavalry force, which was stoned by the crowd. The police then charged with their bayonets drawn. This further infuriated the crowd, which became increasingly violent. Ashe regrouped his men, who fired about thirty rounds into the crowd. Several persons were wounded in the firing. Thirty ring leaders were arrested under non-bailable sections of the Cr.P.C. Wynch paid rich tributes to Ashe's handling the situation. Ashe's role in the repression of March 1908 uprising in Thoothukudi would contribute to his assassination by Indian revolutionaries three years later.

The arrest of VOC and the consequent repressive acts were aimed not only at restoring law and order in a politically conscious region of Tamil Nadu, but, aslso designed to remove the threat to British commercial interests and political hegemony posed by the Swadeshi movement in this part of the State. The aim was partially achieved by the district administration as the SSNCo. had to be closed gradually and it went out of existence. On 4, July 1911, when the District Magistrate formally sealed its premises. The failure of SSNCo. the first Major Swadeshi enterprise in southern India, won a set back albiet temporary, to the cause of indigenous capitalist development and to the swadeshi movement.[183] But, the combative, anti colonial spirit that so characterised the Swadeshi movement in the district could not so easily be crushed and certainly never forgotten.

Trial of VOC and Siva

The Government of Madras permitted the Collector Wynch to prosecute VOC and Siva and deputed E.P.Powell, as the Crown Presecutor, Arthur Francis Pinley, as the Additional Sessions Judge and E.H. Wallace as the additional District Magistrate to Tirunelveli, for the trial of the sedition 'case', on the request of Wynch.

The High Court of Madras granted bail to the leaders on the application made on behalf of them but Wynch released them on bail and re-arrested.The advocates who defended them were N.K.Ramasamy Iyer, Sadagobachari, Narasimhachari, Paul Peter Pillai and A.S.Cowdell. Finally, on 7 March, 1908, VOC and Siva were found guilty of the charges against them.Their appeal to the High Court of Madras reduced the terms of punishment on 4 November 1908. Not only the leaders but also 45 volunteers who were arrested in connection with the movement were also tried and inflicted sentences ranging from one year to seven years Rigorous Imprisonment. Wynch on the approval of the government, increased the police force in Thoothukudi and other places in the district and collected punitive tax from the people excepting the Europeans and the loyalists to maintain the extra police force.

Rigorous Imprisonment

As their attempt to get their sentences further reduced by petitioning to Privy Council failed, VOC and Siva endured rigorous imprisonment. While brutality towards prisoners was common in British India, political prisoners attracted more brutal and inhuman treatment. VOC who was soon transferred from Palayamkottai Jail to Coimbatore Central Prison, suffered much at the hands of his jailors, in particular, a warder nicknamed *Konaiyan*. Konaiyan first assigned VOC to a jute cleaning machine. On his complaint about his bleeding hands in the work, the jailor substituted VOC for an Ox to pull the oil press in the hot sun. VOC's fellow-prisoners came to his rescue and prevented him from working continulously in these sub human conditions. Though VOC demised, the oil press he pulled still remains as a protected monument. It was formed part of Madras Museum objects and now it is exhibited in the Martyrs' Memorial Hall built near the Gandhi mandabam, Chennai. The prisoners in the jail who paid respects to VOC were punished severely. The affected prisoners even rioted and were quelled. The Press exposed the harassment inside the jail which was discussed in the Parliament also by a native member. As a consequence, VOC was transferred from Coimbatore Jail to Cannanore jail and was released in December 1912.

Subramania Siva began his jail sentence in Palayamkottai but, was soon transferred to Tiruchirappalli jail. His political activism and preach of Swedism to his fellow prisoners, inside the prison cost him severe punishments and he was allotted the work of wool beating. His endurance resulted in the contact of leprosy. Despite several mercy petitions and the efforts of fellow patriots, he was released only in 1912.[184]

Oil press pulled by V.O.C. during his imprisonment in Coimbatore Prison, now exhibited at Gandhi Mandapam, Chennai

Revolutionary Terrorism

The suppression of the Extremist Movement and the receeding of the nationalist tide by mid 1908 led to the formation of secret organisations of Tamil Nadu committed to the violent overthrow of British rule.

As the British continued their efforts to nib in the bud the perceived revolutionary threat in the south revolutionary groups moved steadily on the direction of conspiratorial methods and acts of terrorism targetted at individuals. This trend was accentuated by the arrival of Bengalis at Thoothukudi and other towns in Tamil Nadu in the disguise of *Sanyasis.* In December 1908, the CID rounded up three young Bengalis who had visited Thoothukudi. A search of their luggage revealed the possession of a diary which contained the name of Sub-Inspector Bannerjee who had been shot by revolutionaries in Bengal. The *Sanyasis* were arrested and sent to Calcutta. Frequent visits of Bengali extremists to Thoothukudi, Tirunelveli and adjoining areas appear to have contributed to the transformation of this southern region of Tamil Nadu into something of a revolutionary base. A key role in this transformation was played by Neelakanda Brahmachari.

Neelakanda Brahmachari

Neelakanda Brahmachari, born in 1889 in Erukkoor, near Sirkazhi, Nagappattinam district, got acquaintance with Bharathi and became a member of the editorial board in *India* and *Vijaya.* He involved in the revolutionary politics and formed an association called Bharatha Madha Association in Shenkottai, then within the jurisdiction of the Travancore State. Vanchi Iyer, a Native of Shenkottai became one of its active members. Later, Vanchi met V.V.S. Iyer another revolutional leader in 1910. Then a group of revolutionary leaders advocated political assassination. The target fell on E.W.D. Ashe as he was considered the root cause of the illtreatment meted out to the Swadeshi leaders in Thoothukudi in 1908 and the collapse of SSNCo. For his services, he was rewarded with the promotion as the District Magistrate of Tirunelveli.[185]

Assassination of Ashe

V.V.S. Iyer who was generally believed to have master minded the plot, wanted a person well-known to him and an expert in the use of arms. His choice fell on Vanchinathan, who accepted the assignment and selected Sankara Iyer as his associate.

Maniyachi

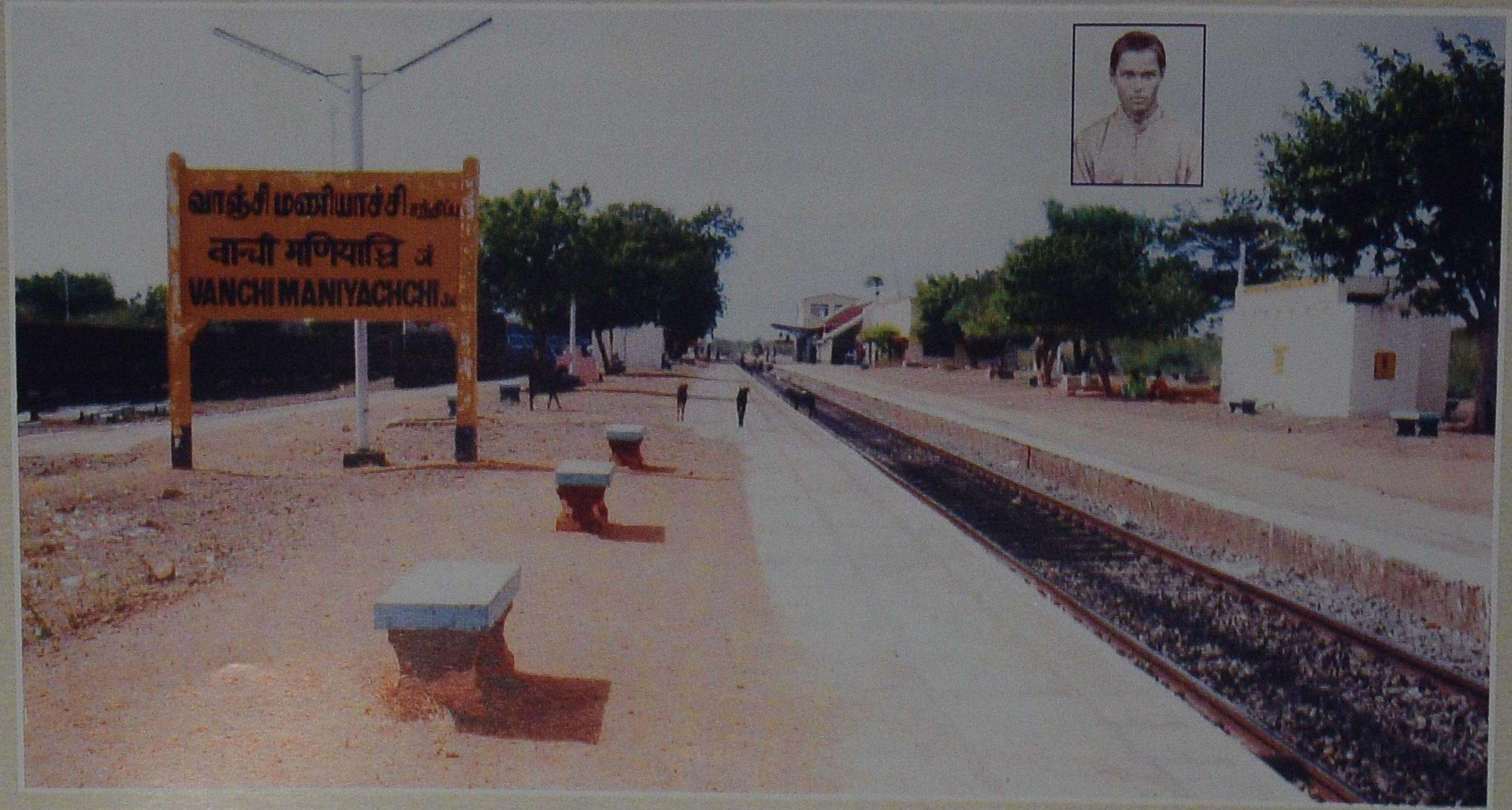
Maniyachi, now re-christened as Vanchi Maniyachi in commemoration of the martyrdom of Vanchinathan, has been written with red letters in the history of the country's freedom movement.

The selection of William De Escot Ashe, was reportedly due to the role he had played in the suppression of 'Tinnevelly riots' and in the subsequent closure of the Swadeshi Steam Navigation Company. However, on the face of it, William De Escot Ashe was a less obvious candidate for assassination than was L.M.Wynch, the Tirunelveli District Collector who had conceived and executed the plan of removing the combative Swadeshi leader V.O.Chidambaram from the political scene. Ashe had infact taken charge as Joint Magistrate only on March 3 1908, a few days before the events at Tirunelveli and Thoothukudi.[186]

V.V.S.Iyer was generally believed to have masterminded the plot. He selected Vanchi to perform the deed. Vanchi accepted the assignment despite his burdensome domestic responsibilities and above all his wife had just given birth to a still born child. V.V.S.Iyer trained him in shooting. The ever alert CID recorded Vanchi's movements but failed to scotch the assassination plot. Meanwhile the conduct of Ashe seemed to be showing signs of improvement. He was now moving socially with the local population and seemed to be attempting to efface his earlier reputation. None of this impressed the people. Vanchinathan and his companion Sankara Iyer kept a constant watch on Ashe's movements. When an attempt to enter Ashe's house failed. Vanchi decided to carry out his assault in broad day light at a public place.

The wife of Ashe who was undergoing treatment for her heart disease in England, arrived Tirunelveli and she and her husband decided to visit their two daughters and two sons studying in a school at Kodaikanal.

On June 17, 1911, Ashe along with his wife left Tirunelveli Bridge station by 9.35 a.m. to catch the Boat- Mail train at Maniyachi junction. As they arrived at Maniyachi and waited in the station Vanchi Iyer, dressed in green coat and white dhoti with the front portion of his head shaven and the hair at the back of his head tied into a knot, approached the first class compartment and pointed a pistol at Ashe who immediately took off his hat and flung it at Vanchi in a reflex action. It was too fragile a protection. After shooting, Vanchi ran into a latrine where he shot himself dead. Sankaran Iyer who had accompanied him to the station quietly left the scene.



Vanchi Maniyachi Railway Station

Ashe was still breathing but medical aid could not be had immediately there. Only a railway apothecary came to do what he could. Ashe was placed in the same train he had travelled from Tirunelveli which was taken back to Tirunelveli again. Ashe breathed last on his wife's arms when the train was passing Gangaikondan railway station about 15 km. off Maniyachi.

His body was carried to his bungalow and that evening at seven it was laid to rest at the cemetry of English church at Palayamkottai (just opposite to St.John's College).

The Maniyachi Railway Station Master sent a telegram to Thoothukudi Railway Station Master about the assasination and the suicide of Vanchinathan, which reached A.R.Coy, the Sub-Collector Thoothukudi by 11.30 a.m. He along with the Assistant Superintendent of Police, Thoothukudi arrived Maniyachi by 12.45 p.m. The body of Vanchinathan was taken to Tirunelveli by a goods train. The revolver taken from Vanchi was Browning automatic pistol whose magazine and breech were empty. The assassin had obviously charged it with only two cartridges - one to shoot Ashe and the other, for himself. The district medical officer removed from the muscle of his neck the bullet that killed him. His body was examined in the presence of the Panchayatars. In one of his coat pockets was a purse made in France, bearing picture of Queen Victoria with the image of British royal Arms above. The purse contained a second class ticket from Tirunelveli bridge to Maniachi for 17 June 1911, issued for the very train in which Ashe travelled.Also inside the pocket was an undated signed letter which, referring to the impending royal visit to India, stated, *Three thousand of us Madrasees have branded ourselves together for the purpose of killing him (George-V) as soon as he sets his foot in our country. In order to make this known, I, the least among them have this day done this deed. This is the duty which every one in Hindustan should perform.*

An identity parade was held to enable the public to see the murderer and photographs of the corpse and finger impressions were taken before the corpse was sent for post-mortem. Three days later a hotel keeper Ramalinga Iyer by name, of Viraraghavapuram, Tirunelveli recognised the body as that of Vanchi Iyer, son of one Raghupathi Iyer.On being closely examined, Raghupathi Iyer said that he and his son were not on talking terms for quiet some time then.

Almost the entire Indian Press, both European and native was unanimous in condemning the act as heinous and dastardly, tarnishing the fair name of the Presidency and characterising Vanchi Iyer as the most odious of traitors. The Hindu characterised the killing as the *most*

wanton and unprovoked outrage and called upon the people to see that *anarchical crime* did not gain a foothold in the Presidency. One school of thought was firm in its conviction that Ashe's murder was one of a series organised and directed outside the Madras Presidency for the express purpose of destroying the Raj.[187]

Any murder, whatever the provocation for its commitment is unpardonable. There can be no second opinion about it. However, the fact that the perpetrator of the crime cared least for his own life, spoke volumes of the deep rooted hatred against the ruling race to which the victim belonged. Many of the newspapers also ` sympathised with Ashe eulogising his role as Collector of Tirunelveli. In killing Ashe, the assassin had wreaked his vengeance for the nefarious deeds of Ashe as Sub-Collector of Thoothukudi. Though Ashe and Wynch acted throughout the proceedings in concert, the cruelties perpetrated by the former were more. A patient and dispassionate review of the whole plot, culminating in the murder of Ashe will reveal that it was his patriotic zeal that hastened Vanchi Iyer into the act. Vanchi Iyer's suicide had put the district administration in a quandary. A furious police arrested all against whom any connection with the propaganda in Tirunelveli could be traced. Armed with the information in the letter of Vanchi different police force went to Tenkasi, Shencottah, Thoothukudi and Ottapidaram to make searches. The police traced certain conspirators and succeeded in making them to turn approvers. They were K.V.Arumugam Pillai and D.Somasundaram Pillai of Thoothukudi and Ramasamy Iyer and Sundaram Iyer of Sundara Pandyapuram. They became prosecution witnesses and helped the government. From the statement of the witnesses and the accused it was establisbed that Vanchi Iyer came to Tirunelveli on the night of 13, June 1911 and stayed in the Hundi Shop 'TSSV' in Tirunelveli until the morning of 17, June when he left along with Sankara Iyer who joined him the previous day. Sankara Iyer was arrested on 27 June 1911. The two sons of the Maniyachi Station Master were the other two witnesses in the case.

In this Ashe Murder case which became popular as the Tinnevelly Conspiracy case, fourteen persons were charged with having entered into a conspiracy to wage a war against the British and in pursuance of that, aided and abetted the murder of Ashe by Vanchi Iyer on 17 June 1911.

The fourteen accused were:

Sl.No.	Name	Caste	Age	Occupation
1.	Neelakanda Bramachari	Brahmin	21	Journalist
2.	Sankara Krishna Iyer	Brahmin	22	Cultivator
3.	Madathukadai Chidambaram Pillai	Vellala	24	Grocer
4.	Muthukumarasamy	PillaiVellala	45	Pot-seller
5.	Subbiah Pillai	Vellala	43	Vakil's clerk
6.	Jagannatha Iyengar	Brahmin	25	Cook
7.	Harihara Iyer	Brahmin	21	Merchant
8.	Bapa Pillai (alias) Ramasamy Pillai	Vellala	24	Cultivator
9.	V.Desikachari	Brahmin	30	Merchant
10.	Vembu Iyer (alias) Mahadeva Iyer	Brahmin	23	Cook
11.	Chavadi Arunachalam	Vellala	20	Cultivator
12.	Alagappa Pillai	Vellala	18	Cultivator
13.	Vandemataram Subramania Iyer	Brahmin	26	School Master
14.	Pichumani Iyer (alias) Venkatachala Iyer	Brahmin	26	Cook

All these men with the exception of Muthukumarasamy Pillai and Subbiah Pillai were in their twenties. The youngest being the first accused, namely Neelakanda Brahmachari, who was just 21. All were charged under Sections 121 A, 302, 109 and 111 of the IPC. The case was sent up by A.M.G. Tampae, Sub-Divisional First Class Magistrate of Tirunelveli for trial by the High Court under the provisions of the part-I of the Indian Criminal Law Amendment Act, 1908. The trial dragged on for a tediously long period. It began before a Special Tribunal comprised the Chief Justice Charles Arnold White, Justice Ayling and Justice Sankaran Nair. C.F. Napier, Public Prosecutor assisted by T.Richard and A.Sundara Sastriar appeared on behalf of the Crown. The advocates who defended the accused were, J.C. Adam, Prakasam, M.D. Devadoss, J.L.Rosario, E.S. Chidambaram Pillai, B.Narasimha Rao, T.M.Krishnaswamy, N.K.Ramasamy, Govinda Raghava Iyer, S.Veeraraghavaiyer, M.G.Kuppusamy Iyer, S.T.Srinivasagopalachariar, S.Muthia Mudaliyar and Ryru Nambiar.

The fourteen accused alleged to have formed a conspiracy with seven others were Vanchi Iyer the assasion who had committed suicide,

Dharmaraja Iyer who committed suicide by swollowing a corrosive sublimate after his house was searched before his arrest, Arumugam, Somasundaram, Sundaram Iyer and Ramasamy Iyer, who had become approvers and Madasamy Pillai who had absconded. It must be stated that one Venkatesa Iyer, a pleader of Punalur who had merely attended one of the meetings also committed suicide when he was called by the Superintendent of Police, Travancore to appear before him on a certain day. On that morning, he was found with gashes in his throat and chest which were self-inflicted. His dying declaration was that he attended the meeting only as some other witnesses had done and that he too should be examined only as a witness. Madasamy was reported to have been seen somewhere in the neighbourhood of Tiruchendur on 26 June. He was in Pondicherry but shifted his asylum frequently so as to evade the police and detectives. Bold, sagacious, interpid and a jack of all trades Madasamy often dodged the CIDs by roaming about in disguise. Since. he was the most prominent and daring of the revolutionaries and the police was hell-bent on nabbing him, it proved a tough task for his friends in Pondicherry to safeguard him even during the short period of his exile there. The attempt of Bharathidasan to disguise him as a Tamil Pandit named Mohammed and put him on board a ship bound for Saigon having been failed he was made to stay in the house of one Amma Kannu, the maid servant of the house of Subramaniya Bharathi. When the CID agent G.S.Abdul Kareem having scented this, approached the house, both Amma Kannu and Bharathidasan came out sobbing bitterly to tell him that a relative of Amma Kannu was afflicted with small pox. That was enough to scare away the secret police. This ensured Madasamy's safety for the time being and also gave respite for his friends to plan the next move. What exactly happened later is not known. A rumour was afloat that he had fled to Germany (via) Singapore. All attempts of the police to secure Madasamy ended in failure and his personal belongings were confiscated by the government.[188]

The judgement on the case was delivered on 15 February 1912. There were three counts of indictment. The first one was against all the accused under Section 121-A of the IPC with the charge of conspiring to wage a war against the King Emperor, the second one was also against all the accused under Sections 303, 109 and 111 of the Indian Penal code with the charge of abetment of murder and the third was against Sankara Krishna Iyer under Section 114 with the charge of abetting the murder of Ashe by Vanchi Iyer. On the second count the Special Bench of three Judges acquitted all the accused. They reached a consensus in holding that there was nothing to prove that the assassination of Ashe was the indirect result of conspiracy. On the

first charge of conspiring to wage a war against the King Emperor, there was no agreement among the three judges. Justices White and Ayling concluded that the charge was substantiated against nine out of fourteen tried but not against the rest. Justice Sankaran Nair opined that the Crown had failed to establish the case not only against the five persons acquitted by the majority of the Bench but also against the five other accused persons. He delivered a separate judgement convicting only four people. All the three judges were unanimous in holding four persons, Neelakanda Brahmachari, Sankara Krishnan Iyer, Jaganatha Iyengar and Pichumani Iyer guilty. However, judgement was pronounced in accordance with the opinion of the majority and sentences passed accordingly. Neelakanda Brahmachari, the first accused was sentenced to seven years rigorous imprisonment, which indeed was excessively severe. At the time of the murder of Ashe, Neelakandan was in Benares and he was arrested in Calcutta where he had gone to surrender to the police. He had fallen out with Vanchi Iyer and left South India in February 1911. The relationship between him and Vanchi did not appear to have improved as was evidenced by Neelakanda's deposition during the trial. In denying any connection with the assassination of Ashe, he said that though the members of the association were planning for a violent revolution and were moving about under pseudonyms to escape the police, it was never their intention to kill any individuals. Most unfortunately Vanchi Iyer, by his indiscreet killing of Ashe, had not only destroyed himself but also spoiled their entire plan to bring forth a major revolution. Neelakanda was more inclined to blame V.V.S. Iyer for the shooting outrage. Exploiting the passion and rage of a young dare devil like Vanchi Iyer, V.V.S.Iyer instigated him to kill Ashe by imparting training in revolver shooting to carry out the deed, he deposed. The second accused Sankara Krishna Iyer, brother-in-law of Vanchi was awarded four years rigorous imprisonment; the seventh accused Harihara Iyer three years; the third accused Chidambaram Pillai two years and the remaining five, the fourth, fifth, sixth, eighth and fourteenth accused - Muthukumarasamy Pillai, Subbiah Pillai, Jagannatha Iyengar, Babu Pillai and Pichumani Iyer, one year rigorous imprisonment each.

The body of Ashe was interned in the Glorinda's Church in Tirunelveli and a memorial was erected by the British administration on beach road in Thoothukudi which is still under the maintenance of Municipality.

Ashe murder was the first political assasination of the freedom movement of South India. This was not just an act of a few individuals. It had links with revolutionary terrorist movement in the north India and Indian revolutionaries functioning under Madam Cama in Paris, France.

In Bengal, Punjab, Maharashtra and other parts of India secret societies of the revolutionary terrorism were started which had branches in London, Paris, New York etc., The members of the society were mostly educated youth. Abinav Bharath Samithi of Maharashtra, India House, London, Paris and Indian association in Paris were few such secret societies.

The factors that led to conclude that the Ashe murder had connection with the secret societies of India and abroad are,

1. The Browning Pistol used for shooting Ashe was sent by Madam Cama who also hailed the assasination in her journal Vande Madaram.
2. V.V.S. Iyer, a member of Abinav Bharath Samithi trained Vanchinathan in shooting.
3. The pamphlet titled *Ariyarkalukku Oru Abtha Vakkiyam* (watchwords to the Aryans) were brought by Vanchinathan from Pondicherry to Tirunelveli and circulated among the members of the Bharatha Matha Association.
4. This pamphlet was the publication of the revolutionary terrorist movement.
5. Copies of pamphlets were found in the houses of the members of the association who were accused in the case.
6. V.O.Chidambaram Pillai was member in the Abinav Bharath Samithi.

From the above factors, it is clear that the assassination of Ashe was master minded by the Abinav Bharath Samithi. Though it created a flutter among the people it could not succeed in bringing about a change in the minds of the people of Tamil Nadu (A.Sivasubramaniam - *Ashe Kolaiyum India Puratchi Iyakkamum* - Tamil - Makkal Veliyeedu- 1986)

Gandhian Phase

Gandhi's arrival in India in 1915 after two decades of hard life in South Africa heralded the commencement of a new epoch in India's history and in its struggle for Independence. The prevailing situation in India provided him ample scope to re-enact the non-violent struggle carried out successfully in South Africa.

Break of Neil's Statue

Neil was a British Military official who was cruel, arrogant and atrocious in dealing with participants of the Indian Revolution of 1857,

in Kasi. There was a statue for him in the present Anna salai, Chennai. The statue was seen as a symbol of British atrocity by many patriots who planned to demolish it. The leader of them was N.Somayajulu, a native ofTirunelveli who resigned his Headmastership of National High School, Thoothukudi, and led a team which included many freedom fighters from the district. Though his attempt to break the statue failed, damage was caused to it and Somayajulu and his followers were arrested and imprisoned. Among the volunteers from Thoothukudi, M. Kanthimathi Chettiar, thirteen years old then needs special mention. He was also arrested and put in Juvenile Jail.[189]

Role of the District in the Civil Disobedience Movement 1930-31

Similar to the Gandhiji's Dandi Salt March, the Tamil Nadu Congress planned to conduct a salt march to Vedaranyam, a coastal town in the present Nagappattinam district. The Tamil Nadu Congress Committee convened taluk level meetings to select volunteers to participate in the march.

Thoothukudi Conference

The Thoothukudi Taluk Political Conference was held on 5 and 6 July, 1930, under the presidentship of C.Rajagobalachariar, the Veteren Congress leader. In this Conference about forty volunteers offered themselves for the participation in the Vedaranyam march. A fund of Rs.400/- was also offered by the people towards the expenditure of the march.The volunteers enlisted for joining the Vedaranyam march were sent in batches and were arrested and imprisoned.

J.P.Rodriques, the Congress leader in Thoothukudi went to Srilanka on 3, May 1930 for collecting funds and recruiting volunteers from among the people of Thoothukudi who were living in that country. The volunteers thus recruited, arrived at Thoothukudi port and marched towards Vedaranyam in the second fortnight of June.

On 4, July, Palaniandi Mudaliyar resigned his presidentship of the District Congress and the mantle fell on J.P. Rodriques. The British administriation raided the residences of J.P.Rodriques and P.Kandasamy Pillai and A. Masilamani Pillai, his close associates, in Thoothukudi on 5 July 1930 and arrested them. The Congress office, the *'khadhar'* depot and Arunodhayam Press were also raided and searched. A meeting announced on 5 July was prohibited by the police under section 144 of C.P.C. A crowd which gathered near the Police station on 6 July was dispersed by the police by using can charges. Rodriques, Kandasamy Pillai and five others were convicted. Masilamani Pillai made all attempts to prolong the trial.

In Kovilpatti, there were processions supporting the Salt Sathyagraha on 2, July. The processionists got angry over the police and damaged the quarters of reserved police. N.Somayajulu delivered a lecture in a public meeting at Kovilpatti, for which he was arrested and convicted

In Kovilpatti, the pleader for the accused Congress leader was V.O.Chidambaram Pillai, who though retired from active politics, practised law in Kovilpatti. The Congress office was raided and some of the Congress workers were arrested on 29, September. The volunteers who led a procession to celebrate Gandhiji's birth day on 2, October were charged under Town Nuisances Act and sent to jail for eight days.

The attempts of the Salt Sathyagraha in Ovary, Thoothukudi, Tharuvaikulam and Veppalodai were thwarted by the administration. The British records assign the reason for the failure of the attempts to enact Salt Satyagraha in these places to the indifference of the local Parathavas (fishermen) who were under the control of the Pastors, mostly of English origin.

In August 1930, the toddy shops were picketed as an ingredient of the Civil Disobedience Movement. Throughout the district many volunteers who participated were arrested and convicted.

K.P.Yagneswarasarma, a leader of the freedom movement who was touring the district canvasing people's support, was arrested at Thoothukudi on 15, August, 1930. Public meetings were held on 20 and 22 August which were dispersed by the police using strong forces.

Hartals

Hartals were the regular feature of Thoothukudi town during the Civil Disobedience Movement. They were observed everytime the leaders were arrested. In Thoothukudi, hartal was observed on 1, May, 1930 when the news of the arrest of C.Rajagopalachari (Rajaji) broke-out, on 7, May it was observed to condemn the arrest of Gandhiji, and Abbas Tyabji, on 3,4 and 5, July when Motilal Nehru was arrested, on 10, August for the conviction of Pandit Malaviya and Patel, on 25, August for the arrest of Abdul Kalam Azad, on 24, October and 17, November for the arrest of Jawaharlal Nehru, and on 12, December for the arrest of Vallabhai Patel.

Press

Arunodhayam Press in Thoothukudi run by J.P.Rodrique, a Congress leader played a vital role in the movement, as pamphlets and

bills condemning the arrest of leaders and heralding the courses of the Movement were printed here. It also faced the wrath of the British administration.

Reaction of the Loyalists

The British administration with the help of the local officials conducted public meetings for which people who were loyal to the British administrators were invited and requested their support in quelling the movement. The then Sub-Collector of Thoothukudi, Thomson and N.Tirumalai Pillai, Deputy Tahsildar, Thoothukudi organised loyalists meeting in Thiruchendur on 12, July and 19, July 1930, in Thoothukudi on 13, July, 7, September and 12, October 1930, in Kayalpattinam on 15, July 1930 in Arumuganeri on 16, July 1930, in Kovilpatti on 20, July 1930, in Kulasekarapattinam on 31, July 1930, in Srivaikuntam on 11, August and 20, September 1930, in Eral on 7, September 1930 and so on. But these meetings did not deter the freedom fighters and their miseries continued. Because of the Gandhi-Irwin Pact and the Round Table Conference in London, the Civil Disobedience Movement was postponed. The British Parliament passed the Government of India Act, 1935. In the elections held as per the provision of the Act, Rajaji formed ministry in the Madras Presidency.[190]

Quit India Movement, 1942

The All India Congress Committee decided to wage a final war against the British. They declared Quit India Movement in 1942. It gained momentum in the district-between August and September 1942. The freedom fighters organised public meeting to demonstrate against the British, caused damage to the British properties such as telegraph, railway line, post offices etc.

Cutting of Telegraph wires

Between August and December 1942, telegraph wires were cut off inThiruchendur, (15,16 August) Ettayapuram and Nazereth (25, August) Arumuganeri and Nallur (26, August), in the course of Civil Disobedience Movement. The district magistrate warned the local villagers through the taluk officials that if they could not prevent the damage to the telephone wire, they should bear the cost of the restoration. Infuriated by this warning the freedom fighters assaulted a telephone luscar on duty between Arumuganeri and Nallur on 26, August, 1942.

Burning of Toddy Shops

The congress volunteers made hartals before the toddy shops On 12, September two toddy shops in the outskirts of Thoothukud

town were set ablaze. In one of the toddy shops, the watchman and his wife were burnt to death. Most of the mill workers of Thoothukudi participated in the struggle. On 31, August a crowd set a toddy shop of the village in fire.

Public Meetings

The congress organised public meetings and called for the British to quit India. On 9, August a Congress public meeting was held in Thoothukudi. The Joint Magistrate of Thoothukudi passed an order prohibiting political meetings in the town on 30, August. On 4, September a public meeting was arranged by the freedom fighters ignoring the prohibiting order. The volunteers were charged, dispersed and 13 of them were arrested.

Meignanapuram

On the wee hours of the morning of 7, September 1942, (3'o'clock) the volunteers picketed the Meignanapuram post office.They overpowered the watchmen and disarmed them. The post master fired two shots in the air. The volunteers caused damage to the post office and vanished.

Kurumbur

The freedom fighters turned their attention on the isolated Kurumbur railway station. On 19, August two armed constables were guarding the station. At midnight the volunteers approached the station, overpowered the constables, seized the arms and ammuinitions from them and tied them in the pillar. The station master handed over the key and he was also tied in the pillar. Then the volunteers set the station in fire and all the records were burnt. The damage then estimated by the British Government was Rs.950/-.

Kulasekarapattinam

Kulasekarapattinam is a coastal village in Thiruchendur taluk. It was a salt manufacturing village and the British government stationed an Inspector of Salt there. The extremist volunteers planned to take away the arms of the Inspector and the other staff of the salt office, by force.

At 3 'o' clock in the early morning of 20, September, 1942, about 100 volunteers armed with sticks, spears and swords, entered the salt factory. They set the weighing shed in fire by overpowering the petty officers and four peons on duty. The petty officer and the four peons were tied and dragged out of the shed. The arms in their possession were taken over by the volunteers.

Loane Tomb, Kulasekarapattinam

W.Loane was the Assistant Inspector of Salt, stationed at Kulasekarapattinam. His residence was very close to the salt office. On hearing the commotion, he came out of his room with a gun.While he was rushing, the cartridges of the gun dropped. He attacked the volunteers with the bayonet. The enraged volunteers attacked Loane and murdered him. The volunteers withdrew and escaped with the guns and cartridges snatched from the staff of the salt office. The district administration called for the Malabar police to Kulasekarapattinam, which was noted for its arrogance, to quell the outburst and to trace out the volunteers engaged in the Loane murder episode. After post mortam, Loane's body was laid to rest in the Kulasekarapattinam church cemetry and the tomb stone is still in good condition and the officer's relatives from England visit it on occasions.

Destruction of Forests and Trees

The volunteers showed their disobedience to the government, as already explained by attacking railway station, picketing toddy shops, cutting telephone wires etc., which were the property of the government. In isolated villages where there were no such government properties, the people turned their anger against the trees and forests of the government land.Many volunteers were arrested for felling the government trees and forests in the course of the movement.

Arrests and Trials

All the leaders and volunteers participated in the various events of the civil disobedience movement in the district (1930-1942)were arrested, tried under various Acts, and sentenced to imprisionment varying from one month to death sentences. Palayamkottai, Tiruchirappalli, Chennai, Vellore, Coimbatore, Kannanur, Alipuram, Bellary, Thanjavur, Rajamundhry etc., were the prisons where the patriots underwent their ordeals in the hope of dawning Independence. Short bio-data of all the leaders and volunteers who participated in the freedom movement from the district along with their term of imprisionments and the events participated have been compiled by the Government of Tamil Nadu in 1976. N.Somayajulu, veteren freedom fighter from the district who organised them into a forums after Independence, has brought out a Souvenir in 1976 titled a *Nellai Mavatta Sudhanthira Poratta Varalaru* (The History of the Freedom Movement of the Nellai district) The Tiruchendur taluk congress committee had brought out a Souvenir in 1972 in commemoration of the freedom fighters of the district. The Souvenir committee also erected a memorial pillar for the freedom fighters in Tiruchendur. These volumes also dwell in detail of the role of the district in the country's freedom movement.[191]

Aftermath of Kulasekarapattinam Episode

The British administration set up a special court headed by P.V.Balakrishna Iyer at Tirunelveli to try the Loane murder case. The police charge sheeted twenty six volunteers. They were Rajagopalan, Kasirarajan alias Ramalingam, A.S.Benjamin, R.Chelladurai, K.Ponniah, P.Narayanan Pillai, D.Dharmalingam - Koilpillai, Rathinasamy alias Perumal, Maharajan, Davairakkam, Thanghiah, Arumugam, Gani, Chelladurai, Narayanan, Nellayappan, Sivanthigani alias Muthumalai, Thangasamy, Rathinasamy alias Motor, Poovalingam, Lakshmanan, Thangiah alias Asirvatham, Kasi, Doraisamy, Lakshmanan and Manthiram.

In the judgement delivered by the special judge in February 1943, Rajagopalan and Kasirajan were sentenced to death. A.S.Benjamin D. Dharmalingam, Koilpillai, Thangiah, Sivanthikani, Manthiram and R.Chelladurai were transported for life.

Rigorous imprisonment of five years for Narayanapillai, two years for Rathinasamy (Motor) and one year for Devairakkam was also awarded. The remaining people were either discharged or acquited. The date fixed for the execution of Rajagopalan and Kasirajan was 30, April 1943.

Rajagopalan, Kasirajan and others appealed to the High Court of Madras against the sentences awarded to them. But the High Court confirmed the Special judge's verdict. They appealed to the Governor for mercy. The Governor forwarded the mercy petition to the Secretary to the Governor General, New Delhi. Awaiting the result of their mercy petition the Superintendent of Jail, Madurai where the patriots were imprisoned, postponed the date of execution. As the High Court of Madras permitted appeal to the Federal Court, both the patriots whose life was hanging appealed to the Federal Court which also confirmed the death sentence. *Dinamani* in the 18, February 1944, issue expressed its opinion in favour of Rajagopalan and Kasirajan and justified that their death sentence might be commuted into life term. *Bharatha Devi* in its issue dated 19, February 1944, appealed to the provincial government to interfere in the issue and grant mercy to the patriots by converting the death sentence into life term. It made its appeal on the strength of the dissenting judgement of Justice Varathachariar of the Federal Court who had reluctance to confirm the sentence of the High Court. The Congress leaders helped Rajagopalan and Kasirajan to make an appeal to the Privy Council. R Venkataraman, then an advocate and congress leader (who later rose to the posiition of the President of India) and his associate S.Krishnamoorthy were the lawyers who took over the case

for appeal. C.Rajagopalachariar was also prepared to appear before the Privy Council on behalf of Rajagopalan and Kasirajan. Under these circumstances the British government did not want Rajaji to come over to London to appear for the case. Hence the British government directed the Governor General to commute the death sentence into the transportation for life. The Governor General of India, issued orders on 23, April 1945, commuting the death sentences of both into life sentence.[192] After two years, on the eve of the Independence, they were freed. Rajagopal was called with the epithet *Thookumedai* (hanging altar or scaffold) Rajagopal as he had escaped from being hanged. The people of the district had erected a pillar in Kulasekarapattinam in 1997 in memory of the Kulasekarapattinam heroes.

Leaders of Freedom Movement

Roles of the leaderss and volunteers hailed from the district in the country's freedom movement have been dealt with in previous pages. Brief biographies of the leaders of the district follows.

V.O.Chidambaram (1872 - 1936)

Vallinayagam Olaganatha Chidambaram (Pillai) was born on 5, September 1872 in Ottapidaram. His parents were Olaganathan and Paramayee ammal. He studied in Ottapidaram upto middle school and continued his higher education in St.Francis Xavier High School and Caldwell College, Thoothukudi and started his career as a clerk in Ottapidaram taluk office. Then he pursued his studies in Tiruchirappalli for pleadership and became a pleader in 1895. He also began to practice as a pleader in Ottapidaram, like his father who was a reputed pleader.In one of the cases in which one Madasamy was sued by an English man for the non repayment of a small loan, V.O.Chidambaram Pillai's father Olaganatha Pillai, a British loyalist, argued for the English man and when the case was to be adjudged in favour of the English man, V.O.Chidambaram Pillai, appeared suddenly in the court, argued on behalf of Madasamy and won the case. V.O.Chidambaram Pillai's father did not wish his son to practices law in Ottapidaram and hence sent him to Thoothukudi in 1900 for continuing his profession.

V.O.Chidambaram Pillai married Valliammal and both proved an ideal couple. But she died without giving birth to any child.Hence V.O.Chidambaram Pillai married Meenakshi and bore eight children, four boys and four girls.

Influenced by Swami Ramakrishnananda, a disciple of Swami Vivekananda, V.O.Chidambaram Pillai started Thoothukudi Industrial Welfare Association and Dharmasangam for fostering Swadeshi Industry

and Commerce. The National Emporium, a shop selling Swadeshi goods and a spinning and weaving centre were also established. Then he floated the SSNCO which was hailed by all the National leaders. Balagangather Tilak in his *Kesari* and *Mahratta* supported it; Babu Arabindo Ghosh of Calcutta took keen interest to buy the shares of the company; G.Subramaniya Iyer, a doyen of the journalists welcomed the company in the pages of his *Swadesamitran;* Bharathi lauded the efforts of V.O.Chidambaram Pillai in his weekly *India,* Kasthuri Ranga Iyengar wrote editorial in *The Hindu* extending his support and so on. Although V.O.Chidambaram Pillai was very much involved in the task of running the SSNC, he also found time to take active interest in the affairs of Congress. Ofcourse Swadeshi and Congress work went hand in hand and mostly young men actively working for the Congress were the best canvassers for the SSNC. Parali S.Nellaiyappar who in later years became a poet, editor and publisher and Neelakanda Brahmachari were important among them. Bharathi and V.O.Chidambaram Pillai were the leaders from Tamil Nadu who led pro - Tilak delegates to the Surat Congress of 1907, when the Congress was about to split into Extremists and Moderates. Bal Gangathar Tilak was the leader of the Extremists. In the platform of the Surat Congress session itself there was commotion. Tilak was not permitted to pass any resolution. Some one threw a chair at Tilak.

When the Madras delegates returned to their camp, Bharathi found two of the delegates badly injured. Describing the scene in his 1908 booklet, *Engal Congress Yathirai* (Our Congress Tour) Bharathi says that when they were attacked, they stood unflinchingly to protect their leader Tilak. When he asked about V.O.Chidambaram Pillai, he was found nowhere and finally his safety was confirmed. Although the congress sessions in Surat ended in confusion, Chidambaram Pillai's visit to Surat helped to integrate him with his political guru Tilak more immediately. After the final break up of the Congress, the Nationalists met under the presidentship of Babu Aurobindo Ghosh and decided upon their further plan of action. Chidambaram Pillai was given the responsibility of organising work in the south and Bharathi was put incharge of propaganda.

After returning from Surat, Chidambaram Pillai organised the political movements in Thoothukudi. Soon after his return a new star appeared on the Thoothukudi horizon in the shape of an itinerant Sadhu and Swadeshi preacher by name Subramania Siva. Born in Vatlagundu in Madurai district and migrated to Trivandrum, Siva, arrived at Thoothukudi and became a guest of Chidambaram Pillai. His arrival there brought cotton and fire together as the Tamil proverb goes. The able organiser Chidambaram Pillai needed a mass orator and Siva, fitted

Mahakavi Subramania Bharathiyar

V.O.Chidambaranar

into the hole well.Soon they became *intimate confidents*. From February 3 till March 9, 1908 Siva and Chidambaram Pillai addressed meetings daily at the beach in Thoothukudi except for a few days when they did elsewhere. People gathered in thousands - a ten - thousands was a normal attendance to hear them. Swadeshi Movement, Tirunelveli upraising, Chidambaram Pillai's arrest and harrassment in prison have been dealt with in this chapter under the heading *Role of the district in the Freedom Movement.* When the assasination of Ashe was conveyed to Chidambaram Pillai, by a junior sub-assistant surgeon of the prison,he hailed it as a good news and wished the sub-assistant surgeon who informed him of the news for living a happy life (*நல்லதோர் செய்தி நவின்றாய் நீ நலம் பெறுவாய்*).

When Chidambaram Pillai came out of jail, there was but a single person to welcome him. The only person who received him was Subramania Siva, who was released from Tiruchirappalli jail just earlier. None other friends either of the SSNC or of Tirunelveli politics were there to meet him.

Though he was released, he was not permitted to enter into Thoothukudi. The SSNC could not survive and had to be sold to its rival company itself. This surrender came like a stab in the heart to Nationalist India and persons like Bharathi, himself in voluntary exile in Pondicherry, exclaimed that it would have been better if the ships had been sunken in the Bay of Bengal.

V.O.Chidambaram Pillai settled at Chennai and lived for many years. He tried to eke out a living by imparting tuitions to students and even run a provision shop selling household needs. Despite of his hand to mouth existence, V.O.Chidambaram Pillai still took some interest in public affairs by working as vice-president of the Railway Labour Union in Perambur.

While in Coimbatore jail, he had tried his hand in literary occupation, translating an English work *As a man Thinketh* by James Allen into Tamil and preparing a commentary of his own on parts of Tirukkural. Literature once again gave him peace of mind and he devoted long hours to it. He wrote his autobiography in blank verse and edited and published Ilampooranar's commentary on a chapter of the ancient Tamil work of grammar, *Tholkappiam.*

Mahatma Gandhiji who was then in South Africa came to know about the plight of Chidambaram Pillai and collected funds for him from his friends there. As there was some delay in sending the fund to Chidambaram Pillai, he wrote to Gandhiji not to bother about the fund and he did not receive it either. Chidambaram Pillai then requested

Gandhiji to furnish the addresses of the contributors so that he could send his Tamil works to them as a token of his gratitude for their help.

V.O.Chidambaram Pillai's political guru Tilak was back in India after a long years of transportation to Burma. Summoned by Tilak, Chidambaram Pillai went to Bombay in March 1915 and when Tilak started Home Rule Movement, Anne Besant led it in Tamil Nadu. Chidambaram Pillai did not like an alien to lead the movement. Hence difference of opinion arose between Tilak and Chidambaram Pillai and he explained to Tilak in person when the latter visited Chennai on 19, December 1919.

When Gandhiji called for Satyagraha Chidambaram Pillai welcomed it. He was among those who welcomed Gandhiji to Madras in March 1919 and spoke at a public meeting in support of the proposed Satyagraha. But in the next year, 1920, he found himself disagreeing with Gandhiji when he announced his plans of Non-cooperation Movement. Chidambaram Pillai attended Special Congress Sessions at Calcutta and expressed his opposition to Non-cooperation. By a majority of votes, the special session approved Gandhiji's plan of action. Returning to Chennai, Chidambaram Pillai issued a statement criticising Non-cooperation and announced his resignation from the Congress. In 1927 when the Non-cooperation was withdrawn, he was prevailed upon to join the Congress and preside over the Salem District Political Congress. He declined and kept aloof from active politics.

In 1922, V.O.Chidambaram Pillai applied for the restoration of his *sannad* to permit him to practise again as a pleader. As fate would have it E.H.Wallace, who had in 1908 committed Chidambaram Pillai to the Session for trial on a charge of sedition, was now judge of Madras High Court. Knowing of Chidambaram Pillai's heroic past and his present plight, Wallace recommended his case for sympathetic consideration by the Government and the *sannad* was restored to Chidambaram Pillai. Grateful Chidambaram Pillai named one of his sons Wallacevaran (after the Judge Wallace), a far far cry from his uncompromising antipathy to the British in 1908. Chidambaram Pillai was permitted to return to his home district. He arrived at Kovilpatti and practised law there and then moved to Thoothukudi..Even during this period, he did not hesitate to defend without fees a political worker of Chennai, M.S.Subramaniya Iyer, charged with sedition.

The last years of Chidambaram Pillai were quiet, his literary interests predominating over other pursuits. His *Commentary on the Kural,* was released at a festival in the Thiruchendur Murugan temple. Though he had difference of opinion with Gandhiji, Chidambaram Pillai

V.O.C. Memorial - now housing the Public Library, Ottapidaram

admired the measures that Gandhi took for the upliftment of *Harijans*. Swami Shahajananda, a spiritual leader who toiled for the upliftment of the downtrodden, especially the Adi Dravidars, was Chidambaram Pillai's disciple. He stayed at his house at Thoothukudi and learnt Tamil classics from him.Though he kept himself away from active politics, the Congress leaders venerated him. When Gandhiji was on tour to propagate his ideals of *Harijans upliftment* in Tamil Nadu in 1933, Chidambaram Pillai presided over a preparatory meeting to welcome him to Karaikudi town. Speaking on the occasion Chidambaram Pillai said *it is the great luck of this town that Mahatma Gandhi is visiting it.* In 1931, Babu Rajendra Prasad, then president of the Congress called at his residence in Thoothukudi, during a south India tour, to pay his respects to the hero of the Swadeshi Movement. Age and penury affected Chidambaram Pillai and he fell seriously ill in 1936. After more than a month in bed, the great pioneer of India's shipping industry passsed away on the night of November, 18, 1936. He died listening to the inspiring poems of his friend and comrade Subramania Bharathi.

After Independence, in 1949, when shipping service between Thoothukudi and Srilanka was started at the initiative of the merchant leaders of Thoothukudi, the first ship was named as S.S.V.O.Chidambaranar. C.Rajagopalachariar, then Governor General of India launched the vessel on February 9, 1949, admist the jubilant public.V.O.Chidambaram Pillai came to be endearingly called *Kappalottiya Thamizhan* (the Tamil who launched a shipping service) and many memorials, big and small began to be created in his honour all over Tamil Nadu. The house in Ottapidaram where Chidambaram Pillai was born in 1872 has been taken over by the Government and made a memorial. There is a museum and a library containing the exhibits connected with the life of V.O.Chidambaram Pillai. The oil press which he pulled in the jail had formed part of exhibits of Rajaji Hall and now it is exhibited in the Martyr's Hall, adjacent to the Gandhi Mandapam, Chennai.

A.B.C. Veerabhahu, an educationalist of Thoothukudi opened a college and named it after V.O.Chidambaram Pillai in the town which has been flourishing as a reputed institution. In front of the main entrance to the Chennai Harbour stands a life size statue of V.O.Chidambaram Pillai erected by the Government of Tamil Nadu.

The birth centenery of V.O.Chidambaram Pillai was celebrated on a grand scale all over the country on September 5, 1972. The Indian Posts and Telegraphs Department honoured the patriot by issuing a memorial stamp bearing his portrait with a ship in the back ground.

The principal event of the centenary celebration was held in Thoothukudi; The then Prime Minister of India, Tmt. Indira Gandhi declared open a life size statue of V.O.Chidambaram Pillai before the new Thoothukudi port. A dock in the port was also named after the hero.[193]

Besides these, many authors and writers have immortalised him by writing, his biographies. Ma.Po.Sivagnanam's *Kappalottiya Thamizhan V.O.Chidambaram Pillai* and R.A.Padmanabhan's *V.O.Chidambaram Pillai* published in the National Biography series by the National Book Trust of India are important among them. A full length movie titled *Kappalottiya Tamizhan* in which the lead role was played by thespian Sivaji Ganesan was produced and exhibited.

Mahakavi Subramaniya Bharathi

Mahakavi Subramaniya Bharathi was born on 11, December 1882 in Ettayapuram, then headquarters of a zamin, to Chinnasamy and Lakshmi Ammal. He was called as Subbiah. This born poet, began to write poems since his seventh year.The title Bharathi was confered on him at his eleventh year, by the poets of the court of Ettayapuram Zamindar. He continued his studies in Hindu High School, Tirunelveli. After four years of study in Tirunelveli, he went to Kasi where he studied for five years. He learnt Sanskrit and Hindi while he was in Kasi. He returned to Ettayapuram wearing the north Indian attire and turban. He started his teaching career as a Tamil teacher in a High school, at Madurai but left the job and joined in the political school of G.Subramaniya Iyer. He was appointed as the Assistant Editor of *Swadesamitran* the Tamil journal started by G.Subramaniya Iyer in 1904. He became a nationalist and patriot and wrote poems and articles which inspired the people to long for their Independance. He participated in the Kasi session of the Congress. In 1906, he became the founder editor of *India,* a weekly, started to arouse the public to fight for their freedom. He got the friendship of his fellow patriot V.O.Chidambaram Pillai and in 1907, both the leaders became the staunch disciples of Balgangathar Tilak. In 1907, they attended the Surat Congress Session. (His role in the 1908 Swadeshi Movement in the district has been given in the previous pages). His poems and his writings in *Indian* was viewed by the British government seriously. When arrest warrant was issued against Bharathi, he went to Pondicherry, then a French colony where he voluntarily exciled himself and continued his mission by editing and publishing *India* from Pondicherry. The British government prohibited the sale of *India* in India. By 1910, the publications of Bharathi ceased. *Bala Bharatham* an English weekly edited by Bharathi also stopped

Bharathiyar House, Ettayapuram

Bharathiyar Memorial, Ettayapuram

publication. He concentrated on writing poetic literature and the works included *Panchali Sabatham, Kannan Pattu, Kuyil Pattu* and others. Aurobindo Ghosh, V.V.Subramanya Iyer and many hard core patriots then lived in Pondicherry to avoid British intimidation. In 1917,Parali S.Nellaiyappar published *Kannan Pattu* in Chennai. Bharathi left Pondicherry in 1917, went to Cuddalore where he was arrested. After his release he went to Kadayam,(Tirunelveli) the home town of his wife. When he visited Ettayapuram the place of his birth expecting warm welcome from the ruler of Ettayapuram, he was ignored by the pro British Ettayapuram Zamindar fearing reprisals from the British Goverment. In 1919, he came back to Chennai and had association with Rajaji and Gandhiji. He took charge as the Assistant Editor of *Swadesamitran.*He died a premature death on September, 12, 1921 at the age of 39. It is pathetic that only about 14 persons took for in his funeral procession. It is felt that he did not get due recognition during his life time.

He is hailed as the Byron of India by the literateurs. The Government of Tamil Nadu immortalised him by naming a Women's College and a University after him and erected many statues. The house he lived in Triplicane, Chennai was taken over by the Government and maintained as a memorial. There is a memorial built by the Government of Tamil Nadu in Ettayapuram. There is a Govt. women polytechnic named after him. He himself was a man of letters. Many authors and writers have written his biographies.[194] A movie depicting all important episodes on Bharathi's life was produced and exhibited.

District level Leaders

Subramaniya Bharathi and V.O.Chidambaram Pillai were the national leaders. The district produced, besides these two great patriots, many district level, taluk level and village level leaders and volunteers who took part in freedom movement.

K.V.Arumugam Pillai of Ottapidaram though threatened and compelled to turn as Government witness in the Ashe murder case, was a revolutionary and a disciple of Neelakanda Brahmachari. As he was 20 years old, he was working in a private company for a monthly salary of Rs.7/-. He was attracted by the patriotic speaches of Subramanya Siva, and Chidambaram Pillai delivered in Thoothukudi by 1908 advocating the Swadeshi Movement. He became the disciple of the leaders. He was deeply moved when Chidambaram Pillai and Subramanya Siva were arrested and four people were shot dead by the police in Thoothukudi in the course of the uppraising in the district following the arrest of the leaders. His patriotic fervour was aroused.

He conferred with his friends, Ottapidaram Madasamy Pillai and Somasundaram Pillai and shared their sentiments against the British rule in India. He became a subscriber of Subramanya Bharathi's *India* and *Vijaya, Suryodayam* and other journals edited by the nationalist leaders and published from Pondicherry. He was not only a subscriber to these journals, but also contributed articles to them too.

In 1910, Neelakanda Brahmachari visited Thoothukudi and met him. On 10th April 1910, Arumugam Pillai and other revolutionary patriots assembled under the presidentship of Neelakanda Brahmachar in the residence of Madathukadai Chidambaram Pillai in Thenkasi anc took oath to eliminate the British Raj by revolution. The oath was takei before the picture of Goddess Kali and they drank the red colour wate as if they were drinking the blood of the Britishers. Each of them too an oath and signed it by their blood which was oozing out from the se inflicted cut in their fingers. Arumugam Pillai was asked by Neelakant Brahmachai to recruit volunteers in Thoothukudi for his revolutionary movement and to collect subscription for his journal *Dharmam* edited and published from Pondicherry.

In July 1910, when Neelakanta Brahmachari visited Thoothukudi Arumugam Pillai arranged for his stay in the town for a secret oath taking ceremony, similar to that held in Madathukadai Chidambaram Pillai's residence. In that ceremomy, Neelakanta Brahmachari, Arumugam Pillai, Somasundaram Pillai, Sankara Krishna Iyer, Muthukumarasamy Pillai (a potter), Madasamy Pillai of Ottapidaram and Subbaiya Pillai (Vakkil Kumastha) participated.

After the Ashe murder, Subramanya Pillai the Police Inspector of Tirunelveli went to Thenkasi for investigation and found letters implicating the association of Arumugam Pillai of Nattukottai Chetty Street, Thoothukudi and others with Vanchinathan. He sent a telegram on 19th June 1911, the third day of the Ashe murder, to Hamilton, the Superintendent of Police, Thoothukudi to raid the houses of Arumugam Pillai of Thoothukudi and Ottapidaram Madasamy Pillai and to arrest them. Consequently, police forces were sent to Thoothukudi and Ottapidaram.

Johnson, Assistant Police Superintendent, Thoothukudi, S.Duraisamy Mudaliar, Railway Poilice Inspector and Veeraragava Iyengar, C.I.D Inspector rushed to Nattukottai Chetty Street, sealed the house arrested and interrogated Arumugam Pillai. Arumugam Pillai, turned approver and was a prosecution witness in the Ashe murder trial.

M.C.Veerabahu, was an advocate who left his profession and worked for the Independence.He represented Thoothukudi in the

conference of the Indian National Congress held in Chennai in 1887. He was the district Congress President in 1934. He used Arunodhayam Press to print pamphlets and handbills for the propaganda. He was a member of the Constituent Assembly. He underwent imprisionment for the cause of freedom when Mahatma Gandhi visited Srivaikuntam and Thoothukudi in January 1934, he stayed in Veerabhu's house.[195]

Samuel Nadar was called with the prefix *Satti Kottu Samuel* (drum beating Samuel) because he used to make his speeches in the street supporting the cause of national movement by beating a drum. After Independence he served the people as a Member of the Legislative Assembly of Tamil Nadu. There is memorial pillar for him in Thoothukudi.

J.P.Rodrique born in 1891 was an important district level leader of the Freedom Movement. he joined the movement in 1921 and took part in foreign cloth boycott, toddy shop picketing and salt satyagraha. In 1930 he was arrested and sentenced for imprisonment. He served as the District Congress Committee President, a Member of the All India Congress Committee and President of the Thoothukudi Taluk Congress Committee.

K.T.Kosal Ram, born in 1915, took part in Civil Disobedience Movement in 1932 and August Movement in 1942. For his involvement in Kurumbur Railway Station burning case in 1942, he was sentenced and imprisoned. He was the Secretary of the Tirunelveli District Satyagraha Committee. After Independence, he was elected as the Member of Parliament from Tiruchendur Constituency.

M.R.T.Meganathan of Pathukkapattu, in Tiruchendur taluk was a hard core volunteer who involved in Kulasekarapattinam Loanne murder episode. The police could not arrest him and declared him as a dangeous criminal and issued shoot at sight order. A gift of Rs.10,000/- was also announced for those who could give the details of his whereabouts. He escaped arrest and survived till recently. Besides them, there are hundreds of freedom fighters hailed from the district. The Central and State Governments have honoured them and their family by extending pension and other benefits.

The women of Thoothukudi district also joined the movement courted arrest and were sentenced and imprisioned. Janakiammal and Suyammal of Thoothukudi and Sarathammal and Thayammal of Tiruchendur and many other women from the district were in the forefront of the freedom struggle.[196]

Indian National Army

People of the district had migrated to Malaysia and Singapore on employment. When Subhash Chandra Bose organised the Indian National Army, many of them joined the army out of their patriotic fervour. After Independence, they came back to their native place. The surviving people who had served in the Indian National Army have been honoured by the government and extended all the benefits offered to freedom fighters.

Political Movements

The Indian National Congress remained as the sole political organisation in the State until November 20, 1916, when, a group of non-Brahmins including Dr.Nair, PittyThiagarajar and others folated the South Indian People Association which later came to be known as the Justice Party named after the daily *Justice* edited and published by them.[197]

The Justice Party gained popularity among the non-Brahmins. The Government of India Act, 1919 introduced dyarchy in the Provinces and according to the provisions of the Act elections were held in the Madras Presidency in 1920. The Justice Party became victorious and formed ministry in December 1920 with A.Subbarayulu Reddiar as the Chief Minister.[198] Since the Ministry was filled only with Telugu people and there was no representation for the Tamil speaking people J.N.Ramanathan of Madurai accused Thyagaraja Chetti, the leader of the Justice party of failing to recognise the hard work and zeal of many Tamils in the party in the meeting held in May1922. He warned Tyagaraja Chetti that if no Tamil minister found a place in the next Justice Ministry in 1923, the Tamilians in the Justice party would break away from the party altogether. Responding to this call, T.N.Sivagnanam Pillai, a retired deputy collector and the president of the Tirunelveli District Board was appointed as the Minister for Development.[199]

Tamilians began to demand that a separate University be created in the heart of the Tamil country to serve the interests of Tamil culture, since Madras University with its Sanskritic and brahminical affliations, was unable to give Tamil speakers the right kind of cultural atmosphere and training. The demand was supported by the Madras University Senate which passed a resolution recommending the establishment of a university for each *Principal* linguistic area within the Presidency. As a result of a discussion in the Madras Legislative Council on March 22, 1926, a Tamil University Committee under the chairmanship of T.N.Sivagnanam Pillai, of Tirunelveli, (Development Minister) was set

up. P.T.Srinivasa Iyengar, and Navalar Somasundara Bharathi, reputed Tamil scholars supported the movement. However the wishes of the Tamil were met in 1929, by establishing Annamalai University at the temple town of Chidambaram by Sir.Annamalai Chettiar, who hailed from a family famous for its philonthraphy and academic interest. In 1926 elections, the Justice Party was defeated by the Swaraj Party. As the Swaraj Party declined to form ministry P.Subbarayan an Oxford educated zamindar, from Salem district formerly of the Justice Party but elected as an Independent in 1926, accepted the office of the (Chief Ministership) Premier.

E.V.Ramasamy (Periyar) Naicker a hard core leader of the Indian National Congress, came out of it, after the 1925, Kancheepuram Conference of the Congress, protesting the practice of separate dining hall for the Adi Dravida pupils in the National School funded by the Indian National Congress and run by V.V.S.Iyer in Cheranmahadevi, in the erstwhile Tirunelveli district and propagated the ideals of self respect movement. He edited and published newspapers and journals like, *Kudiarasu, Viduthalai, Revolt, Pakutharivu etc.,* C.N.Annadurai, later affectionately called as Arignar Anna was one of his trusted lieutinants. C.D.Deivanayagam of Kulasekarapattinam, was an important member of the Self Respect Movement. The first Self Respect Conference was held on 17, February 1929, at Chengalpattu and it was presided over by W.P.A.Soundara Pandya Nadar. T.N.Sivagnanam, the Development Minister (representing Tirunelveli district)attended the Conference and opened an Exhibition.

Improving the Act of 1919, the Government of India Act of 1935 was passed. The Act widened the scope of the Provincial legislature. In the elections held in 1937, the Congress participated and came out successful. The first congress ministry headed by C.Rajagopalachari assumed office on July 14, 1937. The congress ministry introduced a bill in the Madras Legislature that would make Hindi a compulsory subject in all the provincial schools. Professor Somasundara Bharathi, a staunch advocate of Tamil, strongly opposed this move in an open letter addressed to Rajagopalachariar.[200]

Somasundara Bharathi was the adopted son of the Ettayapuram Zamin family. He was a contemporary and friend of Subramanya Bharathi. Somasundara Bharathi was a Congress member during 1920s. He continuously made attempts to make Tamil, a political instrument. Trained and earning his living as a lawyer, Somasundara Bharathi published *Tamil Classics and Tamilagam* in 1912 in an attempt to demonstrate the cultural independence and antiquity of Tamil. He was able to get a resolution passed in the Congress meeting in 1919 that

political meetings should be carried on in Tamil and not in English. In seeking permission for a most backward community (Vaniga Chettiars) to enter the temple at Tiruchendur he affirmed that the right of temple entry should be open to all. After the foundation of Annamalai University in 1929, he was made a Professor of Tamil there but by the time the anti-Hindi Movement began, he had resigned from the position and discontinued his active connection with the Congress. Picketing was organised protesting the imposition of Hindi. The picketeers (including C.D.Nayakam who belonged to the district) were arrested in Chennai. Young man like Thalamuthu and Natarajan sacrificed their lives in the battle against Hindi. They were declared martyrs of the anti-Hindi agitation. By the end of February 1939, there was so much hostility between Congress men and anti-Hindi agitators in Thoothukudi that the police prohibited all public meetings in the town.[201] When the second world war broke-out the British government committed Indian army to war against Germany without obtaining the consent of the Indian rulers. Opposing this, the Congress ministries in the Provinces resigned and Rajagopalachari 's ministry also resigned in November 1939.

In December 1938, when E.V.Ramasamy was undergoing imprisonment for agitating against the imposition of Hindi in the province, he was elected the president of the Justice Party. On 27, August at Salem, the Justice Party was formally changed to the Dravidar Kazhagam. The role of C.N.Annadurai in the decision to change the name of the Justice Party was of utmost importance. Ab initio the Dravida kazhagam, professed to be a social organisation insisting on self respect.

Consequent to the marriage of Periyar with Maniammai difference of opinion surfaced between Periyar and the second line of leaders like C.N.Annadurai, etc., Anna's followers broke away from the folds of E.V.Ramasamy and founded the Dravida Munnetra Kazhagam on 17, September, 1949. The party had both political and social objectives.

Between late 1937and early 1940, the Dravida Kazhagam and Dravida Munnetra Kazhagam spear headed numerous anti-Hindi demonstrations which led to the incarceration of about 1200 besides the death of two young men. Although this particular order was withdrawn in February 1940, the congress continued to promote Hindi in Chennai schools into the 1950s even in the face of mounting resistance.[202]

The leaders thought that the Self Respect Movement would become more successful if women were literate. Hence the female education was encouraged. With much more interest and enthusiasm, the self-respectors at Kulasekarapattinam formed a women's literacy

league in 1943. Its aim was to unearth increase and utilise the literacy and the social reform zeal among women in the district. K.A.Maniammai who later became the wife of E.V.Ramasamy and who lead the Dravida Kazhagam after the death of her husband was responsible for the emergence of this league.[203] The Self Respect Movement was not without opposition from the district.

A scholar from Thoothukudi started a pungent ideological battle against the Movement in 1927. The one of his charges that the Movement's attacks on religion in general and on Hinduism in particular was baseless and malicious, E.V.Ramasamy replied through his papers. This explanation formed the basis of the movements failure atheistic and irrationalistic propaganda.[204]

K.V.K.Samy, a trade union leader and an exponent of Self Respect Movement hailed from Thoothukudi. He led the Dravidian Movement in the district in the 1940's and 1950's and became a martyr for the cause of the Movement on 20 September 1956. Honouring his services the Government of Tamil Nadu named the Collectorate complex after him as *K.V.K.Samy Maligai.*

The Political history of the district after Independence, its representation in the State and Central Legislatures and in the ministries have been dealt in the Chapter on *Public Life and Voluntary Social Service Organisation.*

APPENDIX - 1

The places in the district where two millennium old burial urns (Mudhumakkal Thazhi) were unearthed

Sl.No.	*Names of Places*
1.	Adhichanallur
2.	Agaram
3.	Alwarthirunagari
4.	Anavarathanallur
5.	Angamangalam
6.	Appankoil
7.	Azhakiya Manavalapuram
8.	Ilavelangal
9.	Kadambur
10.	Kalvai
11.	Karunkulam
.12.	Kayal
13.	Kayalpattinam
14.	Kongarayakurichi
15.	Korkai
16.	Kurumbur
17.	Maramangalam
18.	Mazhavarayanpalayam
19.	Murappanadu
20.	Nallur
21.	Natham
22.	Ottapidaram
23.	Pasuvanthanai
24.	Pudhukkudi
25.	Suganthalai
26.	Thenthirupperai
27.	Thirukkolur
28.	Thiruppuliyankudi
29.	Vadakkuvallanadu
30.	Vasavappapuram
31.	Veerapandianpattinam
32.	Vittalapuram

APPENDIX - 2

Important Inscriptions found in the District

Sl.No.	*Name of the Place*	*Total number of Inscriptions*
1.	Akkasalai	3
2.	Alwarthirunagari	14
3.	Angamangalam	18
4.	Arumugarnangalam	1
5.	Athanur	10
6.	Athur	90
7.	Eral	1
8.	Ilavelangal	10
9.	Kantheeswaram	4
10.	Kattarimangalam	13
11.	Kayalpattinam	19
12.	Kayathar	2
13.	Kazhukumalai	103
14.	Kovilpatti	3
15.	Kulasekarapattinam	5
16.	Kurumbur	9
17.	Manadu	1
18	Manthithoppu	2
19.	Maramangalam	8
20.	Murappanadu	5
21.	Ottapidaram	4
22.	Pallakurichi	1
23.	Pandararmangalam	1
24.	Pazhayakayal	5
25.	Perumkulam	37
26.	Perur	1
27.	Seidunganallur	12
28.	Sriparankusanallur	1
29.	Srivaikundam	42
30.	Suganthalai	2

APPENDIX - 2 (cond...)

1	*2*	*3*
31.	Thenthirupperai	15
32.	Therkukariseri	5
33.	Thiruchendur	5
34.	Thirukkolur	37
35.	Thirumangalakurichi	2
36.	Thozappanpannai	1
37.	Vaippar	2
38.	Vallanadu Agrakaram	5
39.	Vanarmutti	6
40.	Veera Pandyan Pattinam	1
41.	Vilathikulam	1

APPENDIX - 3

Political divisions of the District under the Pandyas and the Cholas

I. Greater Division (Valanadus)

1. Madurantakavalanadu
2. Mudikondacholavalanadu
3. Uthamacholavalanadu

II. Nadus

1. Amithakunavalanadu
2. Keezhakalakkartam
3. Kilvempunadu
4. Kudanadu
5. Manaveeravalanadu
6. Melvempunadu
7. Murappanadu
8. Nertsuranadu
9. Parantakavalanadu
10. Soorankudinadu
11. Thiruvazhuthivalanadu
12. Venbaikudinadu

Old and New names of the villages

Present name of the village 1	Names as found in the Inscriptions. 2
1. Alwarthirunagari	1. Thirkkurugoor
2. Angamangalam	1. Sivanthalai Kangal Mangalam 2. Angaimangalam alies Madurathaya Perumtheru 3. Angaimangalamalian Veera Pandiyan Madukaimanagan
3. Irattai Thiruppathi	Thirutholaivillimangalam
4. Kattarimangalam	Kattanaimangalam

1	2
5. Kayalpattinam	Sonakarpattinam
6. Kulasekarapattinam	1. Manaveeranallu 2. Kulasekarapattinam
7. Kurumbur	Kurumbilana Sri Rajendranallur
8. Korkai	1. Kudanallukookai 2. Korkaidiar Madurantakanallur 3. Korkaidian Madurathaiyanallur
9. Maramangalam	1. Cholendra Singa Sadurvethi-mangalam 2. Maranmangalam alias Devendra singa Sarappathimangalam.
10. Murappanadu	1. Murappanattu Rajaraja Mangalam 2. Vichithiranallur.
11. Natham	Varagunamangai
12. Perumkulam	1. Perumkulam alias Uthama Cholapandyanallur 2. Perumkuiam alias Uthama Pandinallur
13. Thenthirupperai	1. Thenthirupper. 2. Thenthirupper alias Sundara Pandya Chathur vedhimangalam
14. Thirukkolur	1. Thiruvazhuthi Valanattu Thirukkolur 2. Thirukkolur alias Chinthamaninallur 3. Thirukkolur alias Ulaga Chinthamanipuram
15. Vallanadu	Vallanadu alias Jayamkonda-Pandyanallur.
16. Vanaramutti	Urrathur alias Sundarapandinallur.
17. Vairavam	Manaveeranpattinam
18. Veerapandyanpattinam	Chonadupattinam

APPENDIX - 4

Freedom Fighters of Thoothukkudi District*

1. **Alagirisami. P.** Took part in Quit India Movement in 1942 - Kovilpatti Taluk.
2. **Alagirisami. K.** - Joined the movement in 1940 - Took part in Individual Satyagraha, 1940 and Quit India Movement, 1942 - Kovilpatti Taluk.
3. **Alaguvel. M.** - Took part in Quit India Movement in 1942 - Peyanvilai Arumuganeri.
4. **Appu** alias **Ramasami Nadar. B.** Took part in Salt Satyagraha, 1930 and August Movement 1942 - West Pudukkudi, Tiruchendur Taluk.
5. **Arumugam. T.** - Took part in Quit India Movement in 1942 - Thoothukkudi
6. **Arunachalam. M.** - Joined in August Movement 1942 - Tiruchendur Taluk.
7. **Arunuchalam. T.** - Took part in Quit India Movement in 1942 - Thoothukkudi
8. **Arunachalam. S.** - Joined in August Movement 1942 - Valavilai, Arumuganeri, Tiruchendur taluk.
9. **Arunachalam. S.** - Joined in August Movement 1942 - Valavilai, Arumuganeri, Tiruchendur taluk.
10. **Arunachalam. V.** - Joined the movement in 1938 and took part in 1942 movement - Melashanmugapuram, Thoothukudi.
11. **Asari, Nainar. A.** - Joined the movement in 1930 - Took part in August Movement, 1942 - Arumuganeri, Tiruchendur taluk.
12. **Asari M.M. P.** - Joined the movement in 1919 - Participated in Salt Satyagraha, Toddy shop Foreign cloth shop picketing 1920-32 and Individual Satyagraha 1941 - Thoothukudi.
13. **Asari, V. Rajagopala** - Took part in Civil Disobedience Movement in 1932- Thoothukudi.
14. **Asari Subramanian. P.** - Joined the movement in 1923 - Took part in Toddy shop picketing, 1932 - Kaliayur, Srivaikundam taluk.
15. **Asirvadan. V.** - Took part in Civil Disobedience Movement, in 1930 - Srivaikundam taluk.
16. **Ayyadurai. A.** - Took part in August Movement, 1942 - Kurunganni.
17. **Ayyasamy. K.** - Joined the movement in 1930 - Thoothukkudi
18. **Balakrishnan. V.** - Joined the movement in 1942 - Took part in August Movement in 1942 - Govindampatti, Kovilpatti taluk.

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* Extracts from the *Who's who of Freedom fighters, Tamilnadu,* Govt. of Tamilnadu, Chennai, Vol.III, 1973, pp 53-159

19. **Benjamin. S.** - Took part in Individual Satyagraha Movement, 1940 - Took part in August Movement, 1942 - Amalipuram, Tiruchendur.

20. **Bharathi** alias **Muthiah. S.** - Took part in Quit India Movement in 1942 - Thoothukudi.

21. **Bhukari. P.** - Joined the Movement in 1940 - Took part in August Movement, 1942 - Sultanpuram, Udankudi Christiangaram Post.

22. **Brahmanayagam. S.** - Joined the movement in 1925 - Took part in Salt Satyagraha, 1930 and Foreign cloth boycott, 1932 - Keeloor, Thoothukudi.

23. **David Chelladurai. P.** - One of the accused in Kurumbur Railway Station burning case in 1942 - West Pudukudi, Tiruchendur taluk.

24. **Chellasami. P.** - Joined the movement in 1935 -Took part in August Movement in 1942 - Kovilpatti.

25. **Chellasamy. S.** - Joined the movement in 1930 -Took part in Civil Disobedience Movement, 1932-33 - Thoothukudi.

26. **Chelliah. J.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

27. **Chettiar, Agastheeswaran. D.** - Joined the movement in 1919 - Took part in Salt Satyagraha - Thoothukudi.

28. **Chettiar,Ayyavu. P.** - Took part in Quit India Movement in 1942 - Kovilpatti.

29. **Chettiar, Chockalingam. S.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

30. **Chettiar, Ganapathy** - Joined the movement in 1927 - Levingipuram, Thoothukudi.

31. **Chettiar, Ganapathi. P.** - Took part in Civil Disobedience Movement, 1933 - Kovilpatti.

32. **Chettiar, Gopalan. C.** - Took part in August Movement, 1942 - Vakaikkulam.

33. **Chettiar, Kandasami. V.** - Joined and took part in Individual Satyagraha 1941 - Kovilpatti.

34. **Chettiar, Kanthimathi.** - Joined in Neil Statue Satyagraha - Took part in Salt Satyagraha 1930 - Kovilpatti.

35. **Chettiar, Lakshmaiyya.** - Joined the movement in 1929 - Took part in Salt Satyagraha, 1930 - Kovilpatti.

36. **Chettiar, Mariappan.** - Joined the movement in 1929 - Participated in Toddy shop picketing, Foreign cloth picketing, Civil Disobedience Movement, 1931-32 - Kovilpatti.

37. **Chettiar, S.Mehalingam. S.** - Took part in Salt Satyagraha Movement 1930 - Thoothukudi.

38. **Chettiar, Murugappan. K.** - Took part in Civil Disobedience Movement in 1930 - Kovilpatti.

39. **Chettiar, Nagalingam. C.** - Joined the movement in 1942 - Kovilpatti taluk.

40. **Chettiar, Natarajan. M.** - Took part in Civil Disobedience Movement, 1931 - Srivaikundam taluk.

41. **Chettiar, Navakodi Narayana. N.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

42. **Chettiar, Nellaiappan. D.** - Joined the movement in 1929 - Took part in Salt Satyagraha, 1930 - Alwar Tirunagari, Tiruchendur taluk.

43. **Chettiar, Nelliappa. V.** - Joined the movement in 1930 - Took part in the Quit India Movement - Alwarthirunagari.

44. **Chettiar, Ramaswami. K.** - Took part in Civil Disobedience Movement in 1932 - Kovilpatti.

45. **Chettiar, Sankaran. P.** - Took part in Civil Disobedience Movement in 1932.

46. **Chettiar, Shanmugam. M.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

47. **Chettiar, Shanmugam. N.** - Joined the movement in 1929 - Took part in Salt Satyagraha, 1930 - Thoothukudi.

48. **Chettiar, Sivagnanam. D.** - Joined and took part in the Civil Disobedience Movement - Kovilpatti.

49. **Chettiar, Sivasubramania. S.** - Took part in Civil Disobedience Movement, 1930 -Thoothukudi.

50. **Chettiar, Subramania. S.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

51. **Chettiar, Thangiah. K.** - Took part in Civil Disobedience Movement, 1932 - Kovilpatti.

52. **Chettiar, Vairavan. K.S.** - Took part in Civil Disobedience Movement, 1930 - Kovilpatti.

53. **Chettiar, Velu. S.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

54. **Chidambaram. K.** - Joined the movement in 1937 -Took part in individual Satyagraha 1940-41 - Sankarankoil.

55. **Chidambaram. V.** - Took part in Civil Disobedience Movement in 1920 - Thoothukudi.

56. **Chidambara Pandian. N.** - Joined and took part in Quit India Movement, 1942 and Toddyshop picketing, 1942 - Nathankinaru, Tiruchendur taluk.

57. **Chinnadurai. T.** - Joined the movement in 1942 - Took part in Quit India Movement, 1942 - Arumuganeri.

58. **Chinna Ayyathurai. A.** - Took part in August Movement 1942 - Rajakuthalaperi.

59. **Devayirakkam. P.** - Joined and took part in August Movement, 1942 - Sandaiyadiyur, Udangudi.

60. **Dharmam Koilpillai. D.** - Took part in August revolution in 1942 - Tiruchendur.

61. **Doraisami. P.** - Joined the movement in 1920 - Took part in Individual Satyagraha 1940 and August Movement 1942 - Then Thiruperai, Tiruchendur taluk.

62. **Fernand, Eramier. F.** - Joined the movement in 1930 - Took part in Salt Satyagraha, 1930 - Punnaikkayal.

63. **Fernandez, Chelliah. S.** - Took part in Salt Satyagraha in 1930 - Punnaikkayal.

64. **Fernandez, Jermiah. P.** - Took part in Salt Satyagraha in 1930 - Punnaikkayal.

65. **Fernando Velerian** - Joined the Movement in 1930 - Took partin Civil Disobedience Movement, 1930-32 and Anti-War Satyagraha, 1941 - Pazhayakayal, Srivaikundam taluk.

66. **Fernando, Viyakulam. L.F.** - Took part in Salt Satyagraha in 1930 - Thoothukudi.

67. **Ganapathi. G.** - Joined the movement in 1935 - Took part in August Movement - Sangupatti, Kovilpatti via.,

68. **Ganesan. K.** - Took part in Individual Satyagraha in 1941 - Thoothukudi.

69. **Ganesan. K.** - Joined the Movement in 1939 - Took part in Anti-War Activities in 1939 - Thoothukudi.

70. **Gounder, Gurusami. R.** - Took part in Civil Disobedience Movement in 1932 - Kovilpatti.

71. **Inoothumuthu** - Joined the Movement in 1937 - Took part in Quit India Movement, 1942 - Arumuganeri.

72. **Iyemperumal. M.A.** - Took part in August Movement, 1942 - Alwarthirunagari.

73. **Iyengar, Krishna** - Joined the movement in 1932 - Took part in Civil Disobedience Movement in 1932 - Tiruchendur taluk.

74. **Iyer, Muthukrishna. R.** - Joined the Freedom Struggle in 1932 - Kovilpatti.

75. **Iyer, Nagaraja. S.** - Took part in Civil Disobedience Movement, 1930 - Srivaikundam.

76. **Iyer, Subbiah. G.** -Took part in Anti-war Activities, 1940 - Tiruchendur.

77. **Iyer, Subramania. N.** - Joined the movement in 1933 - Took part in Civil Disobedience Movement 1933 and Individual Satyagraha, 1940 - Vilathikulam.

78. **Iyer, Venugopala**, alias **E.K.Ramasubbu.**- Joined the movement in 1931 - Participated in Toddy shop picketting and Civil Disobedience Movement 1931- 32 - Kovilpatti.

79. **Jabamani Masilamani. M.** - Participated in the Anti-War speeches in 1941 - Thoothukudi.

80. **Janaki Ammal** - Took part in Civil Disobedience Movement in 1933 - Thoothukudi.

81. **Jebamani. R.** - Joined the movement in 1937 -Took part in August Movement, 1942 - Karanbani, Tiruchendur taluk.

82. **Kadakkarai, T.S.** - Joined the movement in 1942 - Nagalapuram, Kovilpatti taluk.

83. **Kallapiran, S.T.** - Joined the movement in 1919 - Took part in Nagpur Flag movement, 1923, Salt Satyagraha, 1930 and Quit India Movement, 1942 - Srivaikundam.

84. **Karuppasami. S.** - Joined and took part in August revolution, 1942 - Pakkilpuram, Thoothukudi.

85. **Kasi. T.** - Joined and took part in August Movement, 1942 - Kottankadu, Udankudi, Christianagaram Post.

86. **Kasirajan. V.** - Joined the movement in 1938 - Took part in Quit India Movement 1942 - Muthukrishnapuram, Arumuganeri.

87. **Konar Karuppanna.** - Joined the movement in 1940 - Took part in August Movement, 1942 - Thathaneri.

88. **Kosalram. K.T.** Joined the movement in 1932 - Took part in Civil Disobedience Movement, 1932 and August Movement, 1942 - Arumuganeri.

89. **Krishna Ramanujam** - Took part in Civil Disobedience Movement, 1931- Kovilpatti.

90. **Lakshmanan. M.** - Joined the movement in 1942 - Took part in August Movement 1942 - Thandupathu, Tiruchendur.

91. **Lakshmanaperumal. V.S.** - Joined the movement in 1935 - Took part in Individual Satyagraha, 1940 - Thoothukudi.

92. **Lakshmi. S.** - Took part in Civil Disobedience Movement, 1932 - Thoothukudi.

93. **Maharaja. A.** Took part in August Movement, 1942 - Raja Pannai, Tiruchendur taluk.

94. **Maharajan. B.** Joined the movement in 1942 -Took part in liquor shop picketing, 1942 - Nathankinar, Tiruchendur taluk.

95. **Maharajan. G.** Joined the movement in 1942 - Took part in August Movement, 1942 - Kadaiyanodai, Tiruchendur taluk.

96. **Maharaposhanam. T.** - Joined the movement in 1920 - Took part in Civil Disobedience Movement,1932 - Alwarthirunagari.

97. **Maistry, Sankaralinga. D.** Took part in Individual Satyagraha, 1941- Kazhugumalai.

98. **Mandiram. N.** - Took part in Salt Satyagraha in 1930 - Thoothukudi.

99. **Mangalaponnambalam. M.** - Joined the movement in 1940 - Took part in Individual Satyagraha, 1941 and August Movement, 1942 - Padukkapattu, Tiruchendur taluk.

100. **Mani. V.M.S.** - Took part in Quit India Movement in 1943 - Vilathikulam.

101. **Manthiram. N** - Joined and took part in the Quit India Movement 1942 - Udangudi, Tiruchendur taluk.

102. **Marai Thirunavukkarasu. M.** - Participated in Individual Satyagraha, 1941 - Thoothukudi.

103. **Mariappan. A.** - Joined in the movement in 1929 - Took part in Toddy shop picketing - Thoothukudi.

104. **Megalingam. M.** - Joined and took part in August Movement, 1942 - Kadalaiyur Post, Kovilpatti taluk.

105. **Meganathan. M.R.T.** - Joined the movement, 1940 - Took part in Individual Satyagraha, 1940 and August Movement, 1942 - Padukkapathu, Tiruchendur.

106. **Mohiden Sheriff** - Joined the movement in 1942 - Took part in 1942 movement - Thoothukudi.

107. **Mooppanar, Gandhi alias Gandhisamy, M.A.** - Joined the movement in 1931 -Took part in Foreign cloth boycotting and Toddy shop picketing, 1932 - Kovilpatti.

108. **Moris, Peter, R.** - Took part in Individual Satyagraha in 1941 - Thoothukudi.

109. **Motor Rathinam** - Joined and took part in August Movement, 1942 - Udangudi - Tiruchendur taluk.

110. **Mudaliar, Ayyamperumal.** - Joined the movement in 1942 - Took part in Toddy shop picketing, 1942 - Kadalaiyur, Kovilpatti Taluk .

111. **Mudaliar, Ganapathi. S.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kadalaiyur, Kovilpatti.

112. **Mudaliar, Gurusami. L.** - Joined the Movement in 1940 - Took parpt in August Movement, 1942 - Kadalaiyur, Kovilpatti.

113. **Mudaliar, Kanda. S.** - Took part in August Movement, 1942 - Kadalaiyur Post, Kovilpatti.

114. **Mudaliar, Karuppasami. V.** - Joined and took part in Quit India Movement, 1942 - Kovilpatti taluk.

115. **Mudaliar, Kuppusamy. S.** - Joined and took part in the Quit India Movement, 1942 - Kadalaiyur P.O, Kovilpatti taluk.

116. **Mudaliar, Kuttiappa. P.** - Took part in Civil Disobedience Movement in 1930 - Tiruchendur.

117. **Mudaliar, Lakshmana. R.** - Joined the movement in 1942 - Took part in Quit India Movement, 1942 - Kadalaiyur Post, Kovilpatti taluk.

118. **Mudaliar, Mahalinga. S.** - Joined the movement in 1926 - Took part in Salt Satyagraha and Civil Disobedience Movement, 1930-32 - Pazhayapettai, Tirunelveli.

119. **Mudaliar, Mariappa** - Joined the movement in 1941 - Took part in August Movement, 1942 - Kadalaiyur, Kovilpatti taluk.

120. **Mudaliar, Mariappa. M.** - Took part in Quit India Movement, 1942 - Kovilpatti.

121. **Mudaliar, S. Mariappa.** - Joined the movement in 1940 -Took part in Quit India Movement, 1942 - Naduvipatti, Ettayapuram P.O.

122. **Mudaliar, Mariappa. S.** - Joined and took part in August Movement, 1942 - Naduvilpatti, Kovilpatti taluk.

123. **Mudaliar, Mariappa. S.** - Took partin August Movement, 1942 - Kadalaiyur, Tirunelveli.

124. **Mudaliar, Pandian. P.** - Joined the movement in 1928 - Took part in Simon Commission boycott, 1928 - Foreign cloth boycott, Salt Satyagraha, Toddy shop picketing, 1930-32; and Individual Satyagraha, 1941 - Kovilpatti.

125. **Mudaliar, Periasami. S.** - Took part in August Movement, 1942 - Kadalaiyur, Tirunelveli.

126. **Mudaliar, Ramasami.** - Joined the Movement in 1940 - Took part in Individual Satyagraha, 1941 - Kadalaiyur P.O., Kovilpatti taluk.

127. **Mudaliar, Sankaralinga.** - Joined the movement in 1942 - Took part in August Movement in 1942 - Kadalaiyur.

128. **Mudaliar, Sankara. A.** - Took part in August Movement - Kadalaiyur.

129. **Mudaliar, Shanmuga. K.** - Took part in August Movement, 1942 - Kadalaiyur, Kovilpatti.

130. **Mudaliar, Subbiah. A.** - Took part in August Movement, 1942 - Kadalaiyur, Kovilpatti.

131. **Mudaliar, Vaiyalu Kanda. S.** - Took part in Quit India Movement, 1942 - Kovilpatti.

132. **Mudaliar, Vellaiya.** - Took part in August Movement, 1942 - Kadalaiyur, Kovilpatti.

133. **Mudaliar, K.S.Velu. S.** - Took part in Quit India Movement, 1942 - Kadalaiyur, Kovilpatti.

134. **Mudaliar, Venkatarama. R.** - Took part in Civil Disobedience Movement, 1932 - Arumuganeri.

135. **Muthiah** - Took part in Civil Disobedience Movement, 1930 and 1932 - Tiruchendur.

136. **Muthu Pattavarayan. S.** - Joined and took part in August Movement, 1942 - Srivaikundam.

137. **Muthusamy. C.** - Joined and took part in the freedom movement - Tiruchendur taluk.

138. **Muthuvinayagam. N.** - Joined the movement in 1928 - Took part in August Movement, 1942 - Thoothukudi.

139. **Nadar, Appu.** - Took part in Civil Disobedience Movement, 1942 - Mavidu Pannai, Tiruchendur taluk.

140. **Nadar, Andiappa. T.** - Took part in Quit India Movement in 1943 - Arumuganeri, Tiruchendur taluk.

141. **Nadar, Arasakumar. N.** - Joined the movement in 1920 - Took part in no-tax campaign, 1941 - Foreign cloth picketting and Toddy shop picketting 1942 - Kurankani.

142. **Nadar, Arumuga** alias **Pichai. V.** - Joined and took part in Quit India Movement, 1942 - Pallipathu village, Mannanvilai Post, Tiruchendur taluk.

143. **Nadar, Arumuga. V.** - Took part in Salt Satyagraha in 1930 and Civil Disobedience Movement in 1932 - Tiruchendur.

144. **Nadar, Arumuga. N.** - Took part in the August Movement in 1942 - Senguli, Tiruchendur taluk.

145. **Nadar, Arumuga. V.** - One of the accused in Kulasekarapatnam Conspiracy case in 1942 - Theriyur, Udangudi, Tiruchendur taluk.

146. **Nadar, Arumuga Nainar. N.** - Took part in the Civil Disobedience Movement, 1932 - Tiruchendur taluk.

147. **Nadar, Arumugasami. K.** - Joined the movement in 1942 - Took part in Toddy shop picketting, 1942 - Kayamozhi, Tiruchendur taluk.

148. **Nadar, Arumugavel. N.** - Joined and took part in Poochikadu (Pallipathu) Toddy shop picketting, 1942 - Kayamozhi post, Tiruchendur taluk.

149. **Nadar, Arunachala. T.A.M.** - Took part in Individual Satyagraha in 1941 -Thoothukudi.

150. **Nadar, Arunagiri.** - Took part in Quit India Movement, in 1942 - Mela Authoor, Tiruchendur taluk.

151. **Nadar, Arunagiri. V.** - Took part in Quit India Movement in 1942 - Arumuganeri.

152. **Nadar, Ayyadurai. S.** - Joined the movement in 1935 - Took part in Toddy shop picketting, 1937 and August Movement, 1942 - Kandaswamipuram Arumuganeri, Tiruchendur taluk.

153. **Nadar, Ayyamperumal.** - Took part in Civil Disobedience Movement, 1942 - Tiruchendur taluk.

154. **Nadar, Pal Pandian.** - Joined and took part in Quit India Movement, 1942 - Tiruchendur taluk.

155. **Nadar, Chelladurai. P.** - Took part in August Movement, 1942 - Accused in Kulasekarapatnam conspiracy - Paramankurichi, Tiruchendur taluk.

156. **Nadar, Chelladurai. V.** - Took part in August Movement, 1942 - Poochaikadu, Tiruchendur taluk.

157. **Nadar, Chelliah. P.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kovilpatti taluk.

158. **Nadar, Chinnakannu. N.** - Took part in August Movement, 1942 - Azhwar Thirunagari.

159. **Nadar, Chinnaswami. S.** - Took part in Civil Disobedience Movement in 1932 - Thoothukudi.

160. **Nadar, Chitravel. D.** - Joined and took part in August Movement, 1942 - Arumuganeri.

161. **Nadar, Dharmalingam. M.S.** - Joined and took part in August Movement, 1942 - Tiruchendur taluk.

162. **Nadar, Dorairaj. S.** - One of the accused in Kurumbur Railway Station burning case in 1942 - Lakshminagaram, Arumuganeri, Tiruchendur taluk.

163. **Nadar, Doraiswami.** - Took part in the August Movement in 1942 - Tiruchendur taluk.

164. **Nadar, Doraiswami. A.R.A.S.** - Took part in Individual Satyagraha in 1940 - Thoothukudi.

165. **Nadar, Issac. S.** - Took part in August Movement, 1942 - Mookuperi, Tiruchendur taluk.

166. **Nadar, Gani. M.** - Took part in August Movement, 1942 - Tiruchendur taluk.

167. **Nadar, M. Gandhi Nataraja.** - Took part in Salt Satyagraha, 1930 and Civil Disobedience Movement, 1932 - Thoothukudi.

168. **Nadar, Gnanakkan, E.** -Took part in August Movement, 1942 - Mookuperi, Tiruchendur taluk.

169. **Nadar, S.Gurusamy.** - Took part in Individual Satyagraha in 1941 - Manthithope, Kovilpatti.

170. **Nadar, Kandasami. U.** - Took part in Toddy shop picketting, 1942 - Idaiyanvilai, Pallipattu village, Tiruchendur taluk.

171. **Nadar, Karutha parvathi.** - Took part in Liquor shop picketing and Civil Disobedience Movement, 1932 and August Movement, 1942 - Nathankinaru, Tiruchendur taluk.

172. **Nadar, Lakshmanan, M.** - Took part in Quit India Movement in 1943 - Tiruchendur.

173. **Nadar, Lakshmana. T.** - Took part in Quit India Movement, 1942 - Arumuganeri, Tiruchendur taluk.

174. **Nadar, Madasami. A.** - Took part in August Movement 1942 - Vellalangulam P.O., Sankarankoil taluk.

175. **Nadar, Mahalinga. N.** - Took part in August Movement, 1942 - Naduveedu, Arumuganeri Post.

176. **Nadar, Maharaja. P.** - One of the accused in Kurumbur Railway Station burning case in 1942 - Pudukkottai, Tiruchendur taluk.

177. **Nadar, Mookan. L.** - Joined the movement in 1940 - Took part in August Movement, 1942 - Keela Navvaladivilai, Arumuganeri, Tiruchendur taluk.

178. **Nadar, Muthiah** - Took part in August Movement 1942 - Kurangani, Tiruchendur taluk.

179. **Nadar, Muthumalai. T.** - Took part in Quit India Movement in 1944 - Tiruchendur taluk.

180. **Nadar, Nainar** alias **Ponnusamy Nadar. K.** - Joined the movement in 1942 - Took part in Toddy shop picketing, 1942 - Kayamozhi (via) Tiruchendur taluk.

181. **Nadar, Nallathambi.** - Took part in Civil Disobedience Movement, 1942 - Tiruchendur taluk.

182. **Nadar, Namasivaya. M.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kulasekarapatnam, Tiruchendur taluk.

183. **Nadar, Narayana. S.** - Joined the movement in 1940 - Took part in August Movement and Toddy shop picketing, 1942 - Tiruchendur taluk.

184. **Nadar, Narayana. V.** - Took part in Civil Disobedience Movement, 1932 and set fire to toddy and arrack shops - Poochikadu, Tiruchendur taluk.

185. **Nadar, Nataraja. K.** - Took part in Civil Disobedience Movement in 1932 - Thoothukudi.

186. **Nadar, Nataraja. R.** - Took part in Quit India Movement in 1942 - Arumuganeri, Tiruchendur taluk.

187. **Nadar, Namasivaya. M.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kulasekarapatnam, Tiruchendur taluk.

188. **Nadar, Natesa. T.** - Took part in August Movement, 1942 - Arumuganeri, Tiruchendur taluk.

189. **Nadar, Pachaperumal. R.** - One of the accused in Kurumbur Railway Station burning case in 1942 - Valavallan, Srivaikundam taluk.

190. **Nadar, Ponniah. K.** - Took part in August Movement, 1942 - One of the accused in Kulasekarapatnam Conspiracy - Udandugi, Tiruchendur taluk.

191. **Nadar, Ponniah. P.** - One of the accused in Kurumbur Railway Station burning case in 1942 - Keelanalumavadi, Tiruchendur taluk.

192. **Nadar, Ponnu. M.** - Joined the movement in 1938 - Took part in August Movement - Manjavilai , Tiruchendur taluk.

193. **Nadar, Ponnusami. C.** - Took part in Quit India Movement in 1942 - Thoothukudi.

194. **Nadar, Ponnusami (Jail). K.** - Took part in Civil Disobedience Movement, 1932 - Poochikadu, Tiruchendur taluk.

195. **Nadar, Raja Pandia** - Took part in Quit India Movement in 1942 - Arumuganeri, Tiruchendur taluk.

196. **Nadar, Rama. T.** - Took part in Quit India Movement in 1942 - Arumuganeri, Tiruchendur taluk.

197. **Nadar, Ramachandra. G.** - Joined and took part in setting fire to Toddy shops, Destruction of forests etc., in 1942 - Senguli, Tiruchendur taluk.

198. **Nadar, Ramakrishna. T.** - Joined the movement in 1925 - Took part in August Movement, 1942 - Thenthirupperai, Tiruchendur taluk.

199. **Nadar, Ramasamy. B.** - One of the accused in Kurumbur Railway Station burning case in 1942 - Mela Pudukudi, Tiruchendur taluk.

200. **Nadar, Rathna Gurusami. S.** - Joined and took part in August Movement and Toddy shop picketting, 1942 - Senguli, Tiruchendur taluk.

201. **Nadar, Ratnasami.** - Took part in Poochikadu (Pallipathu) Toddy shop picketting, 1942 - Tirunelveli.

202. **Nadar, Sami. P.** - Joined the movement in 1942 - Took part in Toddy shop picketting, 1942 - Kayamozhi, Tiruchendur taluk.

203. **Nadar, Sami. S.** - Joined the movement in 1940 - Took part in August Movement and Toddy shop picketting, 1942 - Nathankinaru, Tiruchendur taluk.

204. **Nadar, Samivelu. A.** - Took part in Civil Disobedience Movement in 1932 - Thoothukudi.

205. **Nadar, S.Samuel.** - Joined the movement in 1940 - Took part in Quit India Movement, 1942 - Manjavilathur, Tiruchendur taluk.

206. **Nadar, Shanmuga, V.P.P.** - Joined the movement in 1921 - Took part in Salt Satyagraha, Toddy shop picketting and Civil Disobedience Movement, 1930 - 32 - Kovilpatti taluk.

207. **Nadar, Shanmuga. P.** - Joined and took part in Toddy shop picketting, 1942 - Pallipattu village, Tiruchendur taluk.

208. **Nadar, Shanmugavelu. G.** - Took part in Quit India Movement, 1942 - Tiruchendur taluk.

209. **Nadar, Sivarama. U.** - Took part in Civil Disobedience Movement and set fire to toddy and arrack shops in 1942 - Poochikadu, Tiruchendur taluk.

210. **Nadar, Sivaneethi Kani** - Joined and took part in August Movement, 1942 - One of the accused in Kulasekarapatnam conspiracy case - Meiampirappu, Tiruchendur taluk.

211. **Nadar, Sivaperumal. R.** - Took part in August Movement, 1942 - Arumuganeri, Tiruchendur taluk.

212. **Nadar, Sivaperumal. T.A.** - Joined and took part in Kurumbur Railway Station burning 1942 - Arumuganeri, Tiruchendur Taluk.

213. **Nadar, Subbiah. S.** - Took part in Quit India Movement, 1942 - Arumuganeri, Tiruchendur taluk.

214. **Nadar, Subramaniam. M.** - Joined the movement in 1942 -Took part in setting fire to the Kurumbur Railway Station in 1942 - Kila Nalumavadi, Tiruchendur taluk.

215. **Nadar, Sudalaimani. P.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kurangani, Tiruchendur taluk.

216. **Nadar, Thangapandia. P.** - Took part in Civil Disobedience Movement, 1932 and set fire toToddy shop and arrack shops, 1942 - Senguli, Tiruchendur taluk.

217. **Nadar, Thangapandia. G.** - Joined the movement in 1940 - Took part in Toddy shop picketting - Senkuli, Kayamozhi P.O., Tiruchendur taluk.

218. **Nadar, Thangaperumal. S.** - Took part in Quit India Movement, 1942 - Arumuganeri, Tiruchendur taluk.

219. **Nadar, Thangasamy.** - Took part in the August Movement in 1942 - Tiruchendur taluk.

220. **Nadar, Thangavel. K.** - Joined and took part in Toddy shop picketting, 1942 - Pallipattu village - Tiruchendur taluk.

221. **Nadar, Thangavel. S.** - Took part in Quit India Movement, 1942 - Arumuganeri Tiruchedur taluk.

222. **Nadar, Thangavel. M.S.** - Joined and took part in August Movement, 1942 - Tiruchendur taluk.

223. **Nadar, Thangiah. K.** - Took part in Toddy shop burning at Poochikadu in 1942 - Nathankinar, Tiruchendur taluk.

224. **Nadar, Thangiah. R.** - Took part in August Movement, 1942 - Pandaravilai, Udankudi, Tiruchendur taluk.

225. **Nadar, Thangiah. S.** - Took part in August Movement, 1942 - Tiruchendur taluk.

226. **Nadar, Thukiliamuthu** alias **Thikkirankutti Nadar. V.** - Took part in Quit India Movement, 1942 - Arumuganeri, Tiruchendur taluk.

227. **Nadar, Uthira.** - Took part in Civil Disobedience Movement, 1942 - Manjivilai, Kurangani, Tiruchendur taluk.

228. **Nadar, Vedamanicka. A.** - Took part in August Movement, 1942 - Mookuperi, Tiruchendur taluk.

229. **Nadar, Velladurai** - Took part in Civil Disobedience Movement, 1942 - Tiruchendur taluk.

230. **Nagarajan. S.** - Took part in National Movement, Salt Satyagraha in 1930 and Civil Disobedience Movement in 1932 - Srivaikundam.

231. **Naicker, Ganapathysamy. S.** - Joined the movement in 1934 - Took part in Toddy shop picketting, 1935 - Kovilpatti taluk.

232. **Naicker, Gurusami. G.** - Joined the movement in 1930 - Took part in Individual Satyagraha, 1941 and August Movement, 1942 - Chidambarapuram, Kovilpatti taluk.

233. **Naicker, Kariamal.** - Joined the movement in 1930 - Took part in Toddy shop, Foreign cloth shop picketting, 1930 - VeiluKandapuram, Kovilpatti taluk.

234. **Naicker, Krishnasamy. T.** - Joined the movement in 1929 - Took part in Individual Satyagraha and August Movement, 1941-42 - Kovilpatti.

235. **Naicker, Nallava** alias **Venkataswami Naicker. S.** - Took part in Quit India Movement, in 1943 - Kovilpatti.

236. **Naicker, P. Sriman Narayana.** - Joined the movement in 1932 -Took part in Toddy shop picketting 1932 - Nalatinputhur, Kovilpatti taluk.

237. **Naidu, Kandasamy. M.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

238. **Naidu, Kandaswami. M.** - Took part in Civil Disobedience Movement in 1932 - Thoothukudi.

239. **Naidu, Krishnaswami. K.** - Took part in Civil Disobedience Movement in 1933 - Kovilpatti.

240. **Naidu, A.S.Muthuranga.** - Took part in Anti-war propaganda in 1941 - Srivaikundam.

241. **Naidu, Muthusami.** - Took part in Civil Disobedience Movement, 1932 - Attur, Tiruchendur taluk.

242. **Naidu, Rudrappaswami. V.** - Took part in Civil Disobedience Movement in 1930 and Quit India Movement in 1942 - Kovilpatti.

243. **Naidu, Subba - Munuswami Naidu.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

244. **Naidu, Venkataswami.** - Took part in Civil Disobedience Movement, 1932 - Kovilpatti.

245. **Narayanan.** - Joined the movement in 1932 - Took part in Toddy shop picketting, 1932 - Kovilpatti taluk.

246. **Narayanan. G.** - Joined the movement in 1937 - Took part in August Movement, 1942 - Seerkatchi, Tiruchendur taluk.

247. **Narayanan. L.** - Joined the movement in 1922 - Took part in foreign cloth boycott, 1932 - Thoothukudi.

248. **Narayanan. P.** Took part in Quit India Movement, 1942 - Tiruchendur.

249. **Natarajan.** Joined and took part in August Movement, 1942 - Eral.

250. **Natarajan. A.** Joined the movement in 1930 - Took part in Vedaranyam Salt Satyagraha, 1930 and Toddy shol picketting, 1932 - Thoothukudi.

251. **Natarajan. N.** - Took part in Quit India Movement in 1942 - Thoothukkudi

252. **Natarajan. S.** - Joined the movement in 1931 - Took part in August Movement, 1942 - Sivandakulam, Thoothukudi.

253. **Natarajan. S.** - Joined and took part in August Movement, 1942 - Arumuganeri,Tiruchendur taluk.

254. **Natarajan. S.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

255. **Nallappan. S.** - Joined the movement in 1927 - Took part in Salt Satyagraha, 1930 - Thoothukudi.

256. **Panchanathan. P.** - Joined the movement in 1941 - Took part in Individual Satyagraha 1941 - Kulasekarapatnam, Tiruchendur taluk.

257. **Pandithan, Sivalingam. P.** - Joined and took part in Toddy shop picketting, 1942 - Nathankinaru P.O. - Tiruchendur taluk.

258. **Pannaiyar, T.S.Nataraja. S.** - Took part in Anti-war Activities, 1940 - Thoothukudi.

259. **Pannaiyar, S.P. Sivalingam. S.** - Joined the movement in 1920 - Took part in Salt Satyagraha 1930 - Seventhakulam, Thoothukudi.

260. **Pannaiyar, Sundaram. P.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

261. **Peter Morrais. P.** - Took part in Individual Satyagraha, 1941 - Thoothukudi.

262. **Pichamani - S Nadar, Chinnasami.** - Joined and took part in August Movement, 1942 - Kovilpatti taluk.

263. **Pillai, Avudainayagam. S.** - Joined the movement in 1920 - Took part in Salt Satyagraha, 1930 - Toddy shop picketting and Foreign cloth boycotting, 1932 - Kovilpatti.

264. **Pillai, Ayya** alias **Arumugam Pillai. S.** - Took part in Civil Disobedience Movement in 1932 - Srivaikundam.

265. **Pillai, V.O.Chidambaram. L.** - Criminal Pleader at Ottapidaram in 1896 - Later got involved in Trade union work in Coimbatore - Thoothukudi.

266. **Pillai, Ganapathia. K.** - Took part in Salt Satyagraha in 1930 - Lakshmipuram P.O. Kovilpatti.

267. **Pillai, Ganapathia. K.** - Took part in Civil Disobedience Movement in 1932 - Koilaptti.

268. **Pillai, Ganapathiya. P.** - Took part in Salt Satyagraha in 1930 - Kovilpatti.

269. **Pillai, Ganapathia. S.** - Took part in Civil Disobedience Movement in 1932 - Kurumbur, Tiruchendur taluk.

270. **Pillai, Ganapathi. S.** - Took part in Quit India Movement in 1942 - Ottapidaram, Kovilpatti taluk.

271. **Pillai, Kandasami. P.** - Took part in Civil Disobedience Movement in 1932 and Quit India Movement, 1942 - Thoothukudi.

272. **Pillai, P.K. Karuppaswami.** - Took pat in Salt Satyagraha in 1930 - Thoothukudi.

273. **Pillai, Kumaramuthu. P.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

274. **Pillai, R.M.Kumarasami.** - Joined the movement in 1926 - Took part in Foreign cloth boycott, 1932 - Toddy shop picketting, 1933, Salt Satyagraha 1930 - Quit India Movement, 1942 - Tiruchendur.

275. **Pillai, Kuppan. P.** - Joined the movement in 1929 - Took part in Foreign cloth shop picketting, Salt Satyagraha 1930 - Thoothukudi.

276. **Pillai, Lakshmanaperumal. P.** - Joined and took part in Nagpur Flag Movement, 1923 Foreign cloth shop picketting, 1930 and Toddy shop picketting, 1931 - Tiruchendur.

277. **Pillai, Madasami. G.** - Joined the movement in 1930 - Took part in Salt Satyagraha, 1930 - Thoothukkudi-1.

278. **Pillai, Madasami.** - One of the accused in Ashe murder case - Ottapidaram, Tirunelveli.

279. **Pillai, Masilamani. A.** - Took part in Individual Satyagraha in 1941 and Quit India Movement in 1942 - Thoothukudi.

280. **Pillai, Munirathinam. S.** - Took part in Individual Satyagraha in 1941 - Thoothukudi.

281. **Pillai, Muthukumaraswami. N.** - Took part in Individual Satyagraha in 1941 - Thoothukudi.

282. **Pillai, Muthupattavariya. S.** - Took part in Anti-war Activities, 1940 - Srivaikundam taluk.

283. **Pillai, M. Muthuramalingam.** - Took part in Vedaranyam Salt Satyagraha 1930 - Thoothukudi.

284. **Pillai, Nainar. A.** - Took part in Civil Disobedience Movement in 1930 - Srivaikundam.

285. **Pillai, Narlayanan. P.** - Joined and took part in August Movement, 1942 - Oneof the accused in Kulasekarapatnam Conspiracy case - Udangudi, Tiruchendur taluk.

286. **Pillai, Nataraja. R.** - Took part in Civil Disobedience Movement in 1932 - Tiruchendur.

287. **Pillai, Nataraja. S.** - Took part in Civil Disobedience Movement in 1932 - Srivaikundam.

288. **Pillai, V.S. Natarajan.** - Joined the movement, 1930 - Took part in Salt Satyagraha, 1930 - Toddy shop picketting, 1932 - Kovilpatti.

289. **Pillai, Pichai. P.** - Took part in Civil Disobedience Movement in 1933 - Thoothukudi.

290. **Pillai, Ponnambalam. M.** - Took part in Salt Satyagraha in 1930 - Thoothukudi.

291. **Pillai, Ponnambalam. S.** - Took part in Salt Satyagraha in 1930 - Thoothukudi.

292. **Pillai, Ponniah, S.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

293. **Pillai, Rajagopal. D.** - Took part in Civil Disobedience Movement in 1932 - Thoothukudi.

294. **Pillai, Ramaswami. S.** - Took part in Individual Satyagraha in 1941 - Thoothukudi.

295. **Pillai, Ramaswami. V.** - Took part in Civil Disobedience Movement in 1932 - Srivaikundam.

296. **Pillai, Sailappa** - Took part in Quit India Movement, 1942 - Thoothukudi.

297. **Pillai, Saminatha. S.** - Prosecuted for the possession of prejudicial reports - Singikulam, Nanguneri taluk.

298. **Pillai, Sankaran. A.** - Took part in Anti-war activities in 1940 - 41 - Akilandapuram village, Kovilpatti taluk.

299. **Pillai, C. Sethuramalingam.** - Joined and took part in Foreign cloth boycott and Toddy shop picketting during 1930 - Thoothukudi.

300. **Pillai, Shanmugham. M.** - Joined the movement in 1930 - Took part in Salt Satyagraha, 1930 - Toddy shop picketting, Foreign cloth boycott, 1930-32 and Quit India Movement, 1942 - Kovilpatti.

301. **Pillai, Shanmugasundaram. S.** - Took part in Salt Satyagraha, 1930 - Kovilpatti.

302. **Pillai, Sivaram** alias **Sailappa** - Took part in the August Movement in 1942 - Thoothukudi.

303. **Pillai, Somasundaram. P.** - Joined and took part in Salt Satyagrha, 1942 - Arumuganeri.

304. **Pillai, Srinivasa. R.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

305. **Pillai, Subbiah. M.** - Joined the movement in 1930 - Took part in Salt Satyagraha and Civil Disobedience Movement, 1932 - Thoothukudi.

306. **Pillai, Subbiah. M.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

307. **Pillai, Subbiah. P.** - Took part in Civil Disobedience Movement, 1930-33 - Thoothukudi.

308. **Pillai, Subbiah. S.** - Joined in the movement in 1933 - Took part in Civil Disobedience Movement, 1933 - Thoothukudi.

309. **Pillai, Subramania. M.** -Took part in Civil Disobedience Movement, 1931-33; Anti-War Satyagraha, 1940 and Quit India Movement, 1942 - Kovilpatti.

310. **Pillai, Subramania, P.S.M.** - Took part in the August Movement in 1942 - Thoothukudi.

311. **Pillai, Subramaniam. V.** - Took part in Quit India Movement, 1942 - Kovilpatti.

312. **Pillai, Sudalaikkannu. R.** - Took part in Civil Disobedience Movement, 1932 and Quit India Movement, 1942 - Thoothukudi.

313. **Pillai, Suriyanarayana. V.** - Took part in Quit India Movement, 1942 - Thoothukudi.

314. **Pillai, S.P. Thiruvenkitam.** - Joined the movement in 1928 - Took part in Toddy shop picketting, Foreign cloth shop picketting, 1930 - Individual Satyagraha, 1941 and Quit India Movement, 1942 - Thoothukudi.

315. **Pillai, Velu.** -Took part in Civil Disobedience Movement, 1933 - Thoothukudi.

316. **Ponnambalam. R.** - Joined the movement in 1930 - Took part in Individual Satyagraha - Thoothukudi.

317. **Ponnambalam. S.** - Took part in Civil Disobedience Movement in 1930 - Thoothukudi.

318. **Ponniah. K.** - Joined the movement in 1939 - Took part in Individual Satyagraha and August Movement, 1941-42 - Alwarthirunagari, Tiruchendur taluk.

319. **Poniah, P.** - Took part in Quit India Movement, 1942 - Nalumavadi P.O., Tiruchendur taluk.

320. **Ponnusamy. C.** - Took part in August Movement, 1942 - Thoothukudi.

321. **Poovalingam. J.** - Took part in August Movement, 1942 - One of the accused in Kulasekarapatnam Conspiracy case - Udankudi, Tiruchendur taluk.

322. **Rajagopal. A.M.K.** - Took part in Salt Satyagraha, Toddy shop picketting and Non-co-operation movements, 1930-32 - Akkanaickenpatti (via) Maniachi, Kovilpatti taluk.

323. **Rajagopal, P.S. P.** - Took part in Quit India Movement, in 1942 - Chief accused in Kulaskarapatnam Conspiracy case - Arumuganeri, Tiruchendur taluk.

324. **Rajah Chari. K.A.** - Joined the movement in 1930 - Took part in Salt Satyagraha, 1930 - Srivaikundam.

325. **Rajapandian. S.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Arumuganeri, Tiruchendur taluk.

326. **Raklal Ammal. G.** - Joined the movement in 1920 - Took part in Salt Satyagraha and Foreign cloth shop , Toddy shop picketting, 1930 - Kovilpatti taluk.

327. **Ramalingam Pannair** - Took part in Liquor shop picketting, 1930 and Foreign cloth shop picketting, 1931 - Thoothukudi.

328. **Raman. D.** Joined the movement in 1931 - Took part in Foreign cloth picketting - Alwarthirunagari, Tiruchendur taluk.

329. **Ramanujam.** - Joined the movement in 1930 - Took part in Civil Disobedience Movement, 1932 - Kovilpatti taluk.

330. **Ramanujam. N.** - Took part in Civil Disobedience Movement in 1932 - Kovilpatti.

331. **Ramaswami. A.** - Took part in Individual Satyagraha in 1941 - Kovilpatti.

332. **Rangasami. K.A.** - Joined the movement in 1937 - Took part in Individual Satyagraha, 1941 - Kovilpatti taluk.

333. **Rao, Venkatachalapathi. V.R.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

334. **Rathinam. P.** - Joined and took part in August Movement, 1942 - Pallipattu village, Tiruchendur taluk.

335. **Rathinasamy. A.** - Took part in Quit India Movement, 1942 - One of the accused in Kulasekarapattanam Conspiracy case - Sevalvilai Pudur, Udangudi, Tiruchendur taluk.

336. **Rathinasamy. S.** - Joined and took part in August Movement, 1942 - One of the accused in Kulasekarapatnam Conspiracy case - Sandaiyur, Udangudi, Christianagaram, Tiruchendur taluk.

337. **Reddi, Ramasamy. K.** -Took part in the August Movement in 1942 - Kovilpatti.

338. **Reddiar, Dorairaj. J.** - Joined the movement in 1928 - Took part in all movements from 1928to 1942 - Sankaranainar Koil, Tirunelveli.

339. **Reddy, Perumal. K.** -Took part in Individual Satyagraha Movement, 1940 - Vanarammutti village, Kovilpatti taluk.

340. **Reddiar, Ramaswami. K.** - Took part in Individual Satyagraha in 1941 and Quit India Movement, 1942 - Chinniapuram, Kovilpatti taluk.

341. **Reddiar, Shunmuga. S.** -Took part in Civil Disobedience Movement, 1932 - Arunachalapuram, Kovilpatti.

342. **Reddiar, Vyappa.** - Took part in Civil Disobedience Movement, 1941- Kovilpatti.

343. **Roidriquez, J.P.** - Joined the movement in 1921 - Took part in Foreign cloth boycotting, Toddy shop picketting, Salt Satyagraha, 1930 - Thoothukkuai.

344. **Sahib, Adam. M.** - Joined the movement in 1910 - Took part in Civil Disobedience Movement, 1932 - Tiruchendur taluk.

345. **Sami. K.** - Joined the movement in 1928 - Took part in Civil Disobedience Movement, 1933 - Individual Satyagraha, 1940 and Quit India Movement, 1942 - Kovilpatti.

346. **Sankaran. V.** - Took part in Quit India Movement in 1942 - Thoothukudi taluk.

347. **Sankaranarayanan. V.** - Joined the movement in 1930 - Took part in Foreign Cloth boycotting, 1930, Civil Disobedience Movement, 1932 and August Movement, 1942 - Thoothukudi.

348. **Saravana Perumal. P.** - Joined the movement in 1941 - Took part in Individual Satyagraha 1941 - Tiruchendur taluk.

349. **Sarma. P.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

350. **Selvanayagam. G.** - Joined the movement in 1940 - Took part in August Movement, 1942 - Thoothukudi.

351. **Selvarajan. S.** - Joined the movement in 1938 - Took part in Salt Satyagraha, 1942 - Arumuganeri, Tiruchendur taluk.

352. **Servai, Erataimuthu** alias **G.E.Muthu.** - Arrested and kept as detenu - Madavankurichi, Tiruchendur.

353. **Servai, Nellayappan. S.** - One of the accused in Kulasekarapatnam Conspiracy case - Madavankurichi, Tiruchendur taluk.

354. **Servai, Sivarama.** - Took part in Civil Disobedience Movement, 1932 - Thoothukudi.

355. **Shanmugham.** - Took part in Quit India Movement, 1942 - Srivaikundam.

356. **Shanmugam. C.** - Joined the movement in 1937 - Took part in August Movement, 1942 - Tiruchendur P.O.

357. **Shanmugasundaram. M.** - Joined and took part in August Movement and Toddy shop picketting, 1942 - Nathankinaru, Tiruchendur taluk.

358. **Shanmugasundaram. N.** - Joined and took part in Individual Satyagraha, 1940 - Thoothukudi.

359. **Sithan alias Sulaman. S.** - Took part in Civil Disobedience Movement, 1932 - Thoothukudi.

360. **Sivagnanam. T.** - Joined the movement in 1931 - Took part in Civil Disobedience Movement, 1932 - Kovilpatti.

361. **Sivagurunathan. V.** - Joined the movement in 1919 - Took part in Nagpur Flag Satyagraha, 1923, Salt Satyagraha and Swadesi Movement, 1930 - Thoothukudi.

362. **Sivasubramaniam. S.** - Took part in Nagpur Flag Satyagraha Movement, 1923 - Kovilpatti.

363. **Somasundaram. K.** - Took part in 1942 August Movement - Thoothukudi.

364. **Slornathammal. L.** - Joined and took part in Toddy shop picketting, 1930 - Tiruchendur.

365. **Srinivasan.** - Joined the movement in 1930 - Took part in Civil Disobedience movement, 1932 - Thoothukudi.

366. **Srinivasan. S.** - Took part in Civil Disobedience Movement, 1933 - Kovilpatti.

367. **Srinivasan. V.** - Took part in Quit India Movement, 1942 - Kalampatti, Alagappapuram Post, Kovilpatti taluk.

368. **Srirangam.**- Took part in Civil Disobedience Movement, 1931 - Kovilpatti.

369. **Subbiah. G.** - Joined the movement in 1930 - Took part in Foreign cloth boycotting, Toddy shop picketting, 1931 and August movement, 1942 - Tiruchendur taluk.

370. **Subbiah, N.** - Took part in Civil Disobedience Movment, 1930 - Kovilpatti.

371. **Subbiah. V.** - Joined the movement in 1922 - Took part in Swadeshi Movement, 1922 - Kovilpatti.

372. **Subramania Bharathi.** - The famous Tamil Poet and writer - His poetry contributed in no small measure to awaken the Indians in this part of the country from their long slumber and wiped their lethargic attitude, Ettayapuram.

373. **Subramania Doss. K.** - Joined and took part in the Civil Disobedience Movement, 1930 - Thothukkudi.

374. **Subramaniam. A.** - Took part in Civil Disobedience Movement, 1930 - Eranil, Tirunelveli.

375. **Subramanyam. M.** - Joined the movement in 1921 - Took part in Individual Satyagraha, 1941 - Kayatar, Tirunelveli.

376. **Subramaniam. S.** - Took part in Civil Disobedience Movement, 1933 - Athur, Tiruchendur.

377. **Sundaralingam. M.** - Joined the movement in 1938 - Took part in Individual Satyagraha - 1940 and August Movement in 1942 - Tiruchendur.

378. **Sundararaman. S.** - Took part in Quit India Movement, 1942 - Pasuvandanai Post, Kovilpatti.

379. **Sundarathammal. V.** - Joined and took part in the boycotting of Foreign cloth in 1933 - Kayalpatnam, Tiruchendur taluk.

380. **Suyammal. S.** - Joined the movement in 1932 - Took part in Foreign cloth boycotting in 1932 - Thoothukudi.

381. **Thangaperumal. S.** - Joined the movement in 1940 - Took part in August Movement, 1942 - Arumuganeri, Tiruchendur taluk.

382. **Thangarajan. T.** - Joined and took part in Salt Satyagraha and August Movement, 1942 - Arumuganeri, Tiruchendur taluk.

383. **Thangavel. E.P.** - Joined the movement in 1937 - Took part in August Movement, Liquor shop picketting and Foreign cloth boycotting, 1942 - Arumuganeri, Tiruchendur taluk.

384. **Thangavel. T.** - Joined the movement in 1942 - arrested in connection with Meignapuram Post Office and Keranoor Salt Factory cases during Quit India Movement - Arumuganeri P.O, Tiruchendur taluk.

385. **Thangavelu. A.** -Took part in Civil Disobedience Movement, 1933 - Kovilpatti.

386. **Thangavelu. M.** - Took part in Civil Disobedience Movement, 1930 - Thoothukudi.

387. **Thangiah. R.** - Joined and took part in August Movement, 1942 - one of the accused in Kulasekarapatnam conspiracy case - Udangudi, Tiruchendur.

388. **Thangiah. V.** - Joined the movement in 1931 - Took part in Liquor shop picketting, 1931 and August Movement, 1942 - Thoothukudi.

389. **Thangia Pannaiyar. K.** - Joined the movement in 1930 -Took part in Toddy shop picketting, 1932 - Thoothukudi.

390. **Thayammal. A.** - Joined the movement in 1931 - Took part in Individual Satyagraha, 1941 - Azhvarthirunagari, Tiruchendur taluk.

391. **Thevar, Alagiri. K.** -Took part in Anti-War Satyagraha in 1941 - Kazhugumalai, Tirunelveli.

392. **Thevar, Arunachala. K.** - Took part in Civil Disobedience Movement in 1941 - Srivaikundam, Tirunelveli.

393. **Thevar, Duraisami. P.** - Joined the movement in 1930 - Took part in Foreign cloth shop picketting, 1930 and August Movement, 1942 - Tiruchendur taluk.

394. **Thevar, Kailasa. N.** - Took part in Civil Disobedience Movement in 1932 - Tiruchendur taluk.

395. **Thevar, Kandaswami. V.** - Took part in Civil Disobedience Movement in 1932 Thoothukudi.

396. **Thevan, Ramapandara. P.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Vellarikkay Urani, Tiruchendur taluk.

397. **Thevar, P.V.S.Subbiah.** - Joined the movement in 1928 - Took part in Salt Satyagraha, 1930 and in Individual Satyagraha, 1941 - Tiruchendur taluk.

398. **Thevar, Velusamy. R.** - Joined the movement in 1942 - Took part in August Movement, 1942 - Kovilpatti.

399. **Thiruvengadam. S.** - Joined the movement in 1939 - Took part in August Movement in 1942 - Jachiarpuram, Kovilpatti taluk.

400. **Thumna Thayalu Lala. G.** - Took part in Nagpur Flag Satyagraha Movement, 1923 - Kalugumalai, Kovilpatti.

401. **Vaithiswaran. V.** - Joined the movement in 1924 - Took part in Civil Disobedience Movement and Toddy shop picketting, 1932 - Tiruchendur.

402. **Varagunapandian. V.V.** - Joined the movement in 1931 - Took part in August Movement, 1942 - Pallakurichi, Tiruchendur taluk.

403. **Veerabahu. M.C.C.** - Took part in Anti-war Satyagraha, 1940 - Thoothukudi.

404. **Velayutha Raja. A.** - Joined the movement in 1941 - Took part in Individual Satyagraha, August Movement, 1941-42 - Kovilpatti.

405. **Venkatakrishnan. M.** - Took part in Quit India Movement, 1942 - Thoothukudi.

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CHAPTER - 3

PEOPLE

Life of the People During Ancient Period

The district was inhabitated by the people more than 6000 years ago. Historians and anthropologists have divided the age of the people of the pre-historic period into Paleolithic, Neolithic and Metal Ages. Archaeological evidences unearthed in Adhichanallur and other places of the district bear testimony that people lived in the area about 6000 years ago in the iron age.[1] The artefacts unearthed in Adhichanallur were pots, urns, cists, iron spears, intricately designed bronze wares, sickles, swords etc., It was during the iron age, that the people began to live in groups in villages as against their previous nomadic life. Metalsmithy, agriculture, pottery and weaving were the occupations of the people.[2] The pots used by the people were called black and red wares, because these pots were coloured in red outside and in black inside and the mouth.

Hence, Adhichanallur is considered as a cradle of civilization. They buried the dead inside an urn called *Mudhumakkal Tazhi.* The civilization continued up to the Sangam age as there are references in the Sangam literature about the burial urns. The life of the people of the district during the Sangam age may be gleaned from the Sangam literature. They lived in *neithal* or coastal lands and fishing and pearl fishing were their main occupations. Their family life and heroic deeds are found in *Ahananuru* and *Purananuru* respectively. From the Sangam period, as the population began to grow more, villages and towns came into being. Temples were built and the village *sabhas* were established. The foreign trade began to flourish. The people of Thoothukudi traded in pearls and imported Arabian horses, silks etc., as Korkai and Kayal were the ancient ports located in the area now forming the district.

Colonies and villages came into being on both the banks of the river Tamiraparani and on the coastal belts. There are certain epigraphical evidences which picturise the location of the villages in and around Srivaikundam. One of such epigraphic descriptions goes that the Pullur of Vaikunda Valanadu is full of groves, fields, and ponds swelling with water and flowers.[3]

The kings, brahmins, traders and vellalas formed the separate divisions of society. The social inequalities began to creep in but people lived in harmony. Though there were different castes, the religions united them as Vaishnavities and Saivaites. They respected the epics and vedas. The Brahmins had a high place in the society. The kings presented them

villages called Brahmadeyas, Agrahara Chathurvedhimangalam etc. Many inscriptions found in the district speak of the grant made by the kings to the Brahmins. For example during the reign of Vikrama Pandya Kattarimangalam, the present Tiruchendur taluk was named as Vikrama Pandya Chathurvedhimangalam and granted as a Brahmadeya to 64 Brahmins who professed the Vedas; another village in the same taluk-Athoor Sendamangalam was called as Avanibya Sekara Chathurvedhimangalam.

The Vellalas of the early centuries had agriculture as their prime occupation. They were referred to in the inscription as *Boomi putras* and *Nattu makkal.* Ayars were one of the ancient people lived in the area. There is a reference in the inscriptions that Nagarathars, a trader community lived in Kulasekarapattinam.

Marcopolo, a Venitian traveller belonging to the 13th century, left an account of the social conditions of the people of the district during the period. According to him the people were worshipping the idols. They held the cows with great veneration; they would not consume beef but a community called *Govi* ate beef. They also would not kill the cows and ate only the dead cows[4].

The people smeared the cowdung on the floors of their houses. They all sat on the floors. There is an evidence to show that there were tailors in the area. People wore tiny cloth irrespective of male and female. The kings wore costly ornaments.

People used to take bath twice a day and those who did not bath were not respected. They used their right hand for eating and drank water without sipping.They were very strict in punishing the culprits. They abstained from intoxicants.

The criminal who was awarded the capital punishment could come forward to give his life in sacrifice to any deity and should kill himself before the God.

There were experts in *Samudrika Lakshanam* (body language). They had strong belief in omens. Crossing of cats while starting a journey was considered as a bad omen. Cawing of a crow in front of a house was believed as an announcement of the arrival of a guest. They also believed astrology.

The women were respected in the society. But they rarely took part in the public service and politics. Looking after the house was their foremost duty. Poor women were engaged in weaving mats and baskets. Farmer women assisted their husbands in the field like planting, weeding etc. *Andal*, one of the twelve *Alwars* of Vaishnavism whose hymns were

called *Divyaprabandam* hailed from Srivilliputhur. Her hymns detailed the marriage customs of the affluent people of the region, like fixing the marriage date, procession of the bridegrooms decoration of the marriage *pandal* (hall), with coconuts, flowers, betelnut flowers etc., surrounding the agni (fire) stepping on the grinding stone for grinding chillies etc. The marriage expenses were borne by the family of the bride. However, the poor peoples' marriage ceremony was conducted in simple manner. *Sati* was also in vogue in certain regions.

In the temples of the district there were dancing girls *(Devaradiyars or Devadasis)*. They performed music and dance in the temple festivals. In Kazhukumalai temple of the district there are images playing on the various musical instruments. There is an inscriptional evidence for the performance of drama every year in the Athoor temple in the Tamil month *Avani.* The stage was called as *Azhakiya Pandyan Koodam.* The dramas were called *Tirunatakam.* The subject of the dramas might be the episodes of the puranas. The stage players were granted land by the king called *Koothukani*. A reference says that a drama artist who acted in *Santhikoothu* in Athoor temple was called *Santhikoothars.* His female counterpart was called *Thirumeni Priyathal.* An inscription belonging to 1425 A.D. bears the order that dances of the *Devaradiyars* should be performed during the Mahapooja in the Tiruchendur temple. The dancing girls lived a respectful life. Those who had excelled in their profession were conferred with titles and land grants. The dancing girls formed part of royal paraphernalia. Tamil was their language. During the Bhakthi age, the Alwars and Nayanmars visited many temples of the villages and sang hymns on the deity of the temple in Tamil. Many Sangam poets, and poets of the latter period hailed from the district.Adhiveerarama Pandyan and Varaguna Pandyan kings of the Tirunelveli Pandyas or Tenkasi Pandyas were eminent poets in Tamil.

Social and Economic Life of the People Between 17th and 19th Centuries

David Ludden, an American researcher in his book Peasant History in South India classified the dwellings of the people of the district into dry, wet and mixed zones[5].

Dry Zone

Over the centuries during which communities in the parched terrain north and south of Tamiraparani developed abundant lands with limited labour force. The capital required for farming was meagre. They required only bullocks, ploughs and wells. The people did agriculture for their survival. They were able to cultivate with their family labour for at least a meagre subsistence. The density of the population was thin. Many dry zone peasant

families belonged to castes for whom moving in search of land in the district remains today a living oral tradition. Nadars, Maravars and Vadugars whose ancestors settled in the dry areas. Their life depended on the skills of hardy peasant households who sought to command within close reach of all the essentials for existence. Interfamily co-operation within the castes generated occupationally diverse and locally dominant peasant castes. Nadars were cultivators, merchants, priests and warriors. Maravars were farmers, fighters, hunters and priests. Vaduga cultivators fought for their land, worked in the soil and served priestly functions too. A farming caste in the dry zone became self sufficient by necessity.

With open space all around, no single caste could control access to land in dry zone, where dominance depended on close control of labour power by means of kinship, caste, patronage and coersion. Even dominant caste elites remained cultivators and even richest non-cultivating land owner would have poor peasant relatives closeby. Because of land owning, work in the fields and dominance all went together, getting ones' hand dirty in raising crops conferred relatively high status in the dry-zone cultural economy. Any caste could and would work in the land. The caste status did not become rigidly tied to specific roles in the production process and did not play a dominant role in determining access to the means of production. The biggest landowners and the landless labourers in a village could be of the same caste.

In the dry zone villages the Adi Dravida communities such as Pallars and Pariyars were also land owners on par with the other communities. They were independent peasant households. Their social position in the dry zone was higher than in the wet zone where they lived only as landless agricultural labourers. British officials noted this phenomenon in the nineteenth century, when they endeavoured to induce all the labouring castes to perform road works for wages, and discovered that dry zone Adi dravidars did not consider themselves mere labourers at others' command. Because they would not volunteer, and because they were not at the command of the village high caste families, company officers had to use force to put them into road gangs, under the justification that all the Adi Dravidars were of the same status, whatever their local circumstance was.

Numerical size and physical vitality varied among families. Bulls, ploughs and wells were their fixed capitals. The local administrative power vested with the dominant families. These were the local legacy of state networks built under the Pandyas and the subsequent rulers. These officers were especially important in the dry zone community power structure. The headman or **Nattanmaikaran** was vested with the higher authority. The accountant, **Karnam or Kanakkupillai** recorded the state revenue

obligation.The watchman or kavalkaran was the protector and the enforcer. The headmen almost always came from the locally dominant peasant caste. They were the subregional authorities . They paid village taxes to their superiors and were thereby authorised to collect from villagers by whatever means they saw fit. The officers commanded sizable grants of tax-free (inam) land to support their position in the community. By contrast, outside the dry zone, salaries for village officers by cash and or in kind were the rule and the most inam lands were enjoyed by the temples or Brahmin families. A register of all inam lands compiled in the 1870s as part of a government effort to abolish all tax free land holding reveals that even then dry zone village officer land holding remained considerable. In a sample of 111 villages from the register, 44 headmen each held 22 acres, on average, 56 accountants held 17 acres and 37 watchmen held 10 acres each. This indicates how powerful these officers remained after 1800. Reflecting the scale of the accountants land wealth in the early 1800s, a British Collector reported in 1817 that they in some cases cultivated themselves or with hired labourers, but by for the greatest portion of the land is cultivated for them by the cultivating inhabitants of the village. Dry zone communities thus evolved in such a way that upon the brink of British rule there existed within them no structural correspondence between caste and class. Inequality operated within an environment in which it was difficult for any stratum to rise much above any other in the village society. The families with large land holdings and the village officers composed the inner core of the local power structure.

The Wet Zone

Irrigated land in the south is scarce and highly priced. Irrigation produces sufficient wealth to sustain not only people who work standing in water but concentration of people whose work comprises management and related tasks as well as many who do no agricultural work at all. In the district irrigated agriculture developed under the Vellala-Brahmin alliance through which high caste land owners brought under their control land, labour and water and established their status in the agrarian system as a whole in the area. The local order of wet-zone life does not seem to have undergone major structural change after the fall of the Pandyas. Unlike the situation in the dry zone,the village office did not become a base of power in the wet zone in the centuries before 1800. The Pandya inscriptions do not record local chief resident in the wet zone but only the peripheral parts of the Pandya realm. There developed no tradition of wet zone village headmen, their functions were served rather by leading *mirasdars.* The Brahmins and Vellalas had command over the administration of their villages. Over centuries land owning in wet communities became more and more detached from agricultural labour and *landed* families could thus turn their minds towards more exalted achievement. As Brahmins became

the cultural model of elite behaviour and style among dominant peasants, not putting one's hands in mud would have become a mark of entitlement to elite stature.Exactly how Vellalas and Brahmins obtained client cultivators to work for them remains unclear. Pandya wars with tribal chiefs probably procured workers from the defeated population, because both landless labourers castes, Pallars and Parayars boast even today distant martial traditions and some families from these castes owned cultivable lands outside the wet zone.

Thus, the wet community evolved a highly stratified social *milieu* where access to the means of production was thoroughly identified with caste status. In sharp contrast with the dry zone, the wet zone ws not a land of rustic warrior peasants but of two distinct peasant strata. One owned land but did not labour, the other laboured without owning èven, in many cases, rights to its own labour power. The elite stratum was peasant elite who lived on farms in farming communities yet had become long before 1700s refined, educated and socially mobile. From these families came many of the districts most powerful, learned and able people in arts, literature, business and politics.

Mixed Zone

Next to the Brahmins and the Vellalas, Nayakkars and Marava peasant warriors nevertheless commanded the dry zone and its resources. The Nadars held sway in stretches of the south east. The Pallars and Parayars who farmed their own land lived more independently than their wet zone counterparts could ever have done. The fact that the Brahmin and Vellala elite would not have becomes such a prominent force in Tamil civilization, without control of the Tamil country's best irrigated lands become clear when we compare the position of wet and mixed zone mirasdars inTirunelveli and Thoothukudi districts. In the mixed zone there were many non-mirasdar Vellalas who worked as tenants on Brahmin mirasdar's dry lands.

The population of the composite Tirunelveli district in 1822 according to an official survey was 564957. The population rose to 1693959 in 1871 as per the reports of the first Census Report of the district. The number of villages in 1871 was 1828 and the number of households was 403803. Of the houses 93.5 per cent were thatched, 4.2 per cent were tiled and 2.7 per cent were terraced. The material used for thatching was palmyra leaf. Then the density of the population was high in the river bank taluks of Ambasamudram, Tirunelveli and Tenkarai. Of them, the Tenkarai taluk comprised the area of the present Tiruchendur and Srivaikundam taluks of Thoothukudi district.

Of the total population, nearly 89 per cent were Hindus, five per cent were Mohammadans and six per cent were native Christians. Of the Hindus, 236717 were the followers of Vishnu and 1269393 of Siva.The total number of Christians in the district in 1871 was 102249 of whom rather more than one half were Roman Catholics and the rest were Protestants.The Nadars were converted into Protestants and the Paravas of the Thoothukudi coast were converted into Roman Catholics.

Among the Hindus the castes that existed in the society in 1871 were Brahmins, Kshatriyas, Chettiars, Vellalas, Idaiyars, Kammalars, Kanakkars, Kaikolars, Vanniars (Maravars), Kosavars, Sathanis, Sembadavars, Nadars, Ambattars, Vannars and Parayars.

Bishop Caldwell, who had done deep researches on all the aspects of Tirunelveli district (A History of Tinnevelly and other works) observes as follows about the religions of the district.

The religions prevalent in Tinnevelly, with the one exception of devil worship are precisely the same as those which prevail throughout the rest of the Tamil country so that it is unnecessary to describe them in detail. The greatest majority of the inhabitants in the district are Saivas and the Saiva Siddhantha System of religious philosophy is much more widely professed than the Vedantha. Their most important temple - the most important temple in Tinnevelly is at Tiruchendur on the sea coast where the divinity specially worshipped is Subramanya .... The Vaishnavas in Tinnevelly are not numerous except amongst the castes of Telugu origin and the Brahmins. They are nearly all Tengalais. The only Vadagalais are strangers from the north. Their principal temple is at a place on Tambrapurni river called Alwar Tirunagari or commonly or enormously Alwar Tinnevelly. The Alwar or disciple of vishnu specially venerated there is Nammalvar. In Tinnevelly....... village goddesses viz., bhutas, pisachas, ghosts, hobgoblins and devils are worshipped and served by illiterated masses with an extraordinary degree of superstitious zeal. These demons are generally worshipped by the people who worship them to be the spirits of deceased men and women who died sudden or unhappy deaths and who after their death acquired somehow a hatred of the human race and a love of mischief and blood.

1951 Census

Kovilpatti, Srivaikundam and Tiruchendur taluks of the erstwhile Tirunelveli district now form the Thoothukudi district. The population of the taluks in 1951 may roughly be taken as the population of the district area in 1951, which is given in **Appendix - 1.**

1961 Census

Of the taluks of the erstwhile Tirunelveli district in 1961, the area now Thoothukudi district comprised of the taluks of Kovilpatti, Srivaikundam and Tiruchendur. The concentration of the religious groups in these taluks as returned in the 1961 Census Reports was as follows :

Taluk	*Hindus*	*Christians*	*Muslims*	*Others*
		(in percentage)		
Kovilpatti	91.61	7.30	1.09	–
Srivaikundam	82.92	12.04	5.04	–
Tiruchendur	67.42	28.70	3.88	–

In 1961 in all the taluks the Hindus formed the major religious groups. Christians were more in Tiruchendur taluk and the Muslims population was more in Kayalpattinam of Srivaikundam taluk. The population of the taluks in 1961is as given in **Appendix -2.**

1971 Census

By 1971 the taluks of the composite Tirunelveli district which were comprised of the area of the present Thoothukudi district were Kovilpatti, Thoothukudi, Ottapidaram, Srivaikundam, Tiruchendur and Vilathikulam. The talukwise population as enumerated in the 1971 Census is given in the **Appendix - 3.**

1981 Census

The area of the present Thoothukudi district was covered by, Thoothukudi, Kovilpatti, Vilathikulam, Ottapidaram, Srivaikundam, Tiruchendur and Sattankulam taluks of Tirunelveli district in 1981. The talukwise population returned in 1981 Census was given in **Appendix - 4**

1991 Census

The first Census enumerated after the bifurcation of the district is the 1991 census. According to the Census 1455920 people (709760 males and 746160 females) live in 331734 houses in the district. Among them 412804 males and 443425 females live in 199408 houses in rural areas and 296956 males and 302735 females live in 132326 houses in urban areas. The blockwise and talukwise population details as per 1991 Census are given in the **Appendix - 5 and 5A** respectively.

2001 Census

According to the Census of India 2001, the total populatio of the districts is 15, 72, 273 comprising 766823 males and 895450 females. Among them 907500 people (439254 males and 468246 females) live in 224613 houses in rural areas and 664773 people (327569 (males and 337204 females) live in 157647 houses in urban areas. The Table is given in **Appendix - 6.**

Migration

Employment occupation and marriages have been the reasons for migration into and out of the district. Migration from one place to another within the district is mostly due to marriages and pursuit of fresh avocation. For education pupils from the villages migrate to the towns. After marriages, the women migrate to their husband's place. Due to employment both migration from one place to another within the district as well as from the district to other parts of the country and from other parts of the country to the district are common. Similarly, occupations cause migration. A sizable portion of the Nadars of the district migrate to the towns, cities and villages of the country and flourish as traders of rice, timber, handwares, grocery etc., In the pre-Independant period people from the district migrated to Srilanka, Malaysia, Singapore and other Asian countries for employment opportunities. Many families settled there and some returned to their motherland.

As per the 1961 Census, persons born in other districts and enumerated in the composite Tirunelveli district were 59875 consisting of 25866 rural and 34009 urban people. On the other hand, the district had sent 183356 to other districts of which 52408 persons were to rural areas and 130948 persons to urban areas. An extract relating to the details of the Migration of Thoothukudi district, as given in the Migration Tables of 1991 Census Report is given in the **Appendix-7.**

Language

Tamil is the mother tongue for the majority of the people and besides it Telugu, Urdu, Kannada, Malayalam, Sourashtra, Gujarathi, Hindi, Marathi, Hindustani, Tulu, Vadaga, Korlani and Korchi also have been the other Indian languages spoken by the people. According to the 1961 Census the percentage of the people and their language in the district was as below:

Language		*Percentage of People Speaking*
Tamil	—	93.51
Telugu	—	5.44
Urdu	—	0.27
Kannada	—	0.25
Malayalam	—	0.21
Saurashtra	—	0.15
Gujarathi	—	0.05
Hindi	—	0.03
Marathi	—	0.02
Hindustani	—	0.01
Tulu	—	0.01
Vadaga	—	0.01
Korlani	—	0.004
Korchi	—	0.002

Of the foreign languages English, as expected, is found to have more speakers. Next in order of importance are Arabic, Dutch and Singalese.

A glossary of words usages, dialects, phrases etc., peculiar to the district is given in the **Appendix - 8**. The glossary is prepared by Dr.S.D.Lourdu, Director, Folklore Resources and Research Centre, St. Xavier's College, Palayamkottai, exclusively for the Gazetteer.

Dress and Ornaments

People of the district dress as in other parts of Tamil Nadu. Agriculturists, traders prefer dhothi and shirt both in villages and towns. Labourers wear half trousers, lungis etc., while working. Youth and students wear trousers, shirts and tea-shirts. The fishermen usually wear lungis while sea faring and wear dhothis or troucers while going out.

Women normally wear sarees and blouses. Wearing petty coats and half sarees by girls are the days gone. Now mostly all the girls either in villages or towns wear churidhars and its allied varieties of dress. The fashion in town creep in to villages too within no time.

Regarding the ornaments there are no distinct wearings except the *Pampadam* a bigger size ear - ring which brings the wearers lobe down worn by the elder women of the villages.

Food Habits

Rice, millets, kambu, varagu, milk, palm juice, tea, coffee are their food and drinks.

PEOPLE AND THEIR COMMUNITIES

The castes of the people are documented for charting out the developmental plans of the socially weaker sections, for statistical purposes and to preserve the cultural and social aspects of the castes and communities for the posterity. Dr.S.D.Lourdu, Director of the Folklore Resources and Research Centre of the St.Xaviers College, Palayamkottai has contributed articles on the history, habits, culture and customs of the various castes in the district exclusively for this Gazetteer. Hinduism, Christianity and Islam are the major religions professed in the district. A religionwise demographic details as enumerated in the Census Reports of 1951and 1991 are given in the **Appendixes - 9** and **10.**

Brahmins

Brahmins as in other parts of the State form the priestly class. Of them, the Siva Brahmins are Saivities are numerous and found throughout the richer part of the district, especially in Srivaikundam, Kovilpatti and Ettayapuram. Vishnu Brahmins or Vaishnavites are found surrounding the Vaishnavite temples in Alwarthirunagari and other places. The Brahmins in

the district are mostly landed proprietors. They are an enterprising community and the high social status they enjoyed in the earliest days helped them to become a progressive community. Only a few Brahmins now earn their living by priesthood. Majority of them are lawyers, doctors and teachers. They also have got employment in Government and private sectors as officials. The Brahmins are vegetarians. Child marriage, once prevalent in the community has almost been abandoned. The Brahmin widows normally do not remarry. The system of dowry or *varadakshina*, though prevalent mostly in all communities is enforced in Brahmin community with much strictness. Brahmin girls especially in the middle and lower classes, unlike in the olden days now prefer employment opportunities. This is to a certain extent forced on them on account of huge sums of dowry they have to give to getting married.

Kottai Pillaimar

Kottai Pillaimars belonging to an agricultural Vellala sub caste live in Srivaikundam in the district. Though only three families of the caste now reside in the town, it needs to be dwelt in detail in the Gazetteer as they have a peculiar legend, history and cultural tradition.

The Legend

On their migration to Srivaikundam, the Kottai Pillamars narrate a legendary account according to which they were influential ministers and chamberlains of the Pandyas of Madurai many years ago. They had the hereditary right of crowning the king. They lived in Melacheluvanallur village in Ramanathapuram district. In a dispute about successors in the royal family, the Kottai Pillamars refused to crown the king's illegitimate son Kuttan in preference over the rightful heir. They thus incurred the king's wrath. Adding fuel to the fire, Kuttan sought to marry a Kottai Pillamar bride which they opposed tooth and nail. Unable to resist the royal will, the Kottai Pillamars committed suicide enmasse but some were saved by divine intervention. Then they left the place, reached Srivaikundam where they were given a red carpet welcome by Parakrama Pandya, the then ruler of Korkai. They were extended a grant of land where they built a mud fort and lived. It is said that it happened around 927 AD.

The Fort

The mud fort of the Kottai Pillamars is a prominent land mark in Srivaikundam. It is located at its north west end, a few hundred metres to the east of the Tamiraparani river.

The fort is roughly rectangular in shape. Seen from outside it does not seem to qualify for the term fort. The walls are of mud, not stone, or any other long lasting material. There are no bastions or batteries or other structures associated with military features. It gives an impression of a

walled enclosure meant to preserve the privacy of the interior. The walls are uneven in height more than six metres high at some points and at other points low enough for a child to climb across. The average breadth is 5 metres at the base and one metre at the top. There are four entrances to the fort on the south, west, east and north east directions. The entrances had wooden doors of 3 metres high and now they remain dilapidated.

The north east and the south gates were normally kept closed. The north east door was opened only when any Kottai Pillamar woman died. The corpse was carried through the gate to a special cremation ground meant for their women. The south gate was opened to allow the funeral procession of Kottai Pillamar males. Now the west and the east doors are permanently open. There were 31 houses inside the fort. Now there are only 13 houses fit to live and the remaining are in a dilapidated condition. Of the 13 houses only three are occupied and 10 remain locked as the owners had migrated outside.

Kottamars (brick layers) are said to have migrated alongwith the Kottai Pillamars as their servants. There were quarters for them inside the fort but they severed their connection with the Kottai Pillamars by 1843 as animosity grew between them and they got evicted from the fort.

As the women of the Kottai Pillamars lived a secluded life preventing entry to anybody inside the fort except a few servicing community persons, the fort was without electricity till recently as the erection and maintenance of power supply would entail allowing other persons inside the fort.

There were two buildings which served as offices for the administration of the common property of the Kottai Pillamars. Now one of them became dilapidated and the other still serves as the office. The office is called as *Chathiram.* In the middle of the fort is a temple dedicated to Sundararaja Perumal. The temple is said to be as old as the fort which is assignable to the 16th century on the basis of the architectural style. Very near the temple is a spot beneath a tamarind tree, dedicated to *Theekkuli Amman* (goddess who immolated herself) where annual ceremony is still performed in memory of their ancestors who had done sacrifices in saving the honour of their caste.

Slightly left of the north door way, on the top of the mud wall are two obelisk brick structures, each about one metre high. They are referred to as their tutelary deity or *Bhutanathar* or *Ellaisamy* (border deity). Besides these the Kottai Pillamars own and manage six temples all located around the fort. Three are Amman temples located immediately north and south of the fort, one Vishnu temple called Kariyamanickam Perumal temple located close to the west gateway of the fort. Parellel to the nortn wall is a temple complex called *Jahai* containing a shrine for Pillayar as well as a *samathi* (grave) of the *Guru* of the Kottai Pillamars who died in the 19th century.

The fort was renovated periodically. In the past, renovation was done regularly every 12 years. The government also extended a grant for the renovation. The grant is Pre-British in origin. The sum was only a fraction of the actual expenditure incurred, but the people attached a great deal of importance to the grant as it gave the stamp of official recognition to their way of life. The renovation of the fort was a major event in the taluk. About 200 Adi Dravida people who were agricultural labourers in the lands owned by the Kottai Pillaimars from the villages (Perur, Tiruppuliyankudi, Parpanarmangalam, Parakramapandi, Srimuakkarai etc.,) would camp in the fort site for two months and re-plaster the mud walls.

On the two streets outside the fort, one running parallel to the east wall and the other running perpendicular to the west wall unto which the east and west gates respectively open, the Kottai Pillamars have built a number of buildings each known locally as *cer* (granary). Such *cers* are common throughout the district. The main purpose is to store grain after the harvest. The male members of the community also used the *cers* as offices and rest houses, and meeting place of their friends since no one could enter the fort.

Social Life

The women of the Kottai Pillamars till recently never came outside the gates of the fort. They were born within the fort, they lived and died within it. Males from outside the sub-caste could not enter the fort except those from specified families of specified sub-castes who were allowed entrance into the fort on select occasions for allotted tasks. Even Civil and Judicial authorities were not permitted entry until 1971, when the police entered into it for the first time to investigate a murder of a member of their clan inside the fort. However there was no taboo on outside women entering the fort. The seclusion had been strictly adhered to for generations as far back as living memory goes according to a senior citizen of the region. The Kottai Pillamar men were free to leave and enter the fort at will. They were agriculturists by occupation and their lands were located in villages situated around the town. But now most of them have been sold out.

The Kottai Pillamars limited their marriage alliances to the members living within the fort. Endogamy within the fort had also been strictly enforced for generations. If a bride could not get a suitable bridegroom within the fort or vice versa, they had to remain and die as spinsters. The restricted choice had, it is believed, led to severe dwindling of their population.

Marriage with sister's daughter was common among the Kottai Pillamars. Both patrilateral and matrilateral cross cousins marriages were prevalent. Two brothers marrying two sisters, and a brother and sister of a family marrying sister and brother of a suitable family respectively also was

in vogue. Another significant feature of the social life of the Kottai Pillamars was their uxorial residence. After marriage, the bridegroom moved into his father-inlaw's house. When the next daughter got married, the first daughter and the son-in-law would be given a new house. The natal house was the property of the youngest daughter of the family. The parents stayed with their youngest daughters till their last. Those who did not have a daughter lived separately but not with their sons and daughters-in-law.

During the stay of a son-in-law in his father-in-law's house, his food expense was borne by his in-laws. There was an elaborate ceremony regarding this. Six months after the marriage in which *nine kottai's* (a measure) of paddy were given to the son-in-law.

Pre-pubertal girls were allowed to go to the temple, each others houses and to play in the grounds up to the gates within the fort. After the attainment of puberty, the girl was allowed for a last visit to the Perumal temple escorted by the relatives and in the remote past by *Kottachis,* the wives of the *Kottamars* who were their slaves. She would also be taken to their relatives' houses where she would be blessed. After this until the time of her marriage, she was completely confined to her house, not even permitted to the threshold of her house. The puberty ritual was celebrated on the 16th day of the attainment of puberty and the rites were performed on her behalf by her father in the presence of a Brahmin priest. After the attainment of puberty, the girl should not converse with her male relatives too and her movement was confined to the interior of the house. She should come out of the threshold only on the day of marriage. Even the name of the girl was not printed in the marriage invitation though it was done in the very recent period in certain cases. Even after marriage she could not visit the temple or any other place within the fort. The married women could see male Kottai Pillamars but it was also only on rare occasions.

In case if a woman became widow, she should go back to the strict secluded life like that of the unmarried girls. For the 16 days after the death of her husband, she should be confined herself in a dark room and even her son should not be allowed inside. Her only companions were her female relatives. Even after the formal mourning, she would not wear jewels, wear only simple dress and would not participate in any function. There were cases where even mothers could not witness their daughter's marriage. Even the brothers of the widowed women could not see their sister though lived in the adjacent houses.

Only after the death, the Kottai Pillamar women left the fort. The corpse was covered completely by the red cloth (in case of widows by white clothes) and carried in a bier to the cremation ground through the north-east gate, which would be opened only during the funeral procession of a Kottai Pillamar women.

Agriculture was the sole income for the Kottai Pillamars in the past. Money lending was also an avocation for some. Though they showed little interest in education in the past, latter they got educated. The first Kottai Pillamar who was awarded the professional degree took place about 45 years ago.The women also aspired to become literate. They invited a Brahmin teacher inside the fort and learnt to read and write.

The Denouement

Inter-relationship among the Kottai Pillamar families was not smooth in the course of time owing to the management of the common properties and marriage alliances. It caused brewing of bitterness among them and there were many litigations over the management of the common properties and the trust.

In 1971, a senior Kottai Pillamar, who was the President of the local Panchayat was murdered due to internal rivalry. In the wake of this murder, seven families decided to migrate from the fort. The traditional fort rules were broken and the seven families walked out of the fort and settled in Palayamkottai and there too the seven families live in the houses encircled by a single compound wall. In 1973 two other families followed suit and two more in 1978. They kept their houses inside the fort locked and they sold most of their personal landed properties in the six villages around Srivaikundam town. But however they have a claim over the common trust property. Thus the 1000 year old fort and as well as one of the country's oldest joint family system collapsed.

The Present Condition

Though the literature and records in possession of the Pillaimars say that the area of the fort is 20 acres, the revenue record says it is only 14.82 acres including the portions acquired by the Government of Tamil Nadu for accommodating the State Transport Corporation depot (2.5 acres) in the year 1987 and by the Department of Telecommunication for setting up the Telecom Towers (1.00 acre) in 1994.

The condition of the fort now is very much dilapidated. It does not seem to be a fort. But it seems to be a mud bund of irregular shape and height bearing the patches of thorny bushes and the human and animal excreta in some places and with many breaches. The entrances of the fort in the east, north east and the west are still seen in a very damaged condition.

There are only 13 houses inside the fort in good condition and the remaining (about 20) are in dilapidated condition. Out of the 13 houses, only three houses are occupied by three families and rest are owned by the people who reside in Tirunelveli who use to visit the houses on occasions. Their attempt to rent out the houses to the outsiders are said to have

prevented by the 3 families who still live within the fort. The three families consist of 14 members of which 7 are males and 7 are females including two female children and one male child. The families who reside inside the fort say that they have come out of the old caste barriers and intermarry and interdine with the Saiva Pillaimars. However they wish to maintain their family tradition like managing their six family temples and the common landed property.

One more example for the slow cracking of the strict adherence of their caste restrictions in the past can be cited. By 1950, a Kottai Pillaimar stayed in Thoothukudi since he was employed there. As he could not get a suitable bride among the Kottai Pillaimar, he for the first time in the case of their clan, married a bride from Saiva Vellala from Nagarcoil. He refused to remain as a bachelor heeding to the advice of his kinsmen. Hence he was ostracised and not admitted inside the fort. He then petitioned to the Governor of Tamil Nadu who visited the fort in 1954 as a sequel. Eventually a compromise was effected and his wife was permitted entry with certain conditions.

Now, they have completely abandoned the restrictions on women. They can visit any place freely. They could seek marriage alliances with any Vellala caste.The fort is no more a prohibited place to the outsiders. Portion of it was acquired by the Government for public purposes and the southern wall of the fort was pulled down. The Fort is not repaired since 1964 or maintained and perhaps it has been left to fade away naturally. Except 13, all houses within the fort are in ruined condition. In the 1990 survey the Government of Tamil Nadu had issued *pattas* (deeds) to the house owners individually. However others are not permitted either to buy or to live as tenants in the houses, though some owners wish to sell and rent out. Only 3 families consisting of 14 members are living permanently inside the fort.

Maravars or Thevars

According to legend Maravars who lived in the southern districts helped Sri Rama when he invaded Srilanka to defeat Ravana and on account of their great services to Rama they were hailed as *Deva* or *Thevar* meaning god. The earliest reference to the Marava community as a warrior class is found in *Kulavamsa*.The *Kulavamsa* speaks of the *Kondayankottai Maravars*. In Thoothukudi district Marava settlements are in Manadu, Poochikadu, Arubungunadu, Kadambur, Maniyachi and Elayirampannai.

The Maravars were essentially a community doing military service to their chiefs or were rendering police duties. There is a close relationship among Maravars, Kallars and Agamudiars. They altogether are known as *Mukkulathor.* The Maravars and Kallars did military services to their chieftains. The Agamudiars took to agriculture. Very few Maravars worked in the lands. Even the Maravars who worked in lands were soldiers, for

every Maravar was a soldier. Those soldiers were guarding the village forts and assisted their leaders in wars, when drafted.In the erstwhile Tirunelvleli district the Maravars were employed as *Kavalkars* either under Marava Palayakar or *kaval* chiefs. The word *kaval* means watch. It was an institution, roughly corresponding to the police of the modern times. There were two types of *kaval,* the *sthalam kaval* meaning the village watch and *desa kaval* meaning the country watch. Under *sthalam kaval* the *kaval* chiefs divided the village into several divisions and allotted them to the familes of the *kaval kars.* The office of the *kaval* chief was hereditary. The primary function of the *kaval kar* was to protect the grain, cattle and other domestic properties of the inhabitants and to guard the public places like temples, roads and markets. If any robbery occurred, the concerned *kaval kar* was held responsible for the recovery of the stolen property, failing which, he had to pay compensation. The institution of *kaval* gave Maravars an opportunity to be united under a leader and make him powerfull. The system was officially abolished by the British East India Company in 1816.

Nearly half of the palayakars who were chieftains of their palayams under the Nayak administration were Maravars. Thus they were the rulers of their lands. The Sethupathis of Ramanathapuram, the Tondaimans of Pudukkottai, and the Sivagangai rulers belonged to the *Mukkulathor* community.

An injustice done to the Maravar community by the British goverment was bringing them within the purview of the Criminal Tribes Act, 1871. Accordingly the *Kallars* and *Maravars* had to be registerd under the Act and they were required to stay in the police station of their jurisdiction from 11p.m to 4 a.m. Leaders like Muturamalinga Thevar fought for the repeal of the Act which was finally done away with only in April 1947 by the Congress Interim Ministry (*source : Dr. S. Kathirvel,* ***Maravars in Tamil Society,*** *- Presidential address in the Tamilnadu History Congress, Manonmaniam Sundaranar University, Tirunelveli, Oct. 1998.*)

Maravars or Thevars are one among the large group called Mukkulathors, who live in Thoothukudi district. Generally the Maravars are divided into several groups on the basis of various factors namely place, living abodes, the things which they are wearing etc., The following sects are some of those groups: *Aappanattu Maravar, Kongana Maravar, Kuricry Maravar, Kunṛamanattu Maravar, Ooriyuur Maravar, Thondainattu Maravar, Thoolar Maravar, Anileeraakkoottai Maravar, Kondaiyankoottai Maravar, Koottai Maravar, Vembakoottai Maravar, Chembinaattu Maravar, Uppukkaathu Maravar, Kaarana Maravar, Karanthai Maravar, Koththala Maravar, Ciiththala Maravar, Maniyakkaara maravar, Chetti Maravar, Pandaara Maravar, Paacikatti Maravar, Cirutaalikatti Maravar, Perunthaalikatti Maravar etc.,*

In the district of Thoothukudi Kondaiyankoottai Maravars live in large numbers in the taluks of Kovilpatti, Vilathikulam and Srivaikundam. They live sporadically in the other areas of this district.

In the olden days the Maravars of the Kondaiyankoottai group distinguished themselves, according to some informants, on the basis of the knots they tied on their head with their hair. Nerkondai (vertical tuft - நேர் கொண்டை), Uccikkondai (உச்சிக் கொண்டை- apex tuft), Thongukondai (Hanging tuft - தொங்கு கொண்டை), Valathu Kondai (வலது கொண்டை - tuft leaning to the right side) and Idathu Kondai (இடது கொண்டை- tuft leaning towards the left) were considered to belong to a group of soldiers.

Among the Kondaiyan Koottai Maravars there seems to be a kind of clan system which is called *Kilai* (கிளை). The people of a particular *kilai* follow the matriarchal system. They say that there are eighteen kilais in the Kondaiyan Koottai group. A group of people belonging to particular kilai will not marry in their group. The following are the eighteen *kilais*:

1.	Viiramudithaanginaan kilai	:	வீரடிதாங்கினான் கிளை
2.	Ceethar kilai	:	சேதர் கிளை
3.	Cemand kilai	:	செமண்ட் கிளை
4.	Akaththiyar kilai	:	அகத்தியர் கிளை
5.	Maruvidu kilai	:	மறுவீடு கிளை
6.	Alakiya Pandiyan kilai	:	அழகிய பாண்டியன் கிளை
7.	Viiniyan kilai	:	வீனியன் கிளை
8.	Vettunvan kilai	:	வெட்டுவன் கிளை
9.	Naattai Ventraan kilai	:	நாட்டை வென்றான் கிளை
10.	Kelnambi kilai	:	கேழ்நம்பி கிளை
11.	Ambuththan kilai	:	அம்புத்தன் கிளை
12.	Gauthaman kilai	:	கௌதமன் கிளை
13.	Sadaicci kilai	:	சடைச்சி கிளை
14.	Sankaran kilai	:	சங்கரன் கிளை
15.	Piccippillai kilai	:	பிச்சிப் பிள்ளை கிளை
16.	Akali kilai	:	அகலி கிளை
17.	Lokamurthi kilai	:	லோகமூர்த்தி கிளை
18.	Sambuthan kilai	:	சாம்புதன் கிளை

All these eighteen *kilais* are grouped into six *koththu* (கொத்து-bunch). Each Koththu contains three *kilais*.

1. *Milakuk koththu* (மிளகுக் கொத்து : Pepper bunch):
   Viiramudithaanginan kilai, Ceethar and Cemand kilai.
2. *Verrilaikkoththu* (வெற்றிலைக் கொத்து : betel bunch) :
   Akaththiyan kilai, Maruviidu kilai and Alagiya Pandiyan kilai.

3. Thennang koththu (தென்னங்கொத்து- Coconut bunch) :
Viiniyan kilai, Vettuvaan kilai and Naattai Venraan kilai.

4. Kamukang koththu (கமுகங்கொத்து - Aricanut bunch) :
Keel Nambi kilai,Ambuththan kilai,Gauthaman kilai.

5. Echan koththu (ஈச்சங்கொத்து - date bunch) :
Sadaicci kilai, Sankaran kilai,Piccip Pillai kilai.

6. Panang koththu (பனங்கொத்து - palm bunch)
Akali kilai, Lokamurthi kilai, Sambuthan kilai.

Their staple food is rice. The Thevars are non-vegetarian by food habits. Since the Thevars of Kovilpatti area are dry land cultivators they prefer *Kambu* (கம்பு). Eating the gourd fruit is a taboo for the Thevars. By profession they are agriculturists. Now the younger generation of the Thever community have changed very much because of the socio-economic and political conditions and pursue various professions.

Ornaments

The women of the Maravar caste, in the past, followed the custom of wearing a jewel in their long ear lobe called *Pambadam* (பாம்படம்).Nowadays this custom has gone into oblivion. It was usual for them to wear five ornaments in each ear by piercing four and one in the ear lobe . In the neck they have worn a jewell named *Chuththumany* (சுத்துமணி).

Marriage is one among the life cycle ceremonies celebrated in the community. During this ceremony their interrelation with other communities are very cordial. The day before the marriage they invite the other caste people and distribute a package containing rice, dhal and vegetables.

Among the Kondaiyankottai Maravars exogamous marriages are celebrated. The people of a particular *kilai* will marry only with the other *kilais* not in their own kilai. Marrying the sister's daughter is not in practice. Usually a lamp,(*kuththu vilakku)* will be lighted. In front of the lamp the tying of the *taali,* the core event of the ceremony, is performed. But today, in many cases Brahmin priests officiate in the ritual.

Before the marriage, the Maravars will take auspicious objects in 21 plates for the betrothal ceremony to the bride's residence. In the betrothal ceremony the fathers of both the bride and groom will garland each other.Then after taking handful of salt three times from a plate, the father of the groom will hand over the plate to the bride's father. The same kind of act is also performed in return by the bride's father. This

is called the ceremony of *Champantham Kalaththal* (சம்பந்தம் கலத்தல்). In this ritual the bride price is also given to the girl with a sari by the sister of the groom. After giving these things the sister of the groom utters a sentence thrice in the ear of the girl. If the groom's name is *Mookkandi* and the bride's name is *Muththammal.* The verse will be, *Mukkalam Sathyama Mookkandi pondaatti Muththammal (thrice)*

Then the betrothed girl will receive the coconut, betel and nut, turmeric and fruits in her saree and offer it to the brothers and sisters of the would be husband. This is called the ceremony of *madi-nirapputhal* (மடி நிரப்புதல்).

The Maravars of Thoothukudi area use two kinds of *thaalis* (ornament worn by women as a symbol of their marital status) namely *Perunthaali* (big thaali) and *Ciruthali* (small thaali). Those who are not following the *kilai* system, namely the *Cembanataar* will use *Perunthaali* (big thaali). This group of people have the custom of marrying sister's daughter. In the *perunthaali* the icon of *Meenakshi Amman* will be imprinted and the size will also be big.

The Kondaiyankottai Maravars, the followers of *kilai* system, are using the *ciruthali* or otherwise called *mandaththali* (மண்டத்தாலி). The *thali* will be in conical (கூம்பு) structure.

Death Ceremonies

When death occurs, the body is washed. After washing the dead body, it is placed in a chair in a sitting position. The near relatives will bring the *Vaayikkaricippetti* (A container woven with palm leaves carring rice to be poured on the mouth of the dead -வாய்க்கரிசிப்பெட்டி). After the arrival of the heirs of the deceased, the body will be placed on the ground in the *mutram* (hall - முற்றம்).

The sons of the deceased will bring water in five small vessels after taking bath and wearing a *punuul* (sacred thread across the chest - பூணூல்). This will be poured over the dead body. The daughters and daughters-in-law will also bring water in pots. During this time they will not wear white *saris.* The eldest daughter will pour the water on the head of the deceased person and the other will pour it on the legs and over body. The eldest daughter will take water in a conch shell (சங்கு) and holding it in her hand she will circumbulate the dead body. Later she will take in her left hand a handful of rice and one rupee and place it over the chest. Then the others will follow suit. After this rite the body will be taken to the cremation ground.

To the cremation ground, the son will carry an earthern pot of water on his right shoulder. The barber will break it. This is called *Kollikkudam*

Udaiththal (கொள்ளிக் குடமுடைத்தல்). The barber will perform all the rituals at the cremation ground. When coming back to the home they will place a pot full of water on the way. In the corner of the house the water will be kept in a small vessel. On the 16th day of the death the last rites will be performed.

Position of Women

The status of the female members of the Maravars was not equal to that of the males. Their position in the community can be explained with a peculiar, curious practice of marriage followed upto the first half of the 20th century. Even without seeing the bride-groom, even without the bridegroom attending the marriage in person the relatives will tie a *tali* on her neck by erecting a pole. This was called *kaimaram vaiththu thali kattuthal* (கைமரம் வைத்துத் தாலி கட்டுதல்). Later if he was pleased to live with the girl he might. Otherwise he might go and live with some other girl. This practice is completely abandoned and abolished today. Today the girls are also attending schools and colleges.

Family deities

The Maravars are having their own cult shrines. Some of them worship Karuppasamy, a hunter God. They also perform the annual worship of kodai for Sastha, Sudalaimadasamy, Peichchi, Brahmma Rachchashi, Madasamy and other folk deities. Animal sacrifices are very common almost in all the cult shrines. They are having their own caste persons serving as priests during the kodai festival. There are some Thevars who serve as possession mediums called *Komaraththadical* (கோமரத்தாடிகள்).

Nadars

Nadars are an enterprising community, which constitutes a sizable population of the district. The community was referred to as *Shanrars* also. But the correct form is said to be *Shandrar* derived from Tamil word *Sal.* The expression *Shandror* or *Shandravar* are derived from the same root. *(V. Nagam Aiya, Ed. The Travancore State Manual, Trivandram, 1906 Vol.II. P392).*

From few stray hints that are found in Tamil Literature and the traditions peculiar to the race, it is learnt that Nadars belong to a wave of warlike adventurers. They appear to have settled down as rulers in several parts of the country. The fact of their having been a ruling race at the time is borne out not only by such expressions as *Nadar* or *Nadalvar* but also by

numerous customs which were peculiar to them and by other circumstances.

The Nadar community is a major community in the district and their concentration is in Thiruchendur, Sattankulam, Srivaikundam and Thoothukudi taluks, The Nadar community is not a singular class or a monolith, but an assortment of sub-castes and classes of different origins, which in course of time, came under the single banner Nadar. According to them, the original name of the community was *Chantror* or *Chandrar* which in course of time corrupted to *Shanar*.

It is said that the word *Chantror* or *Chandrar* means Kshatriya, the Sanskrit word meaning the royal clan. Their explanation is that, Chantror mentioned in the Sangam and later literature means the member of the royal clan. For example *"Kolakkola kuraiya thanaich chantor, Chantor erintha velinum valinum kanaiynum, Chantorkad kellam thalairakkam Therthara vantha chantorellam Chantror maathai thakka arakkan Chirai thatta, saanthezhil marainda Chantor perumahan, Yellery valvil yevilangu thadakkai enthozhil, tagaththu chantort Anthanar theyaththum shantor theyaththum"*.

Sub- sects of the Nadars

• *Panaiyeri Shanar :* The toddy tapping shanar sub-sect is the largest among the Nadars. There are two theories connecting the Shanars with toddy tapping. One theory put forward by them, in referrence with the folk story *`Valangai Maalai'* and other works as well as the Chandror Copper plates is as follows: The Chandror Valangai Mahasenai was in the services of the Chola Kings. In course of time, when misunderstanding arose between them, the Valangai Chandror had to leave the Chola country. Some of them migrated to the Kongu mandalam and to the Pandya Country. Others migrated to Sri Lanka and then to the coastal areas of the present day Thoothukudi District and settled there. Due to the non-availability of agricultural land or any suitable occupation, some of them became toddy tappers.

Another theory told is related with the political changes in Tamil Nadu. Alongwith the fall of the Chola, Pandya and Chera dynasties, the warriors of those kindoms also fell into the bad days. They lost every thing including their profession and properties and were forced to leave their places and seek new vocations for their livlihood. They migrated to the south, settled there and took to toddy tapping. Shanars point out the following statements made on them by an eminent Tamil scholar. **"When one dynasty upsets a previous one, the later were forced to flee the country and seek homes elsewhere, and hide their names and origin and become hewers of wood and drawers of water and undertake such low occupations as were despised by the other communities".** *(Prof P. Sundaram Pillai, The Tamil Antiquary, Vol - 2 - 1907 pp. 4-5.)*

During Sangam era, toddy was considered luxury and was consumed by the people. After the Kalapirar reign, due to the Jain influence, consuming liquor was considered a sin. Saiva Samayam also adopted that principle and gradually toddy tapping became a low grade vocation. Due to the flourishing of international trade by sea voyages, fine varieties of liquors such as wine etc., were imported in plenty. The upper strata of the society switched over to those bottled drinks and thereby the local stuffs lost their charm and importance.

Later when toddy tapping was prohibited the toddy tappers have switched over to tap the palmyra juice using lime powder. The juice called in Tamil as *Pathaneer* is sold as soft drink and is used to manufacture palm sugar known as *Karuppatti* and *panam kalkandu (crystalised palm juice)*. The profession of palm juice tapping is gradually dwindling down. Most of the wards of the Toddy tappers, owing to advent of education, profess various professions which has caused a social change among this sect.

Nilamaikkarar

The Nilamaikkara Nadars claim to be the superior sub-sect among the Nadars. Every village of them has separate tradition of their origin and they trace their lineage to the Chera, Chola and Pandiya dynasties. They establish their claims through inscriptions and other records. A Tamil inscription at Kulasekarappattinam belonging to 1750 A.D. speaks of an order exempting the Nilamaikkaras from paying any tax. On the strength of this inscription the Nilamaikkaras claim to be the descendant of the ruling clan of the land. The Madathu Achampadu inscription of 1645 AD (Annual Report of Epigraphy 2002) informs the endowment of Achampadu village to the Kailasanathar Temple of Srivaikundam by five chiefs of the Nilamaikkara Nadar villages and five chiefs of other communities. The Nadars have put their signatures with caste suffix *Nadavaan* which is the corrupted form of *Nadalvan.* Their names Athithan, Thiruppapu and Veera Marthandan indicate their relationship with the Chola and Chera dyasties.

The Kulasekaranpattinam inscription as well as the Achampadu inscription differentiate the Nilamaikkarar from other castes including other sub-sects of the Nadar caste, by mentioning. *Nadanum Maththumundaana Nadakkalum* (Nadars and other Nadakkal) while, all others were categorized as *palapattadaikal* (various groups).

Leaders of the Nilamaikkara community say that after the decline of the Chera, Chola and Pandiya dynasties, the descendants of those royal familes, migrated to the southern part of Tamilnadu and settled there. Though the Madurai Nayak kings appointed many poligars who were non Nadars (Maravars and Nayaks), no such poligar was appointed in the

Tiruchendur, Srivaikundam and Sathankulam areas where Nilaimaikkara Nadars abounded. This was perhaps a sort of recognition of their preeminence in the previous social set up. The descendants of the royal clan, who have already lost their titles along with political powers, were called Nadan or Nadalvan meaning owner of Nadu or land. They are now living in about 60 villages in Thoothukudi District and Kanyakumari District. Once Nilamaikkarars were said to be the holders of villages and vast tracts of land and they had powers to levy and collect taxes from others. They enjoyed enormous powers and privileges. An inscription at Elluvillai (Kuthiraimoli Theri) near Thiruchendur of the year 1639 AD informs that ten *Vadapaththu Nadans* were bestowed with powers to collect taxes from their subjects in that area.

An inscription of about 700 years old, engraved in a grave stone near the Peria Kuthfa Pallī mentions *Mannavarku Maruguar Kali... Yaana Sembi Nadaan...* (ie.). One Chembi Nadan (Chembian is one of the titles for the Chola kings and so Chembi nadan is of Chola clan) is the son-in- law of the Pandiya kin. *Umarikkadu Athangarai samy pattu* praises the ancestors of Umarikkadu, a village north of Tamirabarani river and south to Korkai, as *Chembivala Nadan*, *Ravikula Chandran* and *Suryakula Chandran*. A literary work, *Seevalamaran Kathai* authored by Chidambara Natha Mudaliar and published by the U.V.S Library, Adyar, mentions about the marriage alliance between the Tenkasi Pandiyas and the Chola clan. *Sivananaindan kathai,* a folk song (bow song) published by the International Institute for Tamil Studies, Taramani, also narrates this marriage alliance. These evidences prove that one *Chembi Nadan,* an ancestor of Umarikkadu married a princess from the Pandiya family.

Uyyakkondan was one of the titles of the Chiefs of the Chola army. The Valangai Uyyakkondars, a small division of Nadars who trace their origin with the Chola lineage became powerless during the Nayak's rule. It is evident from a copper plate engraved in the year 1642 A.D. It informs the sale of lands along with its agricultural labourers by the *Kudanattu Vellankkoil valangai Uyyak kondars* to the *Narkudi Velalars* of Korkai. This sale (kudi vilai) is also narrated in the book *Irunko Velum Narkudi Velalarum*. The Koilpatti Nadar copper plate of 1445 A.D. also mentions sale of dry and wet lands by one Uyyakkondan of Poosangudi village along with two villagers, who may perhaps be his relatives. *The Nadars were entitled to have the title Valangai Uyyakkondar* or *Valangai Uyor Kondar,* mentions Diwan B. Nagamaiya in The Travancore Sate Manual (1906), Vol. II, p.290. Two inscriptions at Kalukumalai engraved during the reign of Maravarman Sundara Pandiyan in 1234 A.D. (ARE 18/1984) also mention *Perumpattu Sevvanthi Nadan* who was one among the *Valangai Uyyakkondars* of Vikramasingapuram.

Even when one sub-sect of the Nadars was losing its political and economic powers, another sub-sect was able to hold its position intact. The *Thenthirupperai Thiruppani Maalai* composed in the 17th century, tells about the endowments made by a Chera king Veera Kerala Athithan to the Mahara Nedung kulaikaathar temple at Thenthirupperai and informs the temple honors given to the descendants of the Maharaja who were living in Thenthirupperai. The descendants of the Athithan Maharaja enjoyed the honour of flagging off the temple car festival by symbolically touching the ropes of the temple car.

In 1843 Miss. S. Tucker has noted *The highest class among Chantrors called `Nadans' are the acknowledged proprietors of the soil; and when a Nadan has sold a piece of land, he retains the right to a sort of quit rent. Indeed, the system is very like that of the manor, with addition of the remarkable privilege, that in any dispute that is brought into a court of law, with regard to landed property, through all other classes are obliged to establish their claim by written documents, it is only necessary for a Nadan to be identified as the Nadan of such a particular spot, and the disputed property is adjusted to him, unless the opponent can prove his purchase of it. (S. Tucker, The South Indian Sketches 1843)*

Mukkandar

Mukkandar is one sub-sect of Nadars. The word Mukkantar came from "Mukadam' being used in northern states meaning mediators or arbitrators in Sangam literature, we come across *Vinaiyidali ninra canror*, i.e. one who mediates between kings. (Kuriniji Pattu). They have also functioned as arbitarators in land disputes in villages, and judges in the *Chantror Avai* or *Nalalokkam* (Panchayats). The administration of the village temples was also rested with them. These men were also called Idai Nadars. Inscriptions of the medieval period mention about *devaridaic canror* Rev. T.H. Suter has noted in 1856 that the Mukkandanmar were an executive body and exercised a supervision over the police of the village. By 20 the century, the Mukkandars have lost their powers and positions. Mukkundan Nadars are land holders and merchants. They too claim like the Nilamaikkarars, that they had never been in the vocation of tree climbing.

Nattathi

Nattathi is another sub-sect of the Nadar community. They are numbering a few thousands in and around the village Nattathi near Sawyerpuram. They are traditionally cultivators, traders and money lenders. Most of them have been converted to Christianity. Their usage of Telugu words like `Illi, Indi' and the custom of Maada Vazhilipadu, which was

prevalent in Kalahasti area, relates them with the Telugus. Their village temple at Nattathi is built in the shape of Pyramid representing the Maadam. An inscription of the Iyyanar temple in Eluvarai Mukki belonging to 1702 AD mentions one `Sittarasa ayya' who may be equated with the name Nalla Cittama Cholan mentioned in Telugu Chola inscriptions. There is temple for Kalathinathar built by them in Nangaimoli. The other sub-sects of Nadars do not make marriage alliance with them. Nattathi Nadars who claim to have lineage from the Telugu Cholas have no connection with toddy tapping.

Malayalaththu Shanars

Another sub-sect mentioned in the Kulasekara pattinam inscription is Malayaththu Shanars. They are also called melnattar or kodikkal shanars and their presence is limited in Thoothukudi district. Most of them have abandoned their traditional occupation of betel creeper cultivation due to scarcity of rainfall in recent years. A section of this group is called Servaikkarar.

Sirukudi Shanars

This group is also called Kalla Shanars. Traditionally they are servaikkarar, engaged in the vocation of Katti! Kattuthal'ie., making the netted cots. One group of this division, it is said, once served as domestic servants and attendants of the Nilamaikkarars. Now-a-days, almost all of them have left their traditional vocation and entered into agriculture and trade.

The subsect culture is not found among the Nadars of the Northern part of the District. But there are several *kootam* ie, a group of related families worshipping certain tutelary deity, believed to be an ancestor of the group. Many worship Ayyanars of the Kudiraimoli theri area, and Periandavar, Pethanachi, Kamatchi ,Chinnasamy and Therisamy are some of their family deities. These people traces their origin to the warriors of the Pandiya dynasty.

Mythical Origin

There is no common story among the Nadars, regarding their mythical origin. One story told by *Valangai Maalai* is as follows. Once Parameswara (in some other versions it is sage Vidyadhara) contacted the celestial saptha kannigal (seven virgins), and those seven, gave birth to seven male children. After giving birth, the seven virgins went back to their celestial home abandoning the children in the woods. Bathrakaali, the goddess of war, took them in her custody and groomed them as brave young men. She trained them in all martial arts and made them great warriors. One day Kali (in some version Parvathi and Parameswara) approached the

boys to quench her thirst. One of the boys bent a palmyra tree, extracted juice from it and quenched her thirst. Thus one among the seven boys became a tree climber and his descendants followed the vocation of toddy tapping. The boys joined the army of the Chola kings and won many battles for the Cholas. Later, there arose a misunderstanding between them and the Chola Kings regarding the closing of the breach in Cauvery which was in spate. In another occasion, they rescued from the palace of the Chola a rival prince and this act widened the rift between them. They moved over to Srilanka and after sometime migrated to the coastal areas of the south Pandiya country. But this theory of seven boys, Bathrakali, and Valangai regiment is not accepted by some other division of Nadars i.e., Nilamaikaarar, Mukkanthar, Nattathiar, etc.

Worship and Customs

Many of the Hindu Nadars are devotees of Lord Muruga of Thiruchendur. A large number living in the southern taluks, worship Lord Suyambulinga Swamy at Overy in Radhapuram taluk of Tirunelveli District. Worship of Badrakaali and Uchinimakali is common among the Nadars and their temples are found in almost all villages. Muthumalai Amman and Mutharamman (both mean the same) Shrines also are found in many villages. The Muthumalai Amman temple of this community at Kurankani attracts lakhs of people from all communities. Thiruchendur taluk is famous for Ayyanar Temples. A lot of temples for different Ayyanars are in existence for several centuries in and around the Kuthiraimoli Teri. Arunchunai Katha Ayyanar, Karukkuvel Ayyanar, Ponvandayyanar, Thoothuval Ayyanar, Kottaivasal Ayyanar and many more Ayyanars have seperate shrines in this locality. These Ayyanars and other deities such as Periandavar, Malai Amman, Theirchamy, Chinnathambi attract devotees from neighbouring districts also.

There are Raja Koils, said to be temples for king Kulasekara in a few villages, like Periakandanvadali, Thandavang Kadu, Siru Nadarkudyiruppu etc. These are said to be the symbolical pallippadai koils of the king and are worshipped by specific families of Nadars, for centuries. Ayyanar, Malaiammai, Pethanatchi, Kulasekara raja, Sivananaintha Perumal etc. are related with the ancestral worship *(moothathaiyar vazhipaadu)*.

The influence of Vaigundasamy of Samythoppu (Kaniyakumari District) had reached the Southern parts of the district in 20th century itself and a notable number of Nadars became His devotees. There are a few thousand followers for Serman samy of Eral, who attained samadhi around the middle of the last century.

The Kayamoli Athitha Nadars have done enormous endowments to the Thiruchendur Murugan temple as well as the Siva temple there. The Murugan temple Ther (car) was gifted by them and they have the honour for generations of inaugurating the temple car festival (Therottam) by the symbolical pull of the car by touching its ropes first. During the Festival of Murugan-Valli Thirukkalyanam, the expenditure of the bridegroom (Murugan's) side is met out by them. The expenses for the bride's (Valli's) side are borne by the Nattathi Nadars.

The Thiruchendur Murugan temple Gopuram was constructed around the last decades of the 18th century. The project was initiated by the Thiruvavaduthurai Aatheenam and funds were contributed by many devotees. The Sivakasi Nadars have participated in the endowment by contributing a large sum of Panams. A copper plate issued in 1779 A.D. and now in possesion of the Aatheenam, mentions the names of the Nadar Chiefs who were empowerd to raise the funds. One Sivananaintha Nadan of Pillaikulam (Tirunelvelly District) also had contributed 30 panams for this noble cause and his name was engraved in a wooden beam of the gopuram in 1783 A.D. The western Tower gate (mela gopuram vasal) of the Murugan Temple was used to be called *"Nadan Vasal"*. Likewise, the west gate of the Kallabhiran Temple at Srivaikundam was called *Singanadan Vasal.* Even now, the head priest of the temple acknowledge that the name was once in usage.

Regarding religious conversion of the community,a large number of Nadars are in the Protestant Christianity. The Roman Catholic religion is also having a good following, though most of them are comparitively poor. The Pentecostal, Seventhday Adventist and other such branches have limited membership. Due to the segregations and suppressions, the toddy tappers were frustrated and they tried to gain their lost respect and recognition, by conversions to Christianity. Bishop Caldwell wrote, *"It is amongst the Shanars or Palmyra cultivators, as caste which is almost restricted to Tinnevelly and south Travancore, that Christianity has made most progress.... Shanar Christians still form the staple of the Christianity of Tinnevelly"*

Social Status

In the Sangam and Medieval Literature, or in the inscriptions engraved prior to 16th Century, there is no mention of the word Shanar. Also the word Nadan is not referred as a Caste name. Nadars claim that they, being one the earilest and largest community to exist in Tamil Nadu, they are Canrors, referred profusey in literatures and inscriptions. So, their status

was,as they claim, at the top level before the Nayak rule in Madurai. When Viswanatha Nayak captured the Pandiya Country, he divided the country into several Palayams and appointed palayakars as rulers. It is pointed out that none of the Palayakar, appointed was a Nadar. From then onwards, it is said that the Chantrons were gradually stripped off their rights and privileges.

During the Nayak rule, Nadars were said to be prevented from entering temples, through the western gates, which they were traditionally using. Nadars were claiming that they hailed from the Kshatriya Clan and that the western gates in every Hindu Temple was intended to be used by Kshatriyas. As time passed, prohibition of Nadars inside the temple become vogue and continued until it was set right by legislations and movements.

The social customs, vocation and life style of this community varies from place to place and in between the sub-sects and different faiths. The Nilamaikkarars lived like barons and adopted several customs and practices of Kshatriyas. They used to wear sacred thread, used sandal paste, sacred ash and kumkum and used to wear the dotis with *pancha kachcham*. Tying head gear *(thalai paagai)* was a must during weddings and other functions and in village panchayats. Some of Nilamaikkarars used to travel in palanquins. It was mentioned in *Kattabomman Kummi* and also in *Valangai Varalaru* edited by Vedanayagam Sastri and Thurston also had recorded that he had personally seen some of the palanquins used by Nadars. During weddings the groom will proceed to the bride's place in palanquins or on horse back, accompained by horsemen and fireworks.

It is said that the Protestant Christian Missionaries, first used the word Shanar in print. Their motive was said to be to convert as much Nadars as possible to Christianity. It is claimed that Nilamaikkarars never accepted being called Shanars. On the other hand the British administration, never attempted to record the Nilamaikkarars as Nadars. As a result of this, the Nilamaikarars of this area entered their caste as Kshatriyas. "The Shanars of Tinnavelly", writes a reverand missionary, "have just now had their heads turned by an absurd tract written to prove that the Shanars are descedants of the great warrior caste. They do not merely mean that they were the original kings of the soil, but that they are descended from the Aryan Kshatriyas. " The existence of a gold coin which was was popularly called 'Shanar Cash' was one of the proofs for their claim . *(Report on the Census of the Madras Presidency 1871 by W.R. Cornish, Vol.I. Madras, Govt. Gazette Press, 1874, p.118.)*

"The Kshatriyas are suspected to be mostly Shanars who are fond of arrogating to themselves titles which simply a higher place in their social order than that assigned to them by the general accord of other castes". The Kshatriyas recorded in Tenkarai taluk (present day Srivaikundam, Sattankulam, and Thiruchendur taluks) were 10,034 just 522 Nos short of

the total number for the entire district. This statistics alone will give a clear picture of the situation of the Nadar Caste, prevalent at that time. In the list of the sub-divisions of kshatryas given in the Manual of the Administration of the Madras Presidency, 1885, one of the Kshatriya sub-division was Pandy coolum (descendants of Pandiyas) - [vol II, page 227) - which is a clear indication for Nilamaikkara Nadars they claim.

In 1910, P.V. Pandian, son of Sattampillai of Nazerath requested to register the Shanars as Kshatriya Shanrdrors. The Madras Government in 1921 Census, recorded them as Nadar and their occupation as lords of the soil. In this period the Nadar Mahajana sangam began a campaign against toddy tapping. The shanars of many villages voluntarily enforced the resolution. But large number of toddy tappers were hesitant to give up a profitable vocation. In order to help the palmyra climbers, the Sangam in 1933, fought for the abolition of the tax levied on palmyra trees. *The Dhakshinamara Nadar Sangam* and the *Nadar Mahajana Sangam* tried together for the inclusion of the caste in the backward classes list. The Nadar community was placed in to categories, ie the Nadars in the backward list and the Shanars along with the Gramanies in the most backward list. In 1962 both Nadars and Shanars were clubbed together in the Backward Class List.

Mercantile Community:

The 19th Century saw the consolidation of the British power, but the law and order problem still gained any significant improvement through out Tamilnadu. But the southern part of the Thoothukudi district was comparatively peaceful because of the existence of the village panchayats, called chowkai, presided over by the chiefs of the villages and they mainted law and order in their areas for themselves. Many Nadar elders and youngsters as well as were experts in *Silambam* (fencing) and *varmam*, a kind of martial art, that hardly anyone dared for robbery or decoity. The peaceful atmosphere allowed them to concentrate on trade and education, the Hindu Nadars in trade and the Christian Nadars in education and government and teaching jobs. Nadar merchants moved in caravans to avoid way laying, with their goods on carts and bullocks to other places to sell and purchase. Many Nadars migrated to Srilanka, Myanmar, Malaysia and other Countries and started their own business houses.

The Thoothukudi port played an important role in their prosperity. It is noteworthy, that the bulk of the export and import of Cargo was by this community. Robert Hard Grave Junior, in his book *The History of Nadars* has quoted from the British records, that all the ginning mills and cotton godowns in Ramanathapuram, and Tirunelvelly District were in the hands of the Nadars.

According to a local ballad it is found that one Narayanan Nadar of Umarikkau plied cargo ship rowed by 50 sailors, from Thamarabarani delta to the ports of Colombo and Madras, ferrying mercantile goods and travellers. Cotton, millets and pulses from the hinderlands and salt, dried

fish and jaggery from the coastal villages were the main commodities, traded with. For the safety of goods and the convenience of their over night stay, they established pettais (lodging cum godown) in several towns including Thoothukudi. The Arumuganeri Nadars on 6.6.1821 created an endowment called Nadar pettai at Madurai and got it engraved in a copper plate which is now in the possesion of the Thirunelveli office of the Dakshina Mara Nadar Sangam.

20th century saw great strides by Christian Shanar. They were quick enough to get higher education and thereby got lucrative Government Jobs. Many toddy tappers (Shanars) distanced themselves from that vocation, went far away places for alternative earnings. Overcoming initial hardships and upsets, with their tireless efforts and hardwork, many of them came up with flying colours.

The Northern part of the Thoothukudi district includes Koilpatti, Ettayapuram, Ottapidaram and Vilathikulam taluks, Once agriculture was the main vocation of Nadars of this area because the black-cotton soil of the area which is suitable for cotton, chilli, kambu, cholam and vegetable cultivation. But due to the presssure in population, and the drop in the annual rainfalll many families have shifted to Madurai, Chennai and other cities and established provision, sweet, eatery and other shops. There are several match industries run by them in small scale.

Nadars maintain a prominent place in Thoothukudi town. They have the major share in trade, education as well as in politics. Textile mills, Oil mills and some other small and medium industries are owned by them. Nadars have an impressive presence in the salt business. They have land holding in the delta region of the Thamirabarani, and in the ayacuts of the kadamba tank and the south canal, and they cultivate paddy, bananas, coconut and other wet crops.

Life Cycle Ceremonies : Marriage Systems.

A few years after the puberty of the bride, a good matching of a bride groom will be sought and horoscope of the bride and the bridegroom will be exchanged. If the elders of both families are pleased with the fitness of the horoscopes, the marriage talks will begin from both sides. On an auspicious day, the women folk of the bride groom, accompanied by a few elderly males, go to the bride's house and decorate her with flowers and silk saree which is called *Povaittal* (பூவைத்தல்) function to mark the fixation of the marriage which is also called the betrothal or *nichchayaṭarttam* where the elderly men and women of both ends talks and plan the marriage.

After the betrothal ceremony, the relatives of the bride's side go to the bridegroom's house to participate in the *ponurukkuthal* (பொன்னுருக்குதல்) function in which elders of both sides take part. A Raja kammalar, the goldsmith of the bridegrooms family will perform the *pon urukkuthal ritual*. Solid gold, supplied by the bridegroom's side will be melt by the goldsmith, to make the *thirumangalyam* or the *tali*, the sacred mangalyam which should be in pure gold. During this ritual the birde's side people will hand over the remaining cash (dowry) to the bridegroom's party. The wedding day and the time will be fixed on this day then follows a meal to all who paticipated in this function.

On this day itself, the *muhurttakkal* (முகூர்த்தக்கால்) i.e. the decorated auspicious palmyra pole will be erected in the bridegroom's house to make known others about the beginning of the wedding process. This pole is decorated with flower, kumkum, sandal paste and tied with mango and betel leaves. It will be erected to the south west corner of the bridegroom's house.

The wedding day and the time will be intimated to the relatives and friends of both sides of the bride and the bridegroom through messengers. However, printed wedding invitation will be distributed which is prevalent now- a- days. In some villages, the close circle of the bride and the birdegroom will be invited to the marriage by serving betel leaves, arecanuts etc.

Between these days, close relatives of both bride and the groom, assemble in the houses of the bride and the groom respectively and prepare feasts out of the cooking materials brougth by them. These feasts will continue up to 2 or 3 days before marriage.

The maternal uncle ceremony or the *maman sadangu* will be held on the previous late night of the marriage day accompanied by the *sokkaram anantharam* i.e. the blessing rituals by the kith and kin of the men folk of the bride groom under the *manamedai* of the *muhurttap pandal*. The dias will be decorated with flowers and banana tree. A pole of palmyra wood and branches and leaves of a pipal tree will be erected at the right end of the dais. All rituals in these functions will be performed only by the bridegrooms family, and by a barber, i.e. the *amathiyar*. The maternal uncle of the groom will be received well and will be honoured with new clothes and flower garland.He will sit on the dais during the whole function. He will bless the bridegroom by presenting a gold ring or chain. Sometimes he will give cash. Meanwhile, the *Sokkaran anantharam* will start. All men who are kith and kin of the bridegroom should come to the dais and perform this ritual. They take the wet pipal leaves inside a copper vessel which will be kept in front of the bridegroom and break it, encircle the head of the bridegroom by their hands at least thrice in clock wise direction. They will put the leaves back in the vessel after this *anantaram*.

As the marriages of the Nadars are usually celebrated at the bride's house early in the morning, the relatives of the bridegroom will proceed there in procession. They carry the wedding silksaree, flowers, cosmetics etc .,which will be handed over to the bride by the sisters of the bridegroom. When the procession reaches the bride's house, they fire crakers over the sky in order to make known the bride's people about their arrival. In turn the bride's people also fire crackers and receive the bridegroom and his people and lead them to the bride's house, receive the bridegroom, honour him, by garlards and gold chain, and apply sandal paste spray fragrant water etc. They offer him a seat near the dais of the *manappandal*. Then starts the *thai maman sadangu* and the *sokkoram anuturam* as done to the bridegroom's house last night. Here, the bride and her maternal uncle and her kith and kin will participate. After these function the bride goes into her house where she will be presented the marriage silksaree, flowers, garland and the cosmetics by the sisters of the bridegroom. while she is wearing these, the bridegroom will be called to the *manappandal.* The bride also will be brought to the *manappandal* by the women folk ,she sits left to the bridegroom. The *thirumangalyam* which was brought by the bridegroom will be circulated among all who assemble in the *manappandal* for blessings. As soon as it is returned, it will be given to the bridegroom's hands. He ties it around the neck of the bride. His sisters will help him to screw the chain tight. Exchanges of garlands will be done soon after this tying function by the bride and the groom, The people assemble in the marriage hall will bless the wedded couple. The women folk ululate by twisting their tongues and will raise *kulavai.* The couples will be united by joining their right hands. They encircle the dais thrice while the brother of the bridegroom move before them with an oil lamp inside a pot facing them. The couples will be blessed and presented gifts by the relatives and friends . A wedding feast will be served immediately which will be purely vegetarian. After sometime, the newly married couple will start to the bridegroom's house accompanied by the close relatives, where they will be received happily to lead a new life.

Birth Ceremonies

At the seventh month of the first pregnancy of the married woman, the people of the natal house will go to the husband's house.After celebrating a small ceremony of wearing bangles, (வளைகாப்பு) they will bring the pregnant woman to her natal house and she will stay there until her delivery. If a male child is born, it will be informed to the outsiders through a *Kolavai* (making a sound with swift turning of tongue). At the eleventh day after birth, the child will be named. The nose piercing practice is common among the Nadars.

Puberty Ritual

When a girl attains puberty it will be informed through the washerman to the relatives. During the ritual the maternal uncle's family will bathe her. A small girl will be decorated as a bridegroom and placed by her side during the ceremony.

Death Rituals

The death of a person will be informed to the relatives through the Arunthithiar called *thotti*. The female members of the caste will not go to the burial ground. If the deceased person is a first born, the body will be cremated otherwise, it will be buried. If a male is dead, the body will be buried in a sitting position facing the east, if it is a female it will be placed looking towards the north. An unmarried dead person is buried by placing in a flattened position.

Ritual Status - Claiming Kshatriyahood in the Varnasrama Order

The first reference to Nadars as a dominant political group comes from an inscription at Elluvilai (Kudiraimolitheri) in Tiruchendur taluk. It belongs to the year 1639 A.D. It is recorded in the inscription that the king of Madurai Tirumalai Nayakkar, acknowledged the indispensability of Vadapattu Nadakkal of this area and allowed them to collect taxes from their subjects. Ten rulers (Nadars), i.e., Aditta Nadan, Virappa Nadan, Tittiyappa Nadan, Kuttiyunda Nadan, Avattaikkutavi Nadan, Govindappanikka Nadan, Picca Nadan, Ayyakkutti Nadan, Tikkelankatti Nadan, Ninaittatu Mutitta Nadan are mentioned in this inscription as rulers of the soil. But at the same time, it is also true that the Nadars who claimed to be the rulers of the soil, were affected by the Nayak rule. Those who felt oppressed, and who could not remit the land tax to the new dynasty, sold their lands to Vellalars and other neo-dominant agricultural classes. One such instance is recorded in a copper plate grant belonging to the year 1644 A.D. Some people belonging to Valangai Uyyakkondar sect of Nadars Vs.Vellakovil near Attur (Tiruchendur taluk) sold their lands to Vellalars of Korkai who, with the tacit support of the Nayak kings, became Kaniyalars[6] (land lords).

Another inscription, from the Kudiraimozhitheri belonging to the end of 17th century A.D mentions Talaivan vettiandan Simmakkaraiyan, Pinnankaraiyan, Kumarakkaraik Karan, Attipperiyavan, Aram Velartandan and Saravanapperiyavan as the seven Tandikaikkarar i.e. Barons, vested with the privilege of going on palanquins. According to the folk ballad, *Khan Sahib Sandai,* Masha the wife of Khan Sahib warns him of the presence of

seven ferocious barons (who go on palanquins) in the South. That these seven barons belonged to the Nadar community becomes apparent, by the reference that is provided by Vedanayaka Sastry, in the year 1798. In the inscription belonging to 1785 A.D engraved on a separate slab, and installed in front of the Udayamartthanda Vinayakar temple at Kulasekarappattinam (Tiruchendur taluk) the barons Chandra Martthandappanikka Nadan and Kumara Vira Martthanda Nadan of Kuttam (Radhapuram taluk of Tirunelveli district) are mentioned. It has been reported by Edgar Thurston in *Castes and Tribes of Southern India* (published in the year 1906) that the Kuttam Martthanda Nadakkal used to go on palanquins. Even in Virapandiya Kattabomman's times, in that area Podiyamputtur, Palani Nadan and Kayan'..ttu Siva Sangu Nadan used to go on palanquins, as reported by the Kattabomman Kummi. But the animosity which prevailed between Kattabomman and Nadars due to the claim of royalty and its attendant ritualistice status by both Nadars and Kambalattu Nayakkars has been expressed in many folk ballads. Though it will be redundant, to describe many such incidents recorded in folk ballads and native records (palm leaf manuscripts) this animosity remained as an undercurrent in the course of history and was a major cause for the lack of momentum in the efforts of the Nayak and Maravar Palayakars for the consolidation of native forces. Only in 1801 A.D under Sevatthayya Nadar participated in the rebellion along with Maravars, Nayakkars and fishermen and revolted against the British East India Company. Tiruchendur Murugan has been worshipped by the Nadars of this area as their family deity and according to tradition, Kayamoli Aditha Nadars had the privilege of symbolic pulling of the temple car during the car festival. In 1779 A.D., the building of the western gopuram at Tiruchendur temple was started. The work was initiated by Nadars. In that year Nadars of Sivakasi (Virudunagar district) took the responsibility of completing the work and gifted some amount for this purpose. In 1783 A.D one Sivananainta Nadan of Pillaikkulam gifted 30 panams towards the work, and got the information engraved on a wooden beam, in this gopuram. This western gopuram is even now called Nadan vasal. It is to be noticed here that all along this period, Nadars were claiming that they hailed from the Kshatriya Varna, and the western gopuras in each and every Hindu temple in Tamil Nadu were intended to be used by Kshatriyas. Even Protestant missionaries who were actively engaged in proselitization had to acknowledge though with a pinch of salt, that the Nadars of Tiruchendur area were leading the life of barons, and in the gift deed given to Fr. Kolhof in the year 1803 A.D, the Nadars of Nazereth (previously Canpattu) proclaimed that they had the same status in the native society, as that enjoyed by Europeans in India (தங்கள் சம சமூகமான நாடார்கள்) i.e. rulers of the soil. It has been mentioned in the gift deed that the lands, channels, trees and all other movable and immovable

properties are transferred to the possession of Fr. Kolhof. Even the Hindu religious privileges that were enjoyed by the Nadars of Valaiyadi and Vakuttan Kuppam, like receiving the meat offered in the annual festival at the Sudalaimadan temple, were now conferred upon Fr.Kolhof. This resulted in a peculiar situation of Nadar converts to Protestant Christianity considering themselves as a special class, and their congregation was called variously as *Sattam pillai vedham,* Hindu Church of Jesus, *Nattar Sanjao* and *Nattar Vedham.* Even while Nadars of Travancore were facing severe hardships and were being oppressed by other community people, in the year 1822 A.D. the Nadar ladies of undivided Tirunelveli district were reported to be moving freely without any hindrance from other communities. In the later part of 19th century A.D many educational institutions were started by Nadars who had at that time embraced Protestant Christianity. But at the same time, it was lamented by the missionaries that Nadars of a higher stratum of society were not prepared to allow widow remarriages to take place in their families and these people were really a hindrance to the proselitizing work of the missionaries among the poorer sections of Nadars. Around 1860 A.D., Nadars of the higher stratum of society (Nilamaikkarars) of Idayan vilai, Adayal, Kaccinavilai, Nalumavadi, Mavidu Pannai, Valaiyadi etc. embraced Protestant Christianity. An epitaph on a tomb stone, belonging to November 30th, 1882 A.D at East Nalumavadi says that Gunamudaiya Nadalvar son of Ramalinga Nadalvar attained the abode of Jesus Christ. Gunamudaiya Nadalvar seems to be a recent convert, at that time, as the name of his father was a Hindu name. But the title Nadalvar which literally means the ruler of the soil, betrays a sense of justifiable pride about his royal origin. Such traits and tendencies are reflected even in their claiming Kshatriya status in census reports. In the last part of 19th century and in the first quarter of 20th century, Hindu Nadars started many schools like Canror Padasalai at Kadambur and Kshatriya Patasalai at Adanur (Kovilpatti taluk) These efforts of Hindu Nadars intensified as a counter measure of Christian Nadars being actively engaged in the spread of uniform education to all sections of people, there by creating an atmosphere of active competition.

Political and Socio Economical Power- Moving with the Changing Times

There seems to have been an awakening among Nadars, as soon as the Palayakar war ended (1803 A.D) and a sort of comparative peace prevailed in the district. This may be due to their uncanny ability to sense the changing times. The effect of the industrial revolution had, on the Indian society was felt by those groups, which had a shrewd sense of fathoming what would happen in the near future. The Thoothukudi port which according to Bishop Caldwell served as an emporium of cotton trade,

in the 18th - 19th centuries attracted many traders and craftsmen from other areas. The Arumuganeri (Tiruchendur taluk) Nadars on 6, June 1821 created an endowment called Pettai (choultry cum store-house) at Madurai and got it engraved on a copper plate. This copper plate is now preserved at the Tirunelveli office of the Dakshina Mara Nadar Sangam at Sindhupunthurai (Tirunelveli).

This copper plate inscription, which starts with the regular invocatory verses (prasasthy) of Vijayanagara and Madurai Nayak kings, proceeds with the mentioning of the name of the Arcot Nawab, and finally mentions that this deed was recorded on the 6th of June 1821, when the (East India) company was ruling the country. Nadars of Dakshina Mara Nadu (Seemai) are mentioned as the sons of Badhrakali and they were merchants.Though the copper plate grant conforms to all the traditional modes of royal grants and even the mythical ancestry of Nadars from Badhrakali is not left out in the inscription, the description of Nadars as merchants (Viyaparikal) seems to be at variance with their original claim of Kshatriyahood. That the Nadars (rulers) of Dakshina Mara Nadu lest content with the title of merchants, may seem to be tantamount to relinquishing Kshatriyahood and accepting Vaisya status.

Nangudi Vellalar or Sivakalai Pillaimar

The Nangudi Vellalars are a small group caste of people living in the villages of Mudivaithanendal, Chevalai (Sivakalai), Korkai, Chekkarakkudi, Chokkalingapuram, Talavaypuram, Chettiyurani, Pottaluurani, Varththakareddippatti, Cheranthaiya Pillai Kudiyiruppu (a small village in Koottudankadu),Pandiyapuram , Eral (ஏரல்) Puthur near Kattalankulam, and Puthur (near Mudivaithanendal) near Srivaikundam taluk in the Thoothukudii district. Though they are scattered over fourteen villages they are otherwise called as *Sevalai pillaimar* after the name of the place where they are living in large number near Srivaikundam. According to a migrational legend, narrated among them, they came from the north and took service under the control of one of their groups and split into two groups, one of which became the Kottai Pillaimar and the other Nankudi Vellalars.

The Nankudi Vellalars claim that they are the descendants of the *Velirs* (வேளிர்கள்) mentioned in the Sangam poems. Moreover they say that the *Irungovels* (இருங்கோவேள்)referred in the poems of Kapilar, *Pattinappalai* and *Mathuraikanchi* are different persons and is a name given to the head of the caste group. Further they assert that the person who was imposed as 20th Irungovel died in 1944. He had only one daughter. The practice of investing the caste head as Irungovel is ceased thereafter. But the brother of the former Irungovel served as village head man (Grama Munsif) and died in 1960.

H.R.Pate, (1917) the former Collector of Tirunelveli district and the compiler of the District Gazetteer of Tinnnelvely gives a peculiar account of the name Irungovel. They have a headman, whose name, *Irungol Pillai,* interpreted as meaning. *Please sit down Pillai* is attributed to the fact that when he comes into the company of his fellow-caste men he is given a seat on a dais whilst the other's stand up.

Edger Thurston gives a short account of the power of the Nankudi Vellalar headman. *The hereditary caste headman is called Pattathu Pillai. In olden times, members who disobeyed him were made to run through the streets with a man ran behind, beating with a tamarind stick to the back".* (1909)

Thurston has included a story in his book about the Nankudi Vellalar's right of crowning the Pandyan kings: *Like the Kondaikatti Vellalas the Nankudis claim that they had the right of placing the crown on the head of the Pandyan kings. In the village of Korkai, there is a tank (pond) called Kannimar Jonai, because celestial maidens used to bathe there. When one Agni Maha Rishi was doing penance there of, the celestial maidens are said to have come to bathe. The Rishi fell in love with them had three children from them and were brought up by Vellalas of Korkai at the request of the Rishi, who represented that they were likely to become kings. According to the legend they became the Chera, Chola and Pandya kings (1909:247).*

Another kind of story is also told by the Nankudi Vellalars about the migrations and final settlement in the present area. In the olden times they lived in Korkai. Because of the ruler Kulai Pandyan's tyrannical rule they migrated to Chelivai(செழுவை) in the Ramanathapuram area and built a fort and lived there. But in 298 A.D the Nankudi Vellalars refused to give their girl to Pandyan Vikramavahu's illegitimate son Kuththan (கூத்தன்). Further they refused to crown the illegitimate son to the throne. Hence they were implicated in false cases of robbery. In order to prove their innocence they entered into a fire. Seven hundred persons died by entering the fire. Surprisingly a snake appeared before them and saved them. Then they wanted to return to Korkai. When they were crossing Gundaru they quarreled among themselves and a group went towards the North. The Nankudi people, who travelled towards the south built a fort at Allikulam and lived there. But because of another quarrel one section went and stayed at Kailasapuram near Srivaikundam and another group migrated to Aththala Nallur near Ambasamudram. Pattaththu Pillai also joined with the group which went to Aththala Nallur. The people who stayed at Srivaikundam were the Korkai Pillaimaar. The Pillaimar who went to Aththala Nallur did

not live there for a long time. They travelled to Cheluvai Nallur in the north with their leader Cheya Pupathy Irungovel in 1227. Nankudi Vellalar drove away the Vellambar who were already living there. The Pandya chieftain Vettumaran (வெட்டுமாறன்) donated them lands around Sevalai. They named the place as Cheluvai in memory of the village Cheluvainallur near the Muthukulathuur in Ramanathapuram district.

The Nangudi Vellalars are matrilinieal and matriarchal group of people. Their matrilineal exogamous groups are again called as *kilais.* This system is adopted according to the mother's clan. A group of people belonging to a particular clan should not marry among themselves, but they can marry from the other clan people. Today eight kilais are found among the Nangudi Vellalars namely Thennan kilai (தென்னன் கிளை) Thirumal kilai (திருமால் கிளை), Keralan kilai (கேரளன் கிளை), Kaliyaar (Kalaiyaar-காளையார்) kilai, Kaangeyan kilai (காங்கேயன் கிளை), Naraiyan kilai (நரையன் கிளை) Kan therinthal kilai (கண் தெரிந்தாள் கிளை) and Thiruvembuk kilai (திருவேம்புக் கிளை), There is a belief that there were twenty four kilais in the past.

Each kilai is further divided into a small unit called *Pithir* (பிதிர்- descendant). The Keralan kilai is divided into the following six *Pithirs.* Aathan pithir (ஆதன் பிதிர்), Puliyan pithir (பூழியன் பிதிர்), Virai pithir (வீரை பிதிர்), Vicci pithir (விச்சி பிதிர்), Tiruvaiyavinan pithar (திருவையாவிநன் பிதிர்)and Aay pithir (ஆய்பிதிர்).

The Naraiyan (நரையன்) kilai is divided into four pithirs. They are Manthai pithir (மாந்தை பிதிர்), Vallavan pithir (வல்லவன் பிதிர்), Celuntheenathan pithir (செழுந்தீநாதன் பிதிர்) and Athikan pithir (அதிகன் பிதிர்). Then *kilai* contains with three pithirs like Anavarathan pithir (அனவரதன் பிதிர்), Adaikkalam pithir (அடைக்கலம் பிதிர்) and Cinduranathar pithir (சிந்தூரநாதர் பிதிர்).

Marriage Ceremony

As it was in practice among most of the Tamil caste groups the custom of marrying the paternal aunt's daughter or the maternal uncle's daughter was in practice in the olden times. Now this practice has become rare among the Nankudi Vellalars.Generally the marriage will take place in the house of the bride. In olden days the marriage will take place only if the bride's maternal uncle and his wife give consent to the marriage. The maternal uncle's wife of the bride will reveal her consent by symbolically touching the *tali* (தாலி) at the time of marriage.

After the betrothal ceremony the date for the marriage is fixed. The ritual of creating the *Nalkal* (நாள் கால்) and arranging the marriage stage

(மணமேடை) will be held on the same day. Melting the gold (பொன்னுருக்குதல்) for the *tali* and giving the silk sari to the bride as *parisam* are also conducted on the same day. The people of the bride's home will send rupees one hundred and one to the bride groom as *maappillaippanam* (மாப்பிள்ளைப் பணம்) through his maternal uncle. Food will also be sent to him from the bride's house on the day of the betrothal ceremony. This is a peculiar tradition practised by the Nankudi Vellalars.

In the marriage ceremony the maternal uncle and the bridegroom will sit together for the performance of tying the sacred thread. Then this kind of a ceremony will be performed for the bride and her maternal uncle. During the marriage and until the time of binding the *tali* in the bride's neck, the maternal uncle or the person in his honour will have to make it burn a lamp named *ayirappanthi* (ஆயிரப்பந்தி). It is their usual custom to tie one fourth of the measure of *Pattanam Padi* (பட்டணம் படி) rice into a bundle in a cloth. In that bundle the knot will serve as the thread of the light. On this knot, ghee will be poured little by little to burn This is called the *ayirappanthi vilakku* (ஆயிரப்பந்தி விளக்கு). In the past the Vellala priest of the Sengol mutt of Perungulam in Tirunelveli performed the marriage rituals among the Nankudi Vellalars. Nowadays the practice has changed and the Brahmins are serving as officiating priests in the marriage rituals.

The custom of marrying sister's daughter is very common among most of the castes in Tamilnadu. But since the Nankudi Vellalars are following the matriarchal system, the descendancy comes only through female members. Hence it is forbidden to marry the sister's daughter.

Among the Nankudi Vellalars there is a practice of giving a house for each daughter and if possible some lands as dowry. After the marriage, if a house was given to his wife, the young husband will settle his family in it. The mother's property is inherited by the daughters. The father's wealth and lands are transmitted from father to son, but a major portion of the property will be inherited by the daughters. Like the Kottai pillaimar the Nankudi Vellalars also live only with the daughter's family. It is rare to see the parents living with the son's family. Divorce is not permitted in this community.

If a Vellalar woman dies without any child, the property will be appropriated only by her father. The husband has no right in the property. In 1910 a husband of a Nankudi Vellalar lady filed a suit against this practice in the Madras high court. The court decided in his favour. After this incident the Nankudi Vellalars are giving the dowry to their daughters only after a contract made between the parents of the bride and the groom. In case if there is an unfortunate death of the married girl without a heir, the property will have to be returned to the parents of the girl and her near relatives.

The Nankudi Vellalars are non-vegetarians. By profession most of the Nankudi Vellalars are agriculturists. Some of them are merchants, some others are educated and working in public sectors, government offices and other establishments. The Hindu, an english daily news paper published from Chennai,carried an article in its issue dated 1st January 1966, mentioning that, the Nankudi village near Mudivaiththanendal (முடிவைத்தானேந்தல்) is the village of Jawans. A good number prople of Mudivaiththanendal and adjacent villages are serving in the Indian army.

Birth Ceremony

Immediately after the birth of the child the Nankudi Vellalar will use the cloth (வேட்டி) of the maternal uncle for the cradle. In the past women from the barber's family served as the midwife. For cutting the umbillical chord the barber women will be first paid by the aunt and then others will follow suit. In this community the birth pollution is observed for sixteen days from the date of delivery. On the sixteenth day the ritual of touching the vessel (கலம் தொடும் சடங்கு) is celebrated. On this day the paternal grand mother will present the cloth for the cradle, conch (சங்கு), milk cup (பால் கிண்ணம்) and jewels to the child. The naming ceremony is also celebrated on that day.

Puberty Ritual

The attainment of puberty is called *Vayasukku varuthal* (வயசுக்கு வருதல்). The pubescent girl is placed in a corner of a room and a pestle will be placed as a mark of border (எல்லை). On that night the relatives and the maternal aunt will bring gingily oil, Jaggery (கருப்பட்டி), coconut, bunch of banana, betal leaves and flower to the girl's house. The aunt's daughter will pour the water on her body and help her to bathe. Then they will feed her with *kali* (களி), a food prepared by using black gram and sugar. On the sixteenth day the puberty ritual is celebrated by the maternal uncle's family. The maternal uncle's daughter will perform all the rites.

Disposal of the Dead

Cremaţion is the usual customary habit among the Nangudi Vellalars to dispose of the dead body. The funeral message is sent to the relatives and friends through the family barber. Before taking the body to the cremation ground all the near relatives should arrive and attend the funeral. According to Thurston, in the olden times at least two persons must come and take part before the body is taken to the cremation ground. If the near relatives did not attend the funeral function it is considered as a grave insult to the bereaved family.After the cremation the relatives will boil the

green gram (பயிறவித்து) and eat it. On the second day the burnt bones will be immersed in a river or tank. This is called *angam arrutal* (அங்கம் ஆற்றுதல்) it is a usual practice to take *araikkirai* (அரைக்கீரை) and tamarind juice (புளிக்கறி) to serve in the meal as a symbolical way of conveying the demise; but among the other communities of Tamilnadu during the time of *Karumathi* (கருமாதி), *akathik kirai* (அகத்திக்கீரை) is served. This connotes that the relatives are ventilating their inherent sadness which is burning in their heart. The compound word *akaththi* (அகம் + தீ = அகத்தீ) means literally *internal fire.* If the deceased is a male, the *tali* of the wife is removed on the same day itself. (The husband's family people will offer a new white sari called *pukuntha kodi* (புகுந்த கோடி) and the new white sari given by her parent's family is named as *Piranthakodi* (பிறந்த கோடி). The son will perform the last rites for the parents. Lighting the funeral pyre, breaking the water pot and tonsuring the hair as a mark of respect, and sadness are the last rites.

The Nankudi Vellalars celebrate another ritual called *kilamai* (கிழமை) concerned with the death ritual. The participants are the daughters of the deceased person. The daughters will prepare food items which were very delightful to the deceased person. After offering these items to the deceased the eatables will be served to the participants. The duration of the period of mourning is sixteen days. On the sixteenth day rituals like *kalluraiththal* (கல்லுரைத்தல்) *kani koduththal* (கனி கொடுத்தல் - giving fruit) and *pindam karaiththal* (immersing and dissolving balls made of rice flour in water- (பிண்டம் கரைத்தல்) last remains of the dead) are performed. At the end, wearing the new clothes, the relatives will go to the temple and pray for the departed soul.

Gods and Festivals

Nankudi Vellalars are Saivaits. They worship Siva as the supreme God. Tonsuring the head, celebrating the ear-piercing ceremony and going every year to perform the long tradition of Vaikasi Vishakam *kattalai* (கட்டளை) to Tiruchendur reveal that they are Saivaits. But in course of time they worshipped Vishnu also. A copper plate released in the kollam year 817 Aippasi 11, gives an information that among the treasurers of the Srivaikundam Kallapiran temple there is a man named Tampiran Kulliya Pillai Irungo Pillai, who belongs to the village of Veera Vinotha Nallur in Srivallaba Nadu. This man arranged for lighting a lamp at the Srivaikundam temple tower and gave an endowment for the Alwar Tirunagari Temple. They are also worshipping the Vellamthangi Pillaiyar alias Soora Vinayagar and Meenakshi and Somasundarar.

They are also worshipping Mudicci amman, Sudalaimadan, Chenthalliyappan, Munusamy, Isakkiyamman and Uyavantha amman in all

the fourteen villages where they are living. Kodai rituals are also conducted for these deities. Festivals like Pongal, Mattup Pongal, Deepavali, Tirukkarthikai and Panguni Uttiram are also celebrated in their homes. As a memory of the virgin who burnt herself in Selukai they are worshipping her by placing a sari in a corner of their house. This is called as *Kannimarukku Vaccuk Koduththal* (offering to the virgin - கன்னிமாருக்கு வச்சுச் கொடுத்தல்) Before the celebration of the marriage of a person and Deepavali they perform this kind of worhip to their ancestors. In the Tamil months of Aadi or Thai or Masi the female members of this caste perform the Avvaiyar Nonbu (அவ்வையார் நோன்பு). This ritual is celebrated by other communities also. In this ritual the female members only participate. Males are not allowed and the offerings are not given to the males.

A few generations before the Nangudi Vellalar women also used to wear *Pambadam, ariya tiruppan* (அரிய திருப்பன்), *Meledu* (மேலெடு), *Thandatty* (தண்டட்டி) and Mudichchu (முடிச்சு) in their ear lobes. In the nose *Mukkuthi* (மூக்குத்தி) and *Pullakku* (புல்லாக்கு) were worn as ornaments. In the neck an ornament termed as *Cuththuru* (சுத்துரு) which contained twenty four items including two choral beads, was worn by the females of the Nangudi Vellalar. The ornaments worn in the upper parts of the body were made of gold. In the toes they used *pilli* (பீலி) and *metty* (மெட்டி) and *mingi* (மிஞ்சி) and in the legs *tandai* (தண்டை) and *kohcu* made of silver.

Nayakkars

In the regions of Kovilpatti, Ottappidaram, Vilathikulam and Ettayapuram the Naidus or Nayakkars of the Kambalathars, Kammavars and Reddiyars are living in large number. All these three castes are agricultural and their mother tongue is Telugu. So that they were called as *Vadugars* (வடுகர்கள்). Of the above three communities, the Kambalathar appears to have been the most numerous. They call themselves as *Rajakambalaththars.*

The original home country for these three castes was the tract of country, north of the town of Vijayanagar. Before six centuries they were driven by the then Mohammadan rulers of that area. They obtained the protection of the Vijayanagara Rayars. Subsequently they migrated to the Southern part of Tamilnadu on various occasions for various reasons. When Krishnadevarayar deputed Nagama Nayakkar and his son Viswanatha Nayakkar to Madurai several other Telugu speaking communities arrived in these regions.

According to their memory and oral tradition they migrated from the Anugonda and Penugonda areas in the Ananthapur district of Andhra Pradesh. About their migration to the present area a legendary narrative is

prevalent among these people. But one must bear in mind that not only the Telugu speaking Nayakkars are narrating this legend but also common among other communities like the Chettiyars, Karkathars, Badagars etc., When the Mohammadan Nawabs were ruling in Deccan, they demanded a bride from the Nayakkars. The Nayakkars accepted to give a beautiful girl to the ruler. The marriage ceremony was arranged. A grand dinner was offered to them by the Mohammadan ruler on the eve of the marriage. But there was no room for a Nayakkar person to dine in the feast. So in order to sit in the *panthi* (the dining row) the men removed a basket from the corner. To their surprise they found out a head of a cow. Immediately they left the place after tying a dog in the *manappanthal* (marriage hall). When they were travelling it so happened that they would have to cross the flooded river. They prayed to their goddess and uttered a *manthra* (மந்திரம்). Immediately the standing trees on the banks bent and touched the water and reached the other bank and remained as a bridge. Then when the Nayakkars crossed and reached the southern bank, the trees stood erect on the ground. The Nayakkars told the Mohammadans in Telugu that *Nu Allah, Na illah* meaning *you are there, we are here.* Mohammadans misunderstood this utterance. They thought that the Nayakkars were informing them to worship Allah. Finally they have gone back without crossing the river. After crossing the river they came and settled near the western ghats in the Madurai region. Finally they came and settled the area called as *Karisal Kadu* (கரிசல் காடு)black cotton soil.

Kambalathu Nayakkars are also called *Raja kambalathar.* There is no myth found among the Kambalathars as an explanation for the caste name. Since they are performing their rituals by sitting on the woollen blankets they are called as Kambalathars. In the olden days they were cattle breeders and since they used the wool for preparing blankets they were named as Kambalathars. Of those who expressed knowledge of the subgroups none agreed on the names or number.

Among the Kambalathars there seems to be nine subdivisions. Some others mention only eight : Cillavar, Balavar, Vaykkalavar, Tookkalavar, Thirivar, Marivar, Chopparavar, Niththiravar and pallakkanar. Cillavar (originated from Siva), Thottiya Nayakkar (Periya Nayakkar), Tookkalavar (those who crossed the river by catching the tail of the bullocks), KattuNayakkar (Hunters), Gollavar (cattle breeders), Niththiravaar (the people who do not sleep), Tholuva Nayakkar and Kaval Nayakkar.

Edger Thurston states two different groups of sub-divisions 1.Gappiliyar 2.Anappar 3.Thottiyar, 4.Gurupar, 5.Gummarar, 6.Parivaram, 7.Urumikkarar, 8.Odde 9.Cakkiliyar.

Cillavar Caste

Cillavar group is considered as the highest in rank among the Kambalathar Nayaks. Even among this group there are nine subdivisions 1. Irrigar 2.Kambaraj 3.Palamakkarar 4.Iramasi 5.Cellakkarar 6.Kujjabommu 7. Cillavar 8.Cillagar 9.Pelikadu.

According to their marriage system the Cillavar group is further divided into two divisions:

1. Oru Kattuk Kattupavar (ஒரு கட்டுக் கட்டுபவர் - one who ties once). Among this group widow marriage is not performed.

2. Irandu Kattuk Kattupavar (இரண்டு கட்டுக் கட்டுபவர் - one who ties twice) widow marriages are allowed among this section.

The Cillavar group of people will have their marriage relations only with their parallel groups. They are the following (others are brother groups).

Gujjabommlu	Palamakkarar Iramasi Cillavar
Iramasi	Kambaraj Kujjabommu Illigar
Cillavar	Iramasi Cillagar

The Caste Myths of Cillavar

The following myth is narrated among the Cillavar about their origin. Seevalammal (சீவலம்மாள்) was born from the third eye of Lord Siva. When Seevalammal left her sari to dry in the sun Nanthi (நந்தி - Bull) has urinated over Seevalammals' sari and shed its sperm. When Seevalammal wore the sari she became pregnant and delivered a male child. Since the boy was born without the father they are considered as Siva's children and called as Cillavar.

Fortified with strong social structure they did not allow the other caste people in their marriage even as spectators, especially Brahmins. Today because of education and social change the friends are allowed to participate in the marriage ceremony. The Cillavar division of people are living in Madurai, Salem and Theni area also. Usually they will not cut their hair, but tie it as a tuft called *Kudumi* in the olden days; but the Nayakkars of Kovilpatti are having the custom of grooming their hair. Hence the

Nayakkars of the Madurai area will call the Kovilpatti Nayakkars as *Aravadus* meaning Tamils. The Cillavar group of people are included in the most backward group in the government notification.

Kodangi Nayakkars

The Kodangi Nayakkars, who have the practice of being well versed in astrology and demonology, belong to the Cillavar section of the Nayakkars. These people are holding high positions in the administrative and judicial position in the caste control. They are highly respected, yet all the people are not involved in the administration. The man who is in charge of the administration called Pattakkarar (பட்டக்காரர்) comes from these *Kodangis.*

The Kodangi Nayakkars are divided into three groups.

1. Kambili Kodangi (The man who will have a woollen blanket over his body)
2. Nalivili (நலிவிலி) Kodangi (belongs to the south)
3. Kacca Kodangi (This is also called as *Kappup Pattam* (காப்புப் பட்டம்) The Nayakkars believe that if these three kodangis sit in judgement over the *Kambili* (woollen blanket), even the unsolvable complex problem will be easily solved. This kind of belief reveals their high respect and veneration towards the kodangis. The Cillavars are also given high respect in the religious worship of the other groups.

Pattakkarar

The Pattakkarar is the person who is invested with so many powers like justice, religion, ritual etc. This heredity comes through the patrilineal tradition to the person belonging to the Nelivili section of the Cillavars. The Pattakkarar is the only person who is having the power to initiate any ritual. If a pattakarar dies his son will succeed as the next Pattakkarar before the body of the deceased Pattakkarar will be cremated. The person who assists the Pattakkarar by carrying his woollen blanket and hand stick (கழி) is called as *adappakkarar* (அடப்பக்காரர்) or Kattiyangarar (கட்டியங்காரர்). For this service the adappakkarar will get a portion of his earnings from the Pattakarar, which is given to him as a kanikkai (காணிக்கை - offerings). The Pattakkarar will usually visit his people who live in the other districts of Tamilnadu. Wherever he goes he will inform the people about his whereabouts. Under his headship a group will collect money for some general expenditure.

Religion and Worship

Outwordly though they profess the faith of Vaishnavism they worship

several deities. Jakkamma, household ancentral deities and *Theeppanja Amman* are some of the deities worshipped by them.

Generally all the Kambalattars except the Kavala Nayakkars worship Jakkamma as their chief deity. But the Cillavar group claim that Jakkamma belongs to their sub group.

Legend of Jakkamma

Legend has it that Jakkamma was born with seven brothers. Jakkamma's married life with her husband was not very pleasant. Because of a quarrel they departed for some time. Later they joined and lived together. In those days they had a number of cows given to Jakkamma as dowry. Every day the husband will take the cows to the foothills. In the evening Jakkamma will bring *Kanji* (gruel) to her husband. There Jakkamma will offer water to the cattles.

One day some enemies killed her husband. Without knowing this sad incident Jakkamma carried Kanji to the foot hills. She could not see her husband, but the cattles were there. Her husband did not come back. Then she went to her brothers' house. Since her husband did not return even after so many days they thought he was dead.

Then the brothers gave her some cows. She began to take them for gracing. One day a hunter came to the place where Jakkamma was gracing the cattle. When he was burning a bird in the fire, its spouse also fell on the fire and died. Seeing this Jakkamma laughed at it. The hunter scolded her by saying that *she was laughing at the birds dead, but she was living even after the death of her husband. She was not having that much sense of the bird.*

Hearing these words Jakkamma decided to enter into the pyre. Without informing her brothers she approached some Zamindars who were her relatives. They refused to prepare the pyre. Finally she went and approached the Irakkollavar (Zamindar's name) of Kanjivanam.She narrated her story and promised to bestow several boons to him if he would prepare the pyre. She entered the pyre and died. The principality of the Zamindar, who helped her to enter into the pyre flourished, while the other declined. Then the people believed that Jakkamma was having a divine power and began to worship her. Further they believed that these incidents happened in Bellary in Karnataka. The Nayakkars say that during their migration they brought this deity in a basket.

Usually the Jakkamma shrines are erected under a milky tree (பால்மரம்), but there are exceptions to this. In all the Jakkamma shrines

a person from the devotees caste serves as the priest. During the time of the kodai festival the Nayakkars renovate the shrine. Jakkamma shrines are always surrounded by *Ilanthai* shrubs. These shrubs are replaced every year. Generally the community people who involve in this renovation work will undergo a penance for a week. During the time of the kodai festival the people are expected to wear only white dhotis and saris.

Though the Cillavars generally worhship Jakkamma as their main deity,they also worship some household deities named *Kula deivams.* The following table will serve as a sample for a few divisions of the Nayakkars and their family deities.

1.	Kujjabommu (குஜ்ஜபொம்மு)	–	Pommai Selvi (பொம்மை செல்வி)
2.	Iramasi (இறமாசி)	–	Kamacciyamma (காமாச்சியம்மா)
3.	Cillagar (சில்லகார்)	–	Civayadilingam (சிவயடிலிங்கம்)
4.	Irrigar (இர்ரிகார்)	–	Kondugettamma (கொண்டுகெட்டம்மா)
5.	Palavakarar (பாலவகாரர்)	–	Orukannakkaru (ஒருகன்னக்காரு)
6.	Cillavar (சில்லவார்)	–	Bommaiya (பொம்மையா)

Each family has its household deity. Sometimes a fetish is instituted by consecrating some relics of some departed relatives, more especially of women who performed *Sati* or those who led a chaste life and of those who died as virgins.

In former days Kambalattar women habitually practised self immolation like Jakkamma. The memories of those who observed this custom, were held in high respect. They are venerated in some tombs, termed as *Theeppanja Amman (the deity who jumped into the fire) temples.* In honour of them tombs were erected on road sides. In the past *Sati* was not compulsory. The Kambalathars also worship the stones erected for the deceased, both for male and female persons.

Sixteen days after the death of a person, a garlanded stone will be taken in procession along with the music of a drum called *deva dunthubi* (தேவதுந்துபி), usually termed as *urumi* (உருமி) by others. It will be taken to a particular place. The deceased persons mortal remains (அஸ்தி), flowers and coins are placed in a pot and buried in a pit. On this pit they erect the stone and worhsip.These are called *Nadukarkal* (நடுகற்கள்). Nadukarkal are not erected for children.

Profession and Livelihood

By tradition they are breeders of animals like sheep and cow. Now a

days they are cultivating cotton, chilli, maize, coriander, (மல்லி), black gram (உளுந்து), ragi (வரகு) and *tinai* (தினை). They cultivate the rain-fed lands, exceptionally with well irrigation. Their lands are called *Karisal Kadu* meaning black soil. From their experience they explain that raining in the Tamil month of *Aavani is best for agriculture, Purattasi and Aippasi is best for sowing and Markazhi is the best season for reaping the crops.* From Panguni to Aadi they till the soil for the future crop.

The Kambalattars were the lovers of cock fighting in the past. Hunting was also a profession. For this purpose almost in every household they domesticated a *Veyttai nay* (வேட்டை நாய் - hound dogs). For hunting, the male members with their dogs would go to the nearby forests. Mostly rabbits were hunted. The owner of a dog could take the thighs of the rabbits it would catch. The other portions were equally shared by all. Now hunting has been prohibited by legislation.

The Nayakkars are non-vegetarians. Generally they are used to take the meat of goat, sheep, rabbit, kadai, chicken etc. Until recent times they preferred kambu and varagu. Nowadays they are taking rice as their main food.

Puberty Ritual

If a girl attains puberty she will be made to stay in a temporary hut made of *Kambu* reeds on the eastern side of the village. The hut is erected by the maternal uncle of the girl. Until the end of the period of pollution the girl will stay in the hut with another girl. In the night an old man will serve as a security. On the final day of the pollution period the hut is burnt to ashes by the maternal uncle.

During the menstruation period, women used to stay under the shades of the trees near the cement buildings called *Mutnangaal* (முட்ணங்கால்). The women must cook and eat there. They would take bath inside the *Mutnangal* and leave the clothes inside that buildings.But now a days these practices are hardly followed.

Wedding Ceremony

The Nayakkars celebrated their marriage gradually over a period of a year in the olden days. Later the ceremonies were shortened to three days, today it is performed within a day time.Dowry system is not prevailing among this pecple, but the system of *parisam poduthal* (பரிசம் போடுதல்) that is the practice of giving rupees one hundred and one or one thousand one as a bride price is customary among them. Sometimes the bride price is given as a token of the tradition.

The power of officiating as a ritual priest in the marriage is invested with a person termed as *Salubeththa.* From the beginning to the end of the marriage this person directs all the actions. Salubeththa is the only person who knows all the sequence of the rituals. Any person who belongs to any subdivision of the gollavar group can serve as the *Salubeththa,* provided he is *sali* (சாலி). The person who serves as *saali* must have got trained by his guru and take his position as and when the guru is alive.

The *salis* uttered during the officiate marriages in Telugu language. These *salis* are well versed about the history of the Nayakkars. In the districts of Thoothukudi and Madurai, where the Cillavars are living in large number in eighteen villages there are only four persons serving as *salis.* Because of the scarcity of the *salis* sometimes, marriages are celebrated in a group. Formerly they were not paid; but at present since they will have to serve for three days a nominal amount is paid.

The initial act in the Cillavar marriage ritual is *grinding the turmeric powder* (மஞ்சள்பொடி இடித்தல்). This act of powdering the turmeric is performed a week before the marriage. This act is performed by binding three mortars (உரல்கள்), one is wooden and the other two are made of stones, with a *Saari called maarappu chelai* (மாராப்பு சேலை).

After grinding, the *turmeric* powder is first given to the *Pattakkarar.* The act of grinding the turmeric powder is considered as a confirmation of the marriage. Then a piece of metal and a piece of cloth pasted with turmeric and attached in a wollen thread is tied up in the hands of the bridegroom. This is done on the day of grinding the turmeric powder and called *Kanganam kattuthal or Kappu kattuthal* (tying the safety thread). From this day onwards the groom should not be allowed to stay outside his village.

Another important act in the marriage ritual is erecting the huts for the bride and groom at the entrance of the village. This is called erecting a hut (குடில் போடுதல்). For this they are using only the branches of the banyan tree. Two huts are erected one for the bride and the other for the groom. The erection of the hut with the banyan branchs is called *Mathana Kambam Naduthal* (மதன கம்பம் நடுதல்). In the past the tying of the *tali* called *tirupputtuthal,* was held in the *hut.* Then it was shifted to a room in the bride's house. Now this act is performed in a *panthal* (பந்தல்).

The Palayakars of Ettayapuram belonged to the Kambalathu Nayakkar division of the vaduga community.

Thokalavar (தோகலவார்)

Among the nine group of Kambalathu Nayakkar, who bred the cows are called *Thokalavar* or *Thokkulavar* The Palayakars of Panchalangurichy,

Kadalkudi, Melmandai and Kalluurani belonged to the Thokalavar group of the Nayaks. The people who gave brides in marriage to these Palayakars were called *mapillaisamy kudumbam* (family of maappillaisamy) Among the Thokkalavaars there is a subdivision called *Thottippal* (தொட்டிப்பால்) If a Zamindar expired without any heir, one among the *Thottipal* had the right to perform the last rites or duties of a son. They could also succeed as the next Zamindar. Further they are having the right to serve as the priest in the Jakkamma shrines of the Thokalavar. The Thokalavar people live in the villages of Thoothukudi district around the vicinity of Panchalamkurichi, Ottrappatty, Ottainaththam, Oththarasuppatty, Nagambatty, Thattapparai, Kollamparappu, Arasadi, Kiilamudiman, Kulaiyanallur, Yeppothum venraan, and Maniyachi.

SCHEDULED CASTES

Mahatma Gandhi termed the practice of untouchability as a crime which was knowingly or unknowingly practised by the people from time immemorial and only in the late 19th century, they began to realise this sin and make amend to purify from its impact. The untouchables were called by different names *depressed classes*, *out-castes*, *pariah*, *pacheriars*, *Avamas* exterior castes, etc. The epithet *depressed* connotes not only low status in the hierarchy of the caste combined with religious and social disabilities but also a low economic condition. In Tamil Nadu, they were called as Adi-Dravidars since 1932 and in 1935 were grouped under the head *Scheduled Castes*. The Chakkiliyas call themselves as *Arunthathiyars*. In towns and Municipalities, they mostly serve as scavengers.They are the most suppressed lot among the Scheduled Castes of Tamil Nadu. They speak Telugu and it seems that they migrated from Andhra Pradesh.Most of the communities were segregated and considered themselves as superior to one another. Even among Scheduled Castes idiosyncrasies exist. Intercaste marriages and interdining were not common among them. In the past, all of them so suffered commonly many social disabilities that they could not use public roadways, public institutions, public schools, wells, bathing places, etc. They were not allowed to enter into Hindu temples, nor were they allowed to use common burial ghats. They were denied the services of the barbers, tailors and dhobies. Their physical contact with others was considered as polluted. These were all because of the agricultural serfdom, caste rigidity and regulation.Their chance of redressal was not dreamt of for many centuries. Only in 19th century, the process of their upliftment started. The Government, social reformers and the leaders worked for the cause of the Scheduled Castes. Their disabilities are legally being removed and concessions are provided to elevate them, both socially and educationally by the Central and State Governments.

The practice of untouchability was made serious crime by legislation. There were 76 communities in Tamil Nadu under Scheduled Castes. In the composite Tirunelveli District, the major Scheduled Castes include the Pallars, Parayars or Arunthathiyars or Chakkiliyars, Cheruman, Devendrakulathar, Dombara, Paidi, Pane, Gasangi, Jeggali, Kadaiyan, Kudumban, Kuravan, Sidhanar, Maeliga, Pagadai, Pallan, Pulayan or Cheruman Puthirai Vannan, Samban, Semuan, Thoti and Valluvan. The 1961 Census Reports have furnished demographical details of the communities with their name. But, the subsequent Census Reports have not given such information as the Government have taken a policy decision not to exhibit the names of the communities in the Census. The Scheduled Tribe population is very meagre in the district. The population of the Scheduled Caste and the Scheduled Tribe in the taluks of the composite Tirunelveli district which was bifurcated Thoothukudi district in 1986, as enumerated in the Census Reports of 1951, 1961 and 1971 and 1981 have been given in the **Appendixes - 11, 12, 13 & 14.** The first census enumerated after the formation of the district was the 1991 Census. The Scheduled Caste and Scheduled Tribe population as enumerated in the 1991 Census is given in the **Appendix -15.**

ARUNTHATHIYARS

One among the subaltern castes in the Toothukudi district is the Telugu speaking Arunthathiyars. They are also called as Chakkiliyars, Pakadai Mathariyar. Madika, Thothiyar, Thomman, Cemman, Thotti and Adhi Andhirar. Of all these terms they wanted to be called as *Arunthathiyar* in modern terms.

The term *Chakkili* means people afraid of beating. Some scholars are of the opinion that once they were sacrificed, during the time of Nayak kings, for building forts and palaces. Because of such events they were killed and hence became afraid of everything and they were called as Chakkili. Further the Sanskrit terms *Shatkuli, Carrion eaters,* has transformed into *Chakkili. Pakadai* is another term, which means people who mend leather materials for preparing drums. There is a belief that the Telugu term *Madika* has changed into *Mathari.*

They consider that all these terms are having a derisive connotation, and the term *Arunthathiyar* is free from such sense, they prefer to be named as *Arunthathiyar.* They believe that they were the descendants of the heavenly star *Arunthathi.* The following folk myth gives an account of their descendancy.

Myths and Legends

In the mythic age there lived a sage called Karuththamar. He had a daughter, Arunthathi. From her childhood she served another sage, Vasishta. When she attained puberty she wanted to marry Vasishta. He wanted to test her chastity.

One day 30 sages came to the hermit's cottage. Vasishta gave a small pot full of milk and asked Arunthathi to serve the guests. She did not ask any question. Even she did not think that how that small pot full of milk would be sufficient for 30 sages. She poured it and boiled and served them to their satisfaction.

Though Vasishta was happy, he was not satisfied. He handed over a mango nut to Arunthathi and asked to feed them by fruits. Arunthathi took it to the garden and planted the seed, poured water. Within this time limit the tree has grown and yielded fruits. She fed the hermits with mango fruits. Vasishta married Arunthathi and praised her chastity.

Arunthathi gave birth to hundred sons. The first son became a *Sanyasi* and others got married. The Arunthathiyars are the descendants of those ninety nine sons.

The heavenly gods, Indiran, Suryan and Akkini heard about the chastity of Arunthathi and wanted to test her. They came to Arunthathi in the form of three Brahmins. They asked for water. When Arunthathi took a pot each god filled a quarter and asked her fourth quarter to fill the pot and to quench their thirst. By the power of her chastity she identified the heavenly visitors and quenched thirst by filling the pot. Seeing the power of a human, having equivalent power to the heavenly gods by her chastity, they have done *anurunththuthi* (அருந்துதி) to her. *Tuti* means human beings worshipping the gods, but *anurunthuthi* means gods worshipping the human being. *Anurunthuthi* has been changed into *Arunthathi* meaning to be worshipped to the highest extreme.

Hearing the fame of Arunthathi, Siva wanted to test her chastity. Descending from heaven he came to Arunthathi in the form of a rishi and asked her to serve him food without any dress in her body. With the power of her chastity she changed him as a child and fed him. After that she transformed him again into a sage.

Seeing this Vasishta got angry and suspected her. Siva revealed himself to the couple and made her a heavenly star on the northern side of the *sabtharishi mandala* (constellation of stars). The Arunthathiyars believe this as a truth. This myth serves as a charter for their identity.

The Arunththiyar emphatically assert that they are one among the

groups of the kambalathars. In order to support this they narrate a number of versions of a myth. One among those is the following.

Once there lived five brothers and a sister. They are Thottiya Nayakkar, Raja Nayakkar, Kambalaththu Nayakkar, Kudukuduppa Nayakkar, Pullil Nayakkar and Jakkamma. Thottiya Nayakkar bred the cattle; Raja Nayakkar worked in a palace; Kambalaththu Nayakkar served in the temple, Kudukuduppa Nayakkar worked in the streets;Pullil Nayakkar engaged in agriculture.

One day after washing her saree, Jakkamma spread it on the ground to dry, and was bathing in the tank. At that time a bull jumped over the saree and shed its sperm on it. Without knowing this jakkamma wore the saree and was impregnated.

The angered brothers enquired Jakkamma. Jakkamma replied that she did not know anything except the saree over which the bull has jumped over. The brothers planned to kill their sister. Asking her to bring food they went to the forest with the cattle. Kukuduppa Nayakkar waited with the sword to kill the sister. Afraid of doing the heinous act all the others except Thottiya Nayakkar left the place by telling an excuse.

When Jakkamma arrived Thottiya Nayakkar tried to kill her. Before that she gave boons to three brothers and cursed the other two. The Raja Nayakkar will get a job, house and all the good in the world; Kambalaththu Nayakkar will serve in the temple; pullil Nayakkar will get wealth and land. But since the Kudukuduppa Nayakkar helped Thottiya Nayakkar by giving the sword he would roam in the streets and the dogs would chase him and live by suffering. The Thottiya Nayakkar, even if he worked hard, he would not prosper, every body would hate him and suffer in poverty. Angered by this curse Thottiya Nayakkar killed her.

Hearing the sad incident the mother came and revealed the reason for Jakkamma's pregnancy. He became sad and then onward he worshipped her as his family deity *kuladeivam.*

Yet another day Thottiya Nayakkar, informing his brother to bring food, went for gracing the cattle in the forest. When he was in the forest a calf died. But the brother did not bring the food. Hence he cooked the dead animal and ate the meat. When the brother arrived he told him the truth and tried to provide the meat for him. The brother refused and informed the matter to the other brothers. all of them ostracised him. Hence the Thottiya Nayakkars had become untouchables.

The story does not end with this; but also gives a further reason for eating beef and doing leather works. The brothers wanted to divide the cattle. Thottiya Nayakkar wanted to have the cattles which were lying on the ground. The other brothers agreed to this. Raja Nayakkar beat the

drum. Hearing this some cattle went with him. When Kambalaththu Nayakkar raised the sound of the bell some other animals walked away. Kudukuduppa Nayakkar produced the *Udukku*(an instrument) sound some of the cattles got up and went away. By blowing the flute Pullil Nayakkar got some animals.

The mother of the brothers was that Thottiya Nayakkar, one of her sons was ostralised. She requested the other sons to invite him for their family ceremonies. If he was not invited their mother instructed to perform the ceremony to an *Avaram plant* (ஆவாரம் செடி) at first and Jakkamma also revealed this when worshipped. Even today, the Kambalathar do the rituals with *Avaram* plants.

Migration From Andhra

The Arunthathiyars say that they migrated from Andhra Pradesh during the period of the Nayak kings in the 16th and 17th centuries. Some are of the opinion that they came with the Nayak army as soldiers, horse breeders and menial servants. Some others believe that they left Andhra at various periods because of famine and epidemics. Though they speak a dialect of Telugu language like the Kambalathars, they are living in separate settlements outside the villages.

The Telugu speaking Arunthathiyars are divided into some subdivisions namely Gollar and Thottiyar. Gollar is also divided into Jana kilai and Dasari kilai and the Thottiyars are also divided into Jana kilai and Dasari kilai.

In their religious practice ancestoral worship is very common among the Arunthathiyars.They believe that the spirits of their ancestors are residing in their houses. They think that those spirits protect them, safeguard them and pave the way for their everyday life. Kuladeiva (family deity) cult is another kind of worship prevalent among them. This cult is concerned with worshipping the people who met unnatural death like suicide, murder and accident. For these deities they erect stones and *peedams* (altars); but most of their peedams are not having iconic structures. They also worship the dead persons of other caste people as their *Kuladeivam* (family deity). To the pantheon of 21 deities the Arunthathiyars also offer sacrifices every year. They also worship Irulappasamy and Muththuppattan as *Kuladeivams*. They are having their own separate shrines for their innumerable deities. *Theppancha Amman* is a female deity worshipped in several places in the district by this people. Nowadays they are going to Tiruchendur, Madurai and Sabarimala to worship Murugan, Meenakshi Amman and Aiyappa Sastha.

They also go to worship Perumal at the sacred place at Tiruvannamalai in the Tamil month of *Purattasi* on all Saturdays. At that time they carry the chappals called *Kaduthangi* (காடுதாங்கி). The person who wants to

offer sacrifice to the Perumal, stitches the Chappals. During the preparation of the chappals they will not keep the leather on the floor; they will not use their legs to hold the leather tightly. In the temple atTiruvannamalai they would not go beyond the third step of the temple. The Brahmin priest comes and receives the offerings at this step. But today they are also going inside the temple and participate in the puja.

They particularly offer the chappals to the Perumal at Tiruvannamalai because of stiching chappals is their traditional profession. They explain this with a beautiful narrative which also gives the reason for eating carrion. Once perumal, Lord Krishna, was visiting the world on a cow's back, but it died on the way. He was sad to travel by walk. Perumal met an Arunthathiyar and asked to take the dead cow and in return to pay some money. Arunthathiyar told it was not their usual custom to pay for the dead animals. Then Arunthathiyar in return gave him two chappals. Perumal was pleased with the act. From that day onwards they are carrying the chappals to the Lord Perumal.

Life Cycle Ceremonies - Child Birth

Though they are poor in economic position, they also celebrate the life cycle ceremonies. When a girl becomes pregnant, the event is celebrated with joy. The pregnant woman is not allowed to cross the river, thinking that it will harm during *the time of delivery*. In the seventh month or ninth of pregnancy month the parents of the pregnant girl bring eleven food items and seven kind of fruits and distribute to the girl, her husband and relatives. The pregnant girl is usually invited to her natal home for delivery.

Most of them are not going to the hospital for delivery. Old ladies of the village in their community serve as mid-wives. Immediately after the birth, they remove the hair from the child and place it in the leg of the mother and the child.

Puberty

Before attaining puberty they celebrate the wearing of *Thaavani* (half saree) as a ceremony. The maternal uncles will bring the *Thaavani.* If there are more than one maternal uncle the girl should wear the thaavani given by the eldest uncle.

For puberty ritual the maternal uncle will erect the hut. The *Kuchil* (hut) is erected with nine sticks to symbolize the Kambalaththaar group. At the top of these nine sticks where they are joined together the *Ilanthaimul* (இலந்தை முள்) is placed. This is to avert the entrance of the evil spirits through the birds.

They think that birds are the mediums of the evil spirits. Here one can note the common belief that the crows are considered as the spirits of

the deceased. In the past they observed the pollution period puberty for 30 days, but at present 7or 12 or 15 or 16 days are observed as the period of pollution.

Marriages

Among the Arunthathiyars, we have already mentioned that there are two kilais (branches / sects), Jana kilai and Dasari kilai. They won't marry in the same kilai. Without the maternal uncle nothing could be done. Their village leader is called *Naattanmai.* The betrothal ceremony is conducted under the guidance of the *Naattanmai's* of the two villages. The Naattanmai of the girl's village by standing on the threshold will announce the names of the girl and boy and inform that they are going to celebrate the ceremony of tying the *Karukamany* in order to confirm the future marriage. The bridegroom will take the Karukamany and hand over it to the maternal uncle. The maternal uncle will tie the *Karukamany* in the neck of the girl.

The marriage ritual is conducted in the groom's house. The Naattanmai will hand over the *taali* called *Pottu* (பொட்டு) to the groom, who binds it on the neck of the bride.

After the marriage the couples go to the well to bring water. There they will throw betel leaves in the well. If the leaf falls and floats downward (மல்லாக்க) they believe that the bride will beget a male child, otherwise she will give birth to a female child. This ceremony is also conducted in the Kambalathar marriages.

Divorce

Divorce is allowed among the Arunthathiyars. They try to solve the problems between the couple. If it is unsolvable they decide in favour of divorce. The Naattanmai and the *Vandaari* (வண்டாரி), another official of the caste, come to the wife's village. The relatives of both the husband and the wife will sit in a circle, each group forming a half circle. They prepare a turmeric *pillaiyar* and place it on a leaf. Then betel leaves, nuts and a pot full of water are placed. After paying the money for the village and to the other party, the *vandaari* places an *aavaram* stick pasted with turmeric. Then they get the Karukamany, taali pottu and a thread from the wife's *sari·* and place it with the *aavaram* stick.

If the couples are having children the male children will stay with the father and the female children with the mother. Then the local *Vandaari* takes the *aavaram* stick and stands towards the east. Announcing three times the message about the divorce between such and such persons he breaks the stick. Then he will take the water and sprinkles it thrice. After

this he will place the other articles like the Karukamany, sari thread, broken aavaram stick etc., and throw them in a well. Remarriage is permissible in this caste. People do not in any way show aversion to remarriage.

Disposal of the Dead

The people who attend the funeral ritual contribute money for the ritual. Cremation and burial are practised in the caste for the disposal of the body. In the past, they ate maize, ragi and cholam. Now this practice is slowly changed into rice.There is no separate person or community for them to do the job of washing and hair cutting. Most of the Arunthathiyars are not educated. The educational status of the female is still pathetic. Still they believe in magic and manthras.

Economically they are landless labourers. Though some of them are stitching sandals the income is not enough for their livelihood. The mechanization process has severely affected them professionally. Still the oppression of the so called higher castes are common. In some villages they are compelled to do the job of digging the graves. In some urban areas they serve as scavengers and carry the night soil.

Heroes of the Arunthathiyars

Muththan Pakadai, Pottip Pakadal, Kanthan Pakadai and Thaman Pakadal were some of the Arunthathiyar caste heroes who lived at the time of Kattabomman.The folksongs narratives give a vivid account of their physical powers in the war against the British. When Kattabomman went to meet Jackson at Ramanathapuram, Pottip Pakadai and Muththan Pakadai accompanied him. Knowing that Vellaiyath Thevan's horse was captured by the British army, the two heroes brought back the horse by trickery and heroism. These two were responsible for killing many soldiers in the British company. Pottip Pakadai was responsible for releasing Uumaithurai from the Palayamkottai imprisonment. Finally Pottip Pakadai and Muththan Pakadai were killed by the Britishers. Kanthan Pakadai entered stealthily into the camp of Macaulay at night near Panchalam Kurichy and killed a number of enemies; but he was shot dead by Macaulay. About Thaaman Pakadai, we come across nothing but the mentioning of his name in the narrative folksongs on Kattabomman.

PALLARS

Pallars are a group of agriculturists whose demography falls into 5 1/2 of the total population of Tamilnadu. Since they consider the term *Pallar* is a derisive one, to day they don't want to be called as *Pallar*

instead they prefer the word *Mallar* or *Devendrakula velalar*. They say that they are the descendants of the god king Indra. The word *Mallar* is found in many of the Tamil literary works from the Sangam period. Today the word is not found among the names of the castes in Tamilnadu. Hence, they emphatically say that the word *Mallar* has been changed into *Pallar*.

Regarding the origin of the Pallars a myth was already collected by F.J.Richards, which relates them to Devendra. According to the legend the sweat of Devendra fell on a plant. On growing it became the ancestor of Pallars namely, Vadivel Kudumbar. Vadivel Kudumban had two wives. By the first wife, he had four sons who were the ancestors of Devendran, Thattaya Nattan, Pandya Nattan and Kadaya Nattan. Through the second wife the minor Pallars such as Kongu, Vettai, Ati, Kalkatti, Vanni, Thavalai Thinni (eater of frogs) were born, (*Pallars of south India. Quarterly Journal of Mythical Society vol X. 265-272)*. Another myth says that theThevars (Maravars) and Pallars are brothers. Indran had two daughters. Both of them gave birth to two sons. One daughter delivered the son in a secluded place (மறைவிலே பெத்தெடுத்தா) hence, Maravar. Another delivered the son in a pit (பள்ளம்) hence, Pallar.

Devendrakkulathar, Kadianan, Kaladi, Kudumban and Pannadi are the sub divisions of the Pallars. In the district, other sects except the pallars and Devendra Kulathars are not found. These people are divided into four sub-groups, namely, Annaa, Aiya and Amma, based on the terms they use to address their father and mother. These sub-groups are further divided into some naattars:

Amma Pallar: Kodai naattar, Civanthi Naattar.

Aatha Pallar: Virapraattar, Paruthikkottai Naattar.

Aiya Pallar:

Anna Pallar: Cikka Naattar, Celuva naattar.

Cross-cousin marriages between the maternal and paternal uncle's son and daughter and maternal uncle-niece marriages are practised. The practice of paying bride price (Parisam) is also very common among these people. Naattamai, (the leader of the village) serves as the performer of the marriage. He is the person who takes the *thali* and gives it to the groom. Monogamy is very common. After marriage, they follow patriarchal residence.

The Community Panchayat may grant divorce. In case of divorce, male children remain with the father and the female children remain with the mother. For divorcees and widows remarriages are allowed.

In the fifth or seventh month of pregnancy, sugar and fruits are

distributed. This is called *seeni Palam poodutal* (சீனி பழம் போடுதல்) In the ninth month, the pregnant woman goes to her natal house for delivery. In the olden days, the mother will not be allowed to take food for three days after delivery. Among these people, thirty days of birth pollution is observed. One year after the birth of the child tonsure ceremony for both male and female children is observed. For this people, there are separate dhobis and barbers.

Nowadays, a new ceremony *thaavani poduthal* (தாவணி போடுதல்) that is wearing half saree is conducted at the age of twelve or thirteen before puberty ritual. The maternal uncle will bear the expenses of these ceremonies.

The relatives attending to the death ceremony bring a measure (மரக்கால்) of paddy. A kind of chariot (தேர்) will be used to take the body to the burial ground. When the body was carried to the burial ground, the barber will make seven holes in the pots carried by daughters of the deceased. Then they will break the pot. They observe death pollution for sixteen days.

Most of the pallars are meat eaters but not carrion eaters. Since they are agriculturists, they consider the bullocks as equal to a totem. They are not beef eaters.

Before the 19th century, and most certainly by then, Pallars performed almost all the hard work in paddy cultivation. Social changes have taken place among the Pallars for the past one hundred years.

The impact of the educational and social welfare measures of the Government enabled many of them to become Government employees, doctors, lawyers, engineers, other professionals and holders of public offices. The social changes, hard work and perseverance uplifted them from tillers to land owners.

One of the changes that occurred in the caste system has been a dissociation between hereditary occupation. Caste associations such as the Immanuel Devendrar Peravai and Devendra kula Vellalar Peravai are working for social, educational and economic changes. All along the wet zone of theTamiraparani basis today these people are cultivating the lands as owners and tenants.

PARAYARS

In the district Parayars are living in almost all the villages. The Parayars are also called by a general term Adi Dravidar (ஆதி திராவிடர்). There are several divisions amongst the Parayars. Uzhavu Parayar (Plough

Parayar - உழப்பறையர்), Chunnambu Parayar (Lime Parayar - சுண்ணாம்புப் பறையர்), Kottup Parayar (Drum Parayar - கொட்டுப் பறையர்) and Uurp Parayar (Village Parayar - ஊர்ப் பறையர்) are some of the sects living sporadically in this district. The habit of inter marrying between these groups are not common. Hence they can be termed as an endogamous groups.

Uzhavu Parayars (Uzhavu Parayars are also called as *Sambavar* (சாம்பவர்). These Sambavars are agriculturists; hence they are called as Uzhu Parayars. The Chunnambu Parayars are a group of people living near the seashore. By profession they are the producers of lime (சுண்ணாம்பு). Chunnambu Parayars who produce the lime by processing the sea shells are an endogamous group. Another group preparing lime by Chukkangal (rocks - சுக்காங்கல்) are also fall under the caste of Parayars.

There are two other groups of Parayar who are drummers by livelihood, namely, *Kottup Parayar* who perform beating the *parai* (Drum - மேளம்) for marriage, puberty rituals and temple festivities. The other group Chaakkaattu Parayar, (cremation ground parayar - சாக்காட்டுப் பறையர்) concerned with death rituals.Because of social change this group of people have stopped these kind of menial works.

In the vertical hierarchical groupings of the castes the Parayars were placed in the lower rungs of the ladder. They were termed as untouchables. This condition is slowly changing because of socio-economic, political and educational developments. The scene is gradually changed.

Myths and Legends

Though the Brahmins were considered as the highest and most pure, and the Parayars were the lowest, untouchables and the most polluted, there were some narratives and legends circulating in this area that claim that they were superior to the Brahmins.

During the creation of the world the Parayars were created as kings. Their primordial ruler did not want to marry from his community. He wanted to make a contact with the common people. The common people asked the king a request. They told him that the royal families must stay in a panthal (பந்தல்) during the time of marriage erected by the common people.

The king accepted the condition. During the time of marriage, because of a trick of the people the panthal fell down upon the royal family. Since it was a stone panthal all the royal people, except a small child, were killed. The surviving child was brought up by the king's washerman.

After sometime the population of the earth increased alarmingly.

The death rate was not very much in number. Hence Buumadevi (பூமாதேவி) complained to the god that she could not bear the burden, hence to reduce the population, God accepted to reduce the number by taking the lives of the elders only. He thought that for that purpose he wanted a person to beat the drum (Parai - பறை) by saying *Puuirukka, Kaay irukka, Kani uthira (பூ இருக்க, காய் இருக்க, கனியுதிர - meaning let the flower remain, let the unriped remain, let the riped (fruit) fall down). God wished that the person who was to beat the parai* must be an orphan without any relatives. For this purpose god selected the boy, who was growing in the washerman's house, as the fittest.

The boy instead of beating the drum by saying *puu irukka, kaay irukka, kani uthira,* uttered *puu uthira, kaay uthira, kani uthira* and beaten the parai. From that day onwards death overtook all the living beings in the world. Since then he had become a paraiyan (i.e) drummer.

Then the boy built a temple and was worshipping the god. He was offering the meat of a divine cow to the god every day. Even though he cut its flesh daily it did not die. Then one day he married a girl. The girl gave birth to two boys. The divine servant became old. He taught the way of doing daily pooja to his eldest son.

One day the eldest violating his father's instruction and gave the meat of the divine cow to his pregnant cow. The divine cow was also dead. Hence he stopped the pooja. When the father questioned he replied that *tamby paappan* (தம்பி பார்ப்பான்) meaning *younger brother will look after.* But it was taken as brother Papaan (Brahmin). In Tamil *Paarppan* is a homonym for seeing (doing) and Brahmin. From this a proverb also evolved, *Paappanukku muuththavan Paraiyan* (The Paraiyan is elder than the Brahmin).

Though in the social hierarchy they were treated as untouchables, such kinds of myths fulfill a mental satisfaction to them. This myth serves as a charter for claiming a higher status and an identity.

Living Condition

The Parayars of the district are not beating the *Parai* drum for the funeral and other rituals of the so called higher caste people. According to the geographical environment they are engaged in agriculture serving as watchmen of gardens and daily labourers in construction sites.They live as a group in separate settlements outside the villages. Some of their families are joint families, but because of the socio-economic change the Parayar families are also changing into nuclear families. The father is the head of the family, who looks after the unmarried sons and daughters. If the father is not alive, the elder son carries the family burden. Economically their

condition is poor. Most of them live below the poverty line and work as labourers for daily wages. Some are working as tenants in the lands of the Nadars, Paravars and Muslims. A few families are living in good condition. Educationally there is not much progress. In each village a handful of Parayars are uneducated.

Marriages

Among the Parayars of this area, registered marriage, marriage of self-respect and marriage in the temple are celebrated. Monogamy is the usual practice among the people. If the first wife does not beget children the husband will marry another woman. This is only an exception. After the death of the husband widow marriages are practised by the Parayars. Divorce is also allowed among this community in this region. Another common custom in this caste is marrying the brother's wife if the brother is dead. If the wife dies, marrying the wife's sister is also very common.

The Parayars are also patriarchal. As the other castes, they are also marrying for a second time when there is no progeny. They worship Kanni, Sastha and Murugan. They believe that the deities are having the power of bestowing progeny. The prematurely died unmarried girls are worshipped as *Kannies* (virgins) for begetting children. The Parayar women observe a *nonbu* (நோன்பு) for getting children. This is followed for twenty- one days. During these days the women must eat a little only in the noon. On the last day, in a corner of *Kanni temple* they select a space.The space should not be larger than a banana leaf. Then the place is cleaned with cow dung. On that floor the prepared pongal is placed. The observant eat the pongal by her mouth without touching the pongal by her hand, like an animal. This kind of observance is also practised by the other caste women, who are longing for children. If they beget a child they name the males *as kannimuthu* and the female as *kanniyammal.* Now the Parayars of the district have become the devotees of the Lord Muruga of Tiruchendur also.

If the Parayar has no issue for a long time then the woman folk offer their *taali to Murugan's Hundi at Tiruchendur.* Then they tie a second taali in front of the flag post (கொடி மரம்) of Tiruchendur temple. This act symbolically means the end of the first marriage and a remarriage in the second birth. If they beget children they visit the cave of Valli, one of the consorts of Lord Muruga, and offer a cradle to the goddess.

Deities

The Parayars believe that the deities concerned with abortion are Issakkiyamman and Muniyasamy. Muniyasamy is believed to be an unmarried man who has committed suicide. To avert abortion these deities are also worshipped. Another worship very common among the Parayars

is the *Naga Cult* (நாக வழிபாடு). They worship the cobras by pouring milk and offering eggs in the ant hills, which are believed to be the residences of the serpants. The serpants are worshipped for becoming pregnant, and averting abortion.

Puberty Rituals

The terms used among the Parayars for the attainment of a girl's puberty are not different from the other communities. *Chatangakivittal* (சடங்காகிவிட்டாள்), *Periyamanuchiyagivittaal* (பெரிய மனுசியாகி விட்டாள்), *Vayachukkuvanduvittaal, Chamainthuvittal* are some of the terms commonly used for announcing the attainment of puberty. The pubescent girl is separted for sixteen days. If a girl attains puberty they inform this message to the others by raising a sign of sound called *Kuravai or Kulavai* (குரவை, குலவை). *Kuravai* is an auspicious sound made by swift turn of tongues used by all the agriculturist communities all over Tamilnadu. The women also distribute turmeric and oil to the other ladies to inform the message. The washerwoman, who serves this community, supplies saris to the girl for sixteen days. In this community also the maternal uncle gets an important place in the ritual. On the first day of mensturation, the girl is given gingily oil. On all the other days egg and other nutritious food except fish and dry fish are given to her.

On the sixteenth day, during the night they celebrate the ritual. In the past this ritual was celebrated for the purpose to inform the relatives and others that there is a girl in the house to be given in marriage.

In the puberty ritual, to avert the evil eye, they use the bathing water mixed with turmeric, lime and neem leaves. They encircle the head of the girl to remove the evil eye with chappals and brooms. The maternal uncle's daughter serve as a female bride-groom.This is a kind of dummy marriage celebration.

There are a number of beliefs amongst this people about the attainment of puberty. If the girl begins to menstruate in the morning it is considered as a good sign .They explain that it is an act that of a flower blossoming in the morning. If she becomes pubescent on Friday it is believed that she will get a good husband.

Funeral Ceremonies

If very old people die, they apply oil and salt to keep the dead body in good condition until the burial. They will also apply sandal paste over the body. They believe that this paste will suck the watery subject in the body and kept it from much decay.

If a person dies during the night in order to ward of the devil, they beat a bronze vessel with an iron rod. Then after washing the body they keep it in a corner. Over the body they sprinkle rice corn (பொறி) believing that the devils will eat them instead of eating the body.

When they attend the funeral, the near relatives bring new clothes and place them over the *Panthal* erected in front of the house. The ritual of Nirmaalai eduththal (நீர்மாலை எடுத்தல்) that is bringing water from the tank wearing a garland and wearing a puunuul (பூணூல்), a sacred thread, is also performed. The eldest son will perform this rite. The relatives will place the grains which they bring for the ritual in front of the funeral bier. The elder son breaks a pot full of water in front of the bier. The body is taken to the grave yard. The near relatives remove their hair and bury it with the dead body. Before carrying the burial they light a small fire outside the pit. It is a hint to draw a conclusion that cremation was also practised in the former days.

In the past the brothers of the deceased person will remove the *taali* from the widow by cutting it with a knife. The removed taali will be placed in the mouth of the deceased husband. The body is buried by placing the head to the south. On the sixteenth day of burial they perform the last rituals for the deceased person.

CHRISTIANS

Catholic Christians - Parathavars

The fishing and boat handling community of the coromandal coast that is the South Eastern part of India, are variously called as *Paravas, Parathavar* and *Bharathas*. Etymologically, the word *Parava* was derived from *Paravai* meaning kadal (sea). *Paratha* from the *Parathavar* of Sangam literature *Bharathas* comes from their claims to the dynasty of Ayodya. Parathavas are a specific social group ascribed by birth. They are collectively observing economy and distinctive caste polity. Institutions like closed marriage network, kinship, contiguity and closeness of living settlements on the shores, religion and more especially a homogenous seafaring economy helped them to sustain a common caste policy.

Their homeland was the coastline which runs along the Gulf of Mannar from Southern Ramnad to the extreme tip of the coromandal coast, Kanniyakumari. By the beginning of the sixteenth century, the Parathava coast line contained a chain of twenty to thirty villages stretching from Vembar to Kanniyakumari. This coast is affectionately called by the Paravas as *Paravanadu*. This has been termed *Pescaria* or *Lacote Pecherie* (the fishery coast) in Potuguese, Dutch and Jesuit records.

The earliest gleanings on the life of the Parathavars are contained in the Tholkaappiyam. According to this work, the Parathavars were called as *neithalnila makkal* (seafarers). These people lived in villages distinguished by size into Pattinams and pakkams. Their chiefs were known as Cherpan (சேர்ப்பன்). Pulamban (புலம்பன்) and Thuraivan (துறைவன்). Their particular deity was Varunan (வருணன்). Madurai kaanji, one of the ten idylls of Sangam literature(பத்துப்பாட்டு), describes the Parathavars as the mostpowerful people in the country around Korkai. Well fed on fish and armed with spears, they terrified their enemies by their dashing valour.Maduraik Kaanji gives a vivid account of Korkai as the major town in the country of Parathavar and the seat of the pearl fishery with a people mainly consisting of pearl divers and chank cutters.

Because of their role as a major client group to the Portuguese , Dutch and the English, the *Paravars* history is exceptionally well documented from the sixteenth century onwards.There is a remarkable body of documents illuminating almost every aspects of the group's economic and social life, as well as the growth of caste system. These invaluable manuscripts are made up of the Tamil, Portuguese, Dutch, French and English. These records throw much light on the economy of the Tamil coastline over a period of five hundred years.

The Portuguese intruded into the coromandal coast in the sixteenth century. At that time, the people were grouped in separate settlements and held together by distinctive politics, closed marriage networks, separate temples and exclusive norms of interaction. This coast distinctive for its mixture of coral reefs, open road steads, shallow bays and beds containing pearls and chank. Various fishing groups and clans reaching to such natural features became adept at shallow net fishing (Valaiyar), open sea fishing (Kadaiyar), tank fishing (Nulaiyar) and pearl diving contributed to a corporate economy that helped a common polity. Parathava leaders were not only village headmen,but directors of corporate pearl and chank fishing which was the hallmark of the caste.

As early as the Sangam period pearl fishing and its associate trade of chank (conch-shell) diving were important South Indian export industries. Pearl was the most lucrative maritime trade. Pearl fisheries also became an important resource for the pre-colonial rulers of Southern Tamil Nadu. What set apart this pearl fishing trade was the high level of skill and specialist knowledge involved in this work. Pearl fishing itself required a command of much arcane information concerning the location and tending of the regions pearl oyster beds. In the precolonial periods this expertise was

acquired by the regions fishing communities.these included the Kayalpattinam Muslims and the non-Muslim Paravas of the Gulf of Mannar.

At an early period, many of the Tamilnadu coastal Muslims moved into shipping. Some of them moved up the ladder by establishing themselves as boat owners and chank and pearl traders, controlling large populations of low ranking Muslims. By the time of the sixteenth century, the Parathava trading families established themselves. Parathavars form occupational speciality with some tended to emerge much more tightly knit and highly organised group.

From the early British records, we come to know the Parathavar caste was comprised of thirteen *kilais* or endogamous classes. These *Kilais* can be further divided into the *arasar* (the ruling class) Vanihar (the traders), Manadis (fishing segments) and *Velaikkaararkal* domestic servants). *Arasars* are the ruling headmen. *Vanihars* are dealers of cloth and packers of cloth and ship owners. Highly specialized groups of fishermen are called as *mantradis* who constituted a majority of the *Jathi*. This group comprises of fishers of tortoises, fishers of porpoises, divers for corals, divers of pearls, fishers of shark, divers for chank, divers for crabs and sails. Among the *Velaikkaarars,* the palanquin bearers and the attendants on chief are the prominent. This highly diversified social structure projected the multi-sided functions and diversified occupational differences.

As a traditional Indian caste group, though they have been converted to Christianity, they are having their own distinctive code of behaviour. Up to the present time, the Parathavars have maintained their own specialist group of service groups.These comprise the hereditary caste barbers and washermen. These groups of people perform all the tasks associated with such groups in the South Indian Caste hierarchy. These Parathava caste barbers and washermen with their women perform the key ritual tasks at birth, weddings and funerals and other rites of passage.

The Parathavars also, like the Muslims, maintained a specialised class of ritualists, namely the hereditary shark charmers called *Kadalkattikal* (கடல் கட்டிகள்). The Parathavars believed that the hideous flesh-devouring shark was the embodiment of the wild destructive force of the sea. As a result, in order to ward of and control this evil, they patronised the shark charmers. Neither the catholics nor the sea going divers felt that it was or is an act against their faith and identity.

Marriage Customs

Since the Parathavars are all converted to catholicism and till date the whole group was following the faith their marriages will be celebrated only in the church as it is the practice of the other castes also. But a queer

secular customary ritual is practised by the Parathavars, which is unusual to the other catholic communities. This ritual is called *Vaasarpadi Mariyal* literally picketing at the threshold (வாசற்படி மறியல்). When a Parathava girl is given in marriage to other than the paternal aunt's son or maternal uncle's son, this ritual is performed.

After the marriage in the church the young couples will be taken in a procession. Then they will remain in the place which is allotted to them. In the evening the bridegroom will be invited to the bride's home. At the moment the groom enters the home, the *murai maappillai* (the cross cousions of the bride) will obstruct the groom entering the home. There will be a verbal duelling between them. The cross cousin will argue that he is the only person who is having the right to marry the girl. Regarding this verbal duelling there is a song. Sometimes this duelling song will be sung and performed by two substitues for the contestants. This mockery will come to an end when the bridegroom presenting a gold ring to the *murai maappillai.*

Fishing Villages

In the coromandal coast, two distinct blocks of seven villages (ஏழு ஊர்கள்) and six villages (ஆறு ஊர்கள்) are very important. The elur or the seven villages are major places of Vaippar, Vembar, Thoothukudi, Manappadu, Veerapandian Pattinam, Punnaikkayal and Alanthalai and the *Aru ur* are the intermediate towns.

Fishing Boats

The Parathavar's spatial relationship can be understood and identified symbolically from three kinds of fishing vessels. The Kattumaram (கட்டுமரம்), the Vallam (வள்ளம்) and the Thoni (தோணி) are those three vessels which are reflective of the disparate life of the Parathavar society.They symbolize three levels of Parathava community,a social hierarchy based on three types of settlement (village, town and port city). Catamaran is the vessel characteristic of the outlying Parathavar villages and pakkams. It is the sustenance giving vessel of labour of the poorer fishing group of the Parathavars. Catamaran is confined to small catches of fish, which would be utilised to provide sustenance for the poor families. It provides no scope for change in the small hamlets.

The *vallam* is a more sophisticated boat with a corporate crew of five or six adult fishermen. It was a thriving vehicle of economic enterprise in the colonial period. Its capacity to store more goods led not only to large scale commercialization and trade of maritime commodities but served as the chief means of transport. These vessels provide sustenance, prosperity and vitality to the brokers, Company *adappanars* and *Vanihars(traders).*

Thoni (தோணி) is a large vessel with a crew of ten to twelve navigators. *Thoni* was as ancient as the catamaran and the *vallam*. It was the only Parathava sailing vessel attuned to a modern economy and the transformation of the Parathavar Thoothukudi into a major city.

After becoming Catholic Christians, the Parathavars have completely been absorbed by Portuguese Pastronymies. Paravas fall into the following seventy-two patronymics; Paldano, Roche, Devotha,Motha, Alphonso, Pasangne, Rodriguez, Carvalho, Vaz, Lampert, Costa, Rubin, Altharaikatar, Delinger, Raphaeal, Britto, Frank, Fonseca, D'Almeida, Gomez, Victoria, d'Mel, Leon Miralis, Soyas, Miranda, Moral, Thagea, Pinto, Fernandez Morais, Valedares, Koonghe, Silvaria, Mennasa,Mendiz, Soares, Alverez, Missier, Lane,. Pieris, Kagoo, Anator, De Cruz, Varas, Machado, Cardoza, Corera, Nattar, Mascarenhas Lopez, Querozz, Pereira,Pacheco, Paiva, Gonsalvez. Moresa, Paez, Lobo,De Rose,De veira, Salnovo and Misquita.

The Paravas seem to have possessed some form of institutionalized stable system of leadership before their conversion to Christianity. This institution continued to serve up to early part of the 20th century. Their caste headman was called as *Jathitalaivar*. The Paravas maintained a hierarchy of caste leaders and title-holders known as *Pattangattigal, Siththatikal, adappankal* and *muuppankal*. These caste-heads collected fees known as *Kaanikkai* (காணிக்கை) from all the other lesser ranking Paravars in their locale. This system had its origins in the pre-colonial period.

Jathi-thalaivars functioned as the caste heads of the Parava population. From the time of the Portuguese, there are documents preserved with the *Jathi-talaivars*. *Jathi-thalaivars* functioned as hereditary heads. Starting with the first Christian *Jathithalaivar*, Joam de Cruz in 1543, there were at least 23 *Jathi-thalaivars*. They had functioned not only as heads of the caste but they had their power status, and privileges ratified by the Portuguese, Dutch and the English colonial overlords.

One of the main functions of the caste-heads was to prevent marriages which threatened the purity of blood and honour of the caste. They controlled access to the banners and regalia which were carried in all the Parathava marriages and funeral processions. These power holders could make an individual and his whole kin group effectively unmarriageable and could thus debar them from every important social and ceremonial contact within the caste.

If the Paravas were not satisfied with the judgement of the local leaders they appealed to the *Jathithalaivar*. In a wide range of commercial and ritual disputes, they appealed to the *Jathithalaivar*. When the Parathavars moved into new trade and occupations during the colonial period, the power of the caste heads widened enormously.The *Adappanars, Muuppans* and *Pattamgattikal* imposed stringent measures of conduct and

fair practices on the group's fishermen and traders. For example, if a man used prohibited forms of fishing nets or engaged in unfair competition against his fellow traders he was punished by the caste heads. For the transgressor of the code of conduct they were being made to circle the village church on his knees or wear a crown of thorns during mass. As a last resort they could be ostracised from the village.

The intrusion of enterprising Arab sea-men, the Muslims of Kayalpattinam and pearl-divers threatened to undercut their central definitive element of identity as a caste. In order to preserve their heritage against a new and powerful enemy the Parathavars appealed for help to the colonial power in the area that could extinguish such a threat. Portuguese power served Parathava purposes and reinforced their corporate identity.

The Parathavar conversion to Roman Catholic Christianity took place in the course of a maritime war fought between 1527 and 1539 by the Portuguese and the Muslim forces. Details leading to the conversion have been recorded in two letters written by Joao De Cruz, the first Christian *Jathithalaivar* of the Parathavars' to king Joao III of Portugal. Joao De Cruz mentions that trouble had arisen between the Parathavars and the Kayalars, (people of Kayalpattinam) because a Kayalar seaman allegedly had insulted a Parathava woman and cut of her husband's ear lobe when he intervened. Such kind of incidents should have provoked the prolonged hostilities. The Paravas turned to the help of the Portuguese.

From 1521 to 1657: Under the Portuguese

In 1532, a delegation of seventy Parathavars went to Cochin, the Portuguese stronghold. They appealed for protection against the Muslims. The Portuguese were happily intervened at the chance to recruit a new client community possessing valuable maritime skills. The delegation negotiated an agreement with the Portuguese captain Pero Vaz De Amaral at Cochin, committing Portuguese military power to the protection and preservation of the corporate economy of the *Jathi* and its settlements, in return for the Parathava conversion to Catholicism.

As a result of this agreement, a naval fleet went to the Coromandal Coast. In December 1535, the Portuguese fleet arrived and after a series of naval battle, the powers of the Kayalars were gradually extinguished. The Portuguese reestablished the waning hold of the Paravas on their pearl fishing rights and settlements.

A group of Padroado priests was sent off to the Coromandal Coast and converted the Parathavars to Christianity. Within months, they were reported to have baptised 20000 Parathavars at least from thirty villages in the area which the Portuguese referred to as the Pescaria. Jesuit records indicate that this took place in March or April 1536 was followed by mass

baptisms at a latter date of the Parathava inhabitants of Thoothukudi, Vembar and Vaippar.

The alliance of Portugual with the Papacy in Europe resulted in the Padroado jurisdiction. This agreement gave the king direct administrative responsibility over the religious affairs. Both the chieftains and the clerics acted as partners in the Christianisation and colonization of the coromandal coast. Portuguese protected and strengthened the Ezhu ur (seven villages) and Aaru ur (six villages). They encouraged the Parathavars to settle in these secure places, which functioned as the pivotal centres of trade,education and religious activity.

Under the Dutch Rule: 1658-1795

Under the leadership of Rykcloff Van Goens, a Dutch fleet crushed the Portuguese fleet and captured Thoothukudi. The the Dutch tried to secure exclusive rights and monopoly and built forts over the pearl fishery in return for a payment of a toll of two percent to the Nayak king of Madurai. Even though the Nayak didn't sanction full monopoly, he allowed the Christian Paravas of the coastline to serve under the Dutch Company. After getting complete jurisdictionary powers over the Paravas, the Dutch made every effort to subvert the Parathavars from Roman Catholicism, which were thwarted both by the religious intransigence of the Paravas and also of the changes in the political scenario of the region.

Because of the internecine quarrels among the princes of Tamilnadu the Nayak rule became weak. Disregarding the treaty, the Dutch fortified the *urs* and completely walled in the town of Thoothukudi by 1683. To ensure monopoly and to dissuade Indian *Chetties* and *Maraikkayars* from trading with other Europeans, the Dutch introduced a system of issuing passes to vessels. During this period, the greater part of the Dutch mercantile business was transacted through Parava traders, *pattamkattikal* and *Jathi-thalaivars.*

The efforts of the Dutch to convert the Roman Catholic Parathavars to Calvinism failed miserably. For 268 years, the Parathavars were under direct control of Europeans colonial rule, first by the Portuguese, then the Dutch. As a result Colonial rule rather than eroding and subverting the Parathava culture, strengthened it. The *Jathithalaivar* and *pattamkattikal* were encouraged in their role as guardians and directors of the Pearl fisheries. They became the brokers in the colonial enterprises, enforcers of religious discipline and ceremonies, and overseers of the economic activities of their respective settlements and communities.

British Rule: The Period of Transition

The British first captured Thoothukudi from the Dutch in 1782. But,

political events both in India and Europe helped the Parathavars to continue their institutions for the next fifty years. Because of peace treaties between the Dutch and the British in Europe, the English handed over the Dutch holdings on the Coromandal coast to the predecessors in 1795 and 1818 But in 1825, the Britishers have permanently taken possession of the Coromandal Coast. Because of the Palayakar unrest Britishers were forced to follow a policy of status quo. Captain Willow, the leader of the British promised to replenish the Jathitalaivar with the restoration of the ancient rights bestowed by the Dutch Government, but they changed their policy after 1825.

The Dutch and even the Portuguese had at least excluded the Kayalpattinam Muslims and other divers from the pearl fisheries of Thoothukudi. The Britishers clearly stated and stipulated that as a branch of service to common government, the fishery would be open to other groups. Therefore, Parava monopoly and communal activity was loosened. Parathavars were ordered to cooperate with the other servants of the British. Finally seeing the lucrative trade, the colonialists converted the pearl fisheries into a government owned leaser system.

By the later half of the 19th century, the pearl fishery had passed into the hands of two British merchants Cocq and Barter. With the introduction of the lease system and the superintendent of fisheries, the *Jathi-thozhil* system began to disintegrate. Lack of support and popularity for the communal fishery and the caste chieftain among the Paravas, directed them to become government servants as clerks and officials.

Hughes, a British merchant introduced Cotton cultivation in Tirunelveli hinterland. His cotton was considered the best in the Liverpool market. Encouraged by this and lucrative returns from cotton cultivation, the peasants were induced to shift cultivation from paddy to cotton. There was a deficit of food items like paddy and other commodities. The need to import these commodities led to the increase in trade and transport activities.

The gearing up of transport facilities to serve British interests and the decision to restrict all export and import activity to a modernised major port at Thoothukudi defined and constructed the nature of the economic activities in the region. The Parathavar minor ports of the Ezhu ur - Vembar, Vaippar, Manappadu, Veerapandian Pattinam and Aalanthalai were stripped of from their older roles as centres of commercial activiity and education. A void was created in their maritime economy.

In order to tide over the economic void created by the British administers enterprising young men and the literate and trading Parathavars from the port towns had to look more opportune areas of employment and advancement overseas and the interior of India. Faced with mounting

competition from other castes the Parathavas crossed over to Ceylon in search of trade and employment. Parava emigrants fortunes were linked directly to the built up of estate economies and commercialisation. Paravas progressively resorted to an ever widening array of occupations.

By 1865, the urbanisation of Thoothukudi led to the expansion of trade in cotton. Because of trade expansion Thoothukudi was linked with the hinterland by railways and roads. The rapid growth of trade activity encouraged the establishment of a municipality, protected water supply, bus services and hospitals. In 1866, Thoothukudi was constituted into a municipality. In 1884, the French Jesuits opened a high school section to ensure that Roman Catholic Paravas would not lag far behind to the competition for jobs. For imparting technical education, the Jesuits then opened up engineering and textile sections at St.Xavier's College, Palayamkottai. To serve the catholic girls Holy Cross School was opened in 1906 and raised to high school status in 1941.

Parathava Catholicism

With the caste heads, the Jathithalaivar went to Cochin and sought the help of the Portuguese. They sent Padroado Priests to convert the Parathavars. The great ceremonies of mass conversion took place. Ten years later, the famous Jesuit Missionary Francis Xavier baptised or rebaptised 15,000 Parathavars. It was largely through his efforts that these Parathavars began to acquire elements of a Christian culture.

Xavier travelled with a small group of Goa-trained interpreters; Without knowing Tamil, he and his interpreters simply used the appropriate Portuguese terms to convey key Christian concepts. His letters portray his daily activities in the Coromandal Coast. In one of his letters he writes, *It often happens to me to be hardly able to use my hands from the fatigue of baptizing: often in a single day I have baptized whole villages. Some times I have lost my voice and strength altogether with repeating again and again the credo and the other forms (Shurhammer).*

The Parava Catholicism was Latin Catholicism by adoption, but Tamilized Catholicism by practice. The indoctrination introduced an array of ecclesiastical officials into Parathava society, namely, the *Upadesiyars* (உபதேசியாளர்கள்), the *Kanakkuppillai* (கணக்குப்பிள்ளை) and the *Vaathiyar* (வாத்தியார்).

Fr. Henri Henriquez (1549-1600) succeeded Francis Xavier. Henriquez was responsible for planting the seeds of the orientalist movement. In 1567, Henriquez established a Tamil college at Punnaikkayal. In 1582, the Jesuit imported from Manila statue known as *Senhora das Navis*, translated in Tamil as Panimaya Matha (Our Lady of Snows), to the

Church of the Lady of Pity at Thoothukudi. The establishment of an annual feast as a caste feast and the emergence of the Matha as the *Paratha Matha* (Mother of the Parathavars) appears to have been far-reaching results in the social, religious and educational life of the people.

After taking the complete jurisdiction over the Parathavars, the Dutch proceeded to exert their most concerted efforts to subvert the Parathavars from their adherence to Roman Catholicism. They thought that this measure would tender them more plaint and cooperative subjects in 1617 the Dutch Company directors instructed their factors in South Asia to draw up regulations for the propagation of Calvinism. The people were forbidden to follow any other religion. Violators were ordered to be put in chains and expelled from the country and received punishment involving limb or life. According to this order the Catholic missionaries and Parathava emigrants in Ceylon were expelled from that island. This action set the stage for the hostile confrontation between the Parathavas and the Dutch.

In 1658,Philip *Baldaeus* landed down on the shores of Thoothukudi with the Dutch assault squardon. Immediately, he felt and sensed the futility of proselytising them. His account of his experiences with the Parathavars confirm the central place the Catholicism had come to occupy in the Parathavar life, Baldaeus accepts his failure and writes: *I had gone there with the purpose of seeing what might be done with those blinded Paravas, but, was hopelessly unsuccessful in my endeavours.*

Knowing the impossibility of converting the Parathavars to Calvinism, the Dutch expelled the Jesuits from their territories. Though the Roman Catholic priests were not allowed to dwell in the town, the Parathava people carried their children to the interior land to have them baptized and did not mind couple of hours of walking. Then, the Dutch converted the churches in Thoothukudi and the *Ezhur* (seven villages) into fortified warehouses. The desecration of their holy places incensed the Parathavars and they engaged the Dutch garrisons in bloody wars in all their port settlements. Sensing the Calvinist hated the idolatry the Parava leaders transported the statue of *Panimaya Matha* to Korkai.

With the dawn of the eighteenth century, the Dutch changed their political, commercial and religious policy. They allowed the Parathavars to celebrate the Panimaya Matha and the Church was completely renovated and emerged as a focal point of Parava activity. Even the Dutch though protestants attended the ceremony. Along the coast line forty-nine Jesuit Priests looked after the Parathavas from 1714 till the temporary abolition of the Jesuit Order in 1759.

Before conversion, the Parathavars worshipped Meenakshi (fish goddess) and local deities and ammans. It is widely held that the group possessed prestigious honours at the Tiruchendur temple. The most important was the honour which symbolized the pre-eminence: and it was the right to give the first ceremonial pull to the rope with which the Church Car(தேர்) was dragged at every start of the festival.

After they were converted to Christianity, the Parathavars' religious culture was shaped so as to give the group its remarkable strength and faith. Although Francis Xavier lived among them only for two years in South India, he became a powerful Tutelary deity for the Parathavars. In the hierarchy of regional patrons he was second only to their most celebrated supernatural patron figure, the miraculous virgin mother Panimaya Matha. Xavier came to be regarded and revered as a healer. Posthumously several legends and hagiographical traditions are circulating about Francis Xavier. It is to be noted here that for Parathava people Xavier serves as a reference point. The Parathava people of Manappadu take great pride in the fact that their place contains, the saint's residing place, a cave venerated as the munivar's hermitage during his stay in the area.

Already mention has been made about the importation of Our Lady of snows (பனி மய மாதா)and the installation of the figure in a new church, which is known as the *Periyakovil* literally big church. Our Lady of snows became the Parathavars chief tutelary deity, holding immense power. By the 17th century, the Parathava supreme Jathithalaivar had been raised to the position of supreme patron. In return, he was given the *muthal mariyathai* (முதல் மரியாதை) The caste headman alone held the right to sit in a special seat directly under the Virgin's statue during the prayer. As the Parathavars shrines and rituals became increasingly opulant, it was he who possessed the sole authority and right to have statue bedecked.

The Thoothukudi Virgin festival was first conducted in 1720. The Jathi-thalaivar and a number of rich traders and caste headmen sponsored for the creation of a ceremonial chariot known as the golden Church Car (பொற்றேர்). Up to 1806 this *Church Car* was dragged with the image of Our Lady of snows through the streets adjoining the Periyakovil. Then a massive structure of 75 feet high *charriot* (car) was built by the sponsorship of the Jathitalaivar and a number of rich Parathavars and boat owners: This *charriot* is in use till date.

Maysaikkaarar and Kammarakkarar

The establishment of the annual festival of *Panimaya Matha* and the emergence of the statue into *Paratha Matha* led to the changes in the social, educational and cultural life of the people. The Jesuits introduced festivities like *chapparams* and floats. The Jesuits gave Parava elders significant roles in their celebration. The elevation of a chosen few to the

honour of dining with their colonial masters planted the seeds for the distinction of the Jathi in the subsequent period into the *Maysaikkaarar* (மேசைக்காரர் - Table Parava), and *Kammarakkaarar* (கம்மாரக்காரர் - Ordinary Parava). The custom of symbolic honour bestowed upon the Jathi-talaivar and a few at a religious function crystalized into a social distinction and discrimination of great consequence.

With the end of Portuguese rule and the withdrawal of Jesuit Priests in 1765, the responsibility of religious festival passed on to the Jathi-talaivar. Jathi-talaivar invited their favourite supporters to the table. In course of time, this practice became the principal means of identifying the associates of the caste notables. These leaders, traders and well-to-do people developed exclusive norms of social interaction. The common folk, that is the so called *kammarakkaarar* didn't challenge this prejudiced treatment in the early British period. Since the *kammaarakkaarars* were working under the caste heads, who were also the company brokers, there was little scope to air their grievances.

But in the latter part of the 19th century radical changes took place. The conversion of pearl fishing as a leasing system, the openng of a fishery department and the urbanisation of Thoothukudi enhanced the economic status of the Kammarakkaarar. The Goan Clergy, who replaced the Jesuits, had accorded the Maysaikkaarars many privileges in their churches. During 1880s and 1890s, the Parathava areas were caught up on an economic maritime boom, more *kammaarakkaarar* than ever before began to campaign for enhanced rank and honour. The Jesuits supported the *Kammaarakkaarars.*

Increased participation in a number of fields not only produced varied leaders but, also deprived former caste leaders of their distinctness. Parathava caste notables were not insensitive to the ebbing away of their power. The Jathitalaivar and his associates sought ratification from the British rulers to shore up their powers and privileges to safeguard personal communal trading. The Britishers were hesitant. The result was a gradual devolution of privileges, but, not a total elimination of them. In 1889, Senhor Dom Garbried de Cruz Lezarus Motha Vaz Paldano, the then Jathi-talaivar, died leaving without a male heir, and his position fell to his adopted heir and grandson. *Kammaarakkaarars* were quick to air their dissent. The St. Mary's Club, established at Thoothukudi in 1897 and patronized by the *Kammaarakkarars,* openly attacked the legitimacy of the Jathi-thalaivar. The Kammarakkaarar embarked on their first violent confrontation to deny the Jathi-talaivar one of his most revered and traditional rights on the occasion of the Panimaya Matha festival, that is the ceremonial first pull to the ropes of the Chariot (Muthal Maraiathai). In 1908, the Jathi-thalaivar's, attempt at the first ceremonial pull was thwarted by violence and public disturbance.

In 1914, the death of the Jathi-talaivar and the measures taken by the Maysaikkarans to obtain ratification of his heirs installation kindled the embattled mentality of the kammaarakkaarar. The Jathi-talaivar appealed to the Government for tribute and ratification. The Government announced its intention of continuing the tribute; but satisfaction of his position as head of the caste was an internal matter of the Jathi. The Jathitalaivar appealed to the Collector for reconsideration, but the Collector turned down the appeal. He tried to get recourse from the governor-in-Council at Madras.The pettition was informed that his request could not be complied with.

In 1914, when large gatherings of Parathavas thronged Thoothukudi for St.Xavier's festival, the Paratha Pandya Sangam of Kammarakkaarars conducted its First Paratha Conference. The central issue of the conference was to tackle collectively the problemsl that had beset the Jathi. But, the Jathi-talaivar installation committee wrote a letter in 1916 to all the pattangattikal for the coronation of the hereditary Jathithalaivar. The adappanars of the ezhu ur (seven villages) expressed their willingness to participate. The Bharatha Mahajana Sangam of the Mayasaikkarar in its conference on May 21, 1917 installed Senhor Dam Anasfasius Motha Corera as Jathi-thalaivar. The Paratha Pandya Sangam of the Kammaarakkaarar registered its emphatic protest of not accepting the Jathi-thalaivar.

In 1920, the Bharatha Mahajana Sangam tried to patch up the rift between the Parathava groups. The Bharatha Mahajana Sangam offered the presidentship of the conference to Leo Machado. But, again and again the problem of the Jathi-talaivar was raised by the Maysaikkarars.The last Jathi-thalaivan assumed office in 1926 amidst protest. The opposition and competition they had fanned only worked in the long run for the progressive good of the Jathi.

Catholicism in the Hinterland

After the Parathavars of the Coromandal Coast were converted into Roman Catholic religion, it spread into the hinterland of Thoothukudi district in the 17th century. Caldwell writes: *The next notice I find is of the establishment of a congregation at Kaitar in the interior in 1640. There were probably congregations in the interior before this, seeing that 45 persons in inland places were baptized in 1600, but this is the first inland congregation the name of which I find mentioned.*

But, we do not know much about the first converts of the people of Kamanayakkanpatti. Some manuscripts inform us that the first convert was nothing but the Kamanayakkar. He met a priest in a grove with his assistant. After converting him to Christianity the priest left the place.

Our Lady of Heaven Church, Kamanayakkanpatti

After some years Kamanayakkar met Father John de Britto and asked him to baptize some of his relatives. Then with the help of de Britto he had invited some Nadars and Vellalas to live in the village.

The incidents were confirmed by a letter written to the then Jesuit head Gonaluus by the priest Louis Demell in 1688. Kamanayakkanpatti became an important religious centre. Then the conversion of the people continued in the years 1701, 1708, 1727, 1732 and 1756. The converted people of this period were mostly Nadars and Vellalars.

In the history of the conversion of the Nadars an important event is worth mentioning which took place in the 19th century in the village of Kalugumalai. In 1890's the Nadars were not allowed to take a procession along the public streets. At that time Kalugumalai was under the rule of the Zamindar of Ettayapuram. Since the prince of the Zamin did not attain the stage of majorhood, the then British Government appointed Venkatramayar, a Brahmin, as the administrative officer.

In 1894, Venkatramayar filed a petition in the court and received a prohibitive order against the Nadars to take processions in the streets. This was a challenge given to the Nadars.

By the year 1894 August, two Nadars of Kalugumalai town approached Father Pamel, the Parish Priest of Kamanayakkanpatty, informed him about the intension of hundred Nadar families to become Catholics. Father Pamel preached them the Catholic religious ideas. In the middle of the town Father Pamel bought a land and laid the foundation on 23 November 1894. By the year 1895 Father Pamel baptized 300 people. He promised, another 200 persons, that baptism would take place in his next visit.

In 1895 April 7, the Christians of Kalugumalai celebrated the palm Sunday. On the same day at the temple of god Kandasamy the (Ratha festival) car festival was conducted. When the *Chariot* came near the church Venkatramayar ordered to remove the *Panthal* (பந்தல்) erected in front of the church.But the Catholics refused to remove the panthal by replying that Panthal is in the precint of the church. By that time stones were thrown towards the church. Unfortunately in the skirmish, Venkatramayyar and the village officer who tried to catch the offender were also stabbed and succumbed to the injuries. To escape from the attack the Catholic Nadars entered into the church. The mob attacked the houses of the Nadars and pillaged the property. Vethamuthu, the Catechist, who invited father Pamel for baptizing the Nadars was brutally killed. The mob put him in *Kazhu* (கழு), removed his feet and shoulder. A young

eighteen year old boy was burnt to death by pouring petrol over him. Another eight year old girl Ananthammal with her parents Vethamanickkam, Rayammal and her brother Gnanamuthu died because of suffocation. A child who was in the hands of a mother, was pulled apart and thrown into the fire. Not only the Catholic Nadars, but also the Hindu Nadars were attacked by the mob. Though the two parties in the riots were, in essence a caste dispute, and the dispute was one which exists in a smouldering condition in very many villages in Tirunelveli.

There is no news about conversion after the above incident. The descendants of those *converts* still remain as ardent catholics. Though Kamanayakkanpatti and the Kovilpatti taluk fall under the Thoothukudi district, they remain in the religions diocese of Palayamkottai.

Protestant Christians

Anglican missionary efforts to convert the Nadars began in the then Tirunelveli region in 1771. Before the arrival of the European missionaries the evangelical work among the Nadars, was entirely in the hands of catechists. Most prominent among them was Satyanathan. The missionaries from Tanjavur and Tiruchirappalli paid only an occasional visit. In 1784 one Rayappan made the first converts to Protestant christianity among the Nadars.At that time two families were converted to christianity. In 1791 a resident missionary was sent to take charge of the Tirunelveli area. The missionaries could not do any dent among the Nadars of the Thoothukudi area. It was David Sundaranandam, born in a Nadar family in a village Sathankulam, came forward to help the missionaries. Sundaranandam left his home and wandering up to Thanjavur, became a Christian. In 1796 David Sundaranandam was sent from Tanjavur to Palayamkottai as a Catechist to help Sathyanathan. There after he was sent to a village nearer to his native place. The converted Christians were persecuted and left their native place to settle in a land purchased by Sundaranandam in the name of a missionary. The first, christian settlement was named as *Muthalur* (முதலூர்) At that time the population was only twenty-eight. Later some settlements were named as Nazareth and Bethlahem. By 1803 there were five thousand christians. The economically well to do Nadars persecuted the christian Nadars. But with the help of an European merchant Sawyer, David Sundaranandam formed a group called *Club* men and travelled to various places and redressed the grievances. But he met with a mysterious death, allegedly poisoned by the instigation of the Nadars of Kuttam. After the death of David, the Society for the Promotion of Christian Knowledge (S.P.C.) and Church Missionary Society (C.M.S.) were unable to do any work. By 1816 half of the converts had given up Christianity.

Mudalur Church

By 1816, the merchant Sawyer died leaving landed properties to the Church. The missionaries began to build model Christian villages with schools. Some of the villages like Meignanapuram were separate villages; some others like Christianagaram and Udankudi were part of the larger villages.

In 1841, Robert Caldwell, a Scottish missionary was sent to the then Tirunelveli District by the Society for the Propagation of the Gospel. Caldwell was consecrated as the first Bishop of Tirunelvely in 1877and served among the Nadars until his death.

Caldwell has established his mission in Idayankudi, south of Sathankulam. At the time of Caldwell's arrival a mass movement of conversion was started among the Nadars. Some times whole villages were converted. Since they were the dominant community in number, since they were degraded by the so called higher clases and concentrated in a geographical area and converted enmass they risked none of the sufferings of being outcast by their own community.

Because of the missionary education the Christian Nadars enjoyed a substantially improved position. The Christian Nadars became united under the guidance of the missionaries. In 1856, a catechist of Sawyerpuram, David used a *term of reproach* against the Nadars. Later David submitted a formal apology through a letter. But it was not accepted by the Nadars. They fought for a position of higher stature.

Sattampillai

One year later a more serious schsim took place in the Tirunelveli Church. It was a native reaction to the European missionaries and ended in the founding of new Church. The reason for the origin of the trouble is not clearly known. The man who took a leading role in the serious schsim is Arumanayagam, a young employee of the Nazareth Mission, born on October 23, 1823. After got educated he joined the seminary at Sawyerpuram. He learnt a number of languages like English, Sanskrit, Hebrew, Latin and Greek. He returned to Nazareth and was appointed as the mission school monitor or *Sattampillai.* Arumanayagam, according to J.A.Sharrock, tried to implicate, a Pallar School master appointed by A.F. Caemmerer, in a woman's suicide. Angered Caemmerere dismissed him from Church service. Refusing to retract from his accusation, Sattampillai was excommunicated by Caemmerer and not allowed to marry a girl of the congregation, whom he had been engaged. Amongst different versions in this point, Sattampillai married the same girl.

Sattampillai went to Madras. There it happened him to read a phamphlet written in 1849 by Caldwell, *The Tinnevelly Shanars: A Sketch of Their Religion and Their Moral condition and characteristics, as a caste.* In 1850 Caldwell sent a revised version of the paper to be published in London. In an accompanying letter, he mentioned that the original version was but a secondary idea.

Sattampillai returned to Nazareth and tried to detach his caste men by informing the derogatory writings of Caldwell. But the efforts were derided by Caemmerer.

In January 1857, catechist Swamiadian of Muukkuperi was suspended by Caermmerer for pouring molten lead down the throat of a pig to obtain some folk medicine. When Swamiadian led his congregation in a walkout, Sattampillai came forward with support. Then Viswasam, another dismissed catechist and Maduranayagam, another village headman of Prakasapuram, joined with Sattampillai.

Under the leadership of Sattampillai the new church was founded and called itself as the Hindu church of Lord Jesus and its faith as the Hindu Christian Religion. In the region it was variously known as Jehovah Messianism and Sattampillai Vedam.They rejected from their system everything which appeared them to savour of a European Origin. They cut themselves off from European help in money and influence. They wanted to neglect the European practices imposed on Christianity. For that purposes they sought to go back to the Jewish origins of the religion. Sattampillai took the title of Rabbi and the temple at Prakasapuram was built in the Jewish model. The Christians of this church observed the Jewish traditions of the Passover. The seventh day was taken as their day of worship. They abandoned infant baptism. They entered the church after washing their feet. Animal sacrifices were allowed.

At the age of ninety-five in 1918, Sattampillai has passed away. His congregation declined from 6000 to lent a few families. His two daughters remained as virgins for religious sake. Then his two sons, Rabbi P.V.Pandiyan and B.J.M.Kulasekararaj took the leadership of the church, the Hindu Church of Jesus Christ.

Sattampillai's writings were responsible for the community to claim for a higher status.

Sattampillai Vedam

The direct and the most obvious result of Protestant Missionary endeavour in Tamil Nadu was the converts drawn chiefly from the lowest of the castes. Conversion gave them the scope to contest caste based practices and customs such as prohibition to use public road and well and other imposition of discrimination on them. Eurpoean Missionaries also presented an appearance of almost infallibility. In contrast, the converts were identified as inferior and often uncomplimentary remarks were made about the motives of their conversion. A tone of racial superiority was adopted by some missionaries in their dealings with the converts and they branded the converts with a grade of inferiority. So the old marginality in the indigenous society of the converts was now displaced by a new marginality within the church.

So, in displacing the western christianity of the European Missionaries with new forms of *Nationalised Christianity,* the converts attempted to retain the empowering elements of their new faith and at the same time repudiate their disempowerment and Marginalisation by the church hierarchy and Nationalism. The result was the founding of the ***Sattampillai Vedam*** or ***Nattar Vedam.***

Since 1771, there had been many missionaries like Savarimuthu, Ven. Sehwartz, J.D. Janicke, C.W.Gericke and J.C.Kohlhoff who visited Tirunelveli occasionally. Of them Savarimuthu preached the gospel to both Hindus and Roman Catholics. But actual work was done by Native Cathechists and Pastors like Rev. Sathianathan. Persecutions from Hindus and Muslims, epidemics and other Natural calamities befell on the converts.

Amidst all such problems, the C.M.S.the Church Missionary society started working at Sattankulam in 1820. At the same time, society for the propagation of the Gospel (SPG) took over the churches in Tirunelveli. The former had Prakasapuram a christian congregation while the latter had Mukuperi which is adjacent to each other. It was during the period of 1837 - 1870, the C.M.S. Missionary of Prakasapuram was Rev. John Thomas, commonly called the Apostle of south Tirunelveli and the congregations flourished under his care and able supervision. By 1829, the S.P.G concentrated on Nazereth and Mukuperi under Rev. Rosen. Mukuperi became the biggest congregation in the district at that time. Able men like Gnanaprakasam, Swamiadian and others worked as cathechists. By 1847, the congregation had grown quite large.

Most of the people at Mukuperi and Prakasapuram belonged to the *Nadar* caste. Their main source of income was the palmyrah industry. They were very eager to hear and accept the gospel. The Nadar Christians were

simple and straight forward in their task and were noted for their generous giving to the church. This factor was very important in the running of the seperate Hindu Christian Community later. Sundaram alias David has been the first Shanar Cathechist and that it was through him that Christianity was introduced among the Nadars of the district.

In effacing the social indignities which they had traditionally suffered and in wiping out memories of age old degradation they now exhibited a heightened sensitivity to end derogation of their community, perceived or otherwise. Stating their claim to a superior caste status, they resented *the reception of lower castes lower than themselves into the church* and also any critical comments or evaluation made about their past. To protect their faith and purity *Towns of Refuge* or specific christian settlements was felt necessary. The emergence of such settlements like Mudalur, Meignanapuram, Anandapuram, Suvisesapuram, Prakasapuram, Nazareth, Kadachapuram and Sawyerpuram consisting almost exclusively drawn from a single caste group i.e. Nadar in these new settlements, tended to strengthen their *caste identity.* The upward social mobility of the Nadar converts was accompanied by economic advancement as well. The Mukuperi- Prakasapuram region was the locale for the developments which ultimately resulted in the formation of the Hindu Christian church of Lord Jesus in 1857.

The founding of this Hindu Christian church revolves around a towering and versatile personality in the Nadar community of Mukuperi - Prakasapuram region namely Arumainayagam alias Sattampillai. A man of high intellectual calibre and extraordinary qualities, Sattampillai was instrumental in bringing in to existence the new church almost single handedly amidst seething opposition from the missionaries. His bold and unconventional reasoning subverted the well established Missionary authority, drawing nearly 2,500 adherents to his new church from the adjoining villages of Oyyangudi, Kulathukudi, Salaipudur, Valaiyadi, Pattaikarai, Panrimadal and Vaikunthapuram all located within a circle of eight kilometres radius. At present there are four churches rechristened as Indian church of the Ekara shakar (Indian Church of the only Saviour) at Mukuperi, Oyyangudi, Kulathukudi and Salaipudur, members of this church, especially the business migrants, have established churches at Vanthirajapuram in Coimbatore (1971) at Chrompet in Chennai (1993) and at Chinnalampatti in Salem (1993). The original forms of worship and doctrinal specificities are followed more or less faithfully in these churches with the caste exclusiveness becoming more open and glaring.

The rise of the Schism

In 1838 Rev. A.C.Caemmerer took charge of Nazareth district of the S.P.G in Tirunelveli and he was stationed at Nazareth. His wife started many schools for girls at Nazareth and Mukuperi. Many new villages were brought to the feet of the Lord Jesus Christ. Generally, Paternalistic towards their converts all the missionaries kept a close watch over the *consistency and fidelity* of those who had become communicants of church members. A.F.Caemmerer was one such missionary who adopted *a high standard and administered a strict discipline* and had a low estimate of the status of the Nadars and also had a tendency to estimate of the status of the Nadars and also had a tendency to behave in a overbearing manner with the congregation. Sattampillai was a cathechist under him. Differences across between Sattampillai and Caemmerer led to the founding of a new schism.

Arumai Nayagam

Arumainayagam was a native of Mukuperi village and was born in 1823. He was educated under the famous Cathechist of Mukuperi, viz.,Swamiadian. He was well versed in Eighteen languages including Greek and Hebrew. He topped the list of successful candidates for the Monkton Catechistship in 1848 and so he was appointed as a Cathechist. In the metrical version of the Psalms which he published in 1885 he uses Greek and Hebrew words in some places to adjust the metre. He was a man of courage and of self confident and was ready to take initiative in any matter. During the time of the schism he was working at Nazareth as a teacher and cathechist. As a teacher, he was mostly known as *Sattampillai* meaning *Monitor.* Some of the books which he had written were *Deiva Sabai Alugai, Sabai Pirivinai, Ve ni He Arabayeem* most of these were destroyed and are not available now.

Causes for the Schism

Arumainayagam was highly nationalistic and wanted the Indian church to be truly national and indigenous. He was a great lover of the South Indian classical music and strongly felt that only Indian music should be used in the Indian church. Sattampillai did not hesitate to argue with Caemmerer over the Anglican practice of placing the cross at the altar, which he opined, was by Biblical standards tantamount to idolatry and thus abhorent. He also openly questioned Caremmener's appointment at Nazereth as a school master belonging to the untouchable Pallar caste whose character, it was alleged, was not above board. The breaking point was reached when Caemmera refused to give permission to Sattampillai to marry the girl to whom he was engaged; instead he arranged

Sattampillai's marriage with a girl of his (Caemmerer's) own choice - a move outrightly rejected by Sattampillai. Enraged and irritated by his inability to impose his will on Sattampillai, Caemmerer dismissed him from mission service in 1850 without stating any reason, stung by the autocratic dealings of Caemmerer, Sattampillai left the mission and appealed to the Madras Diocesan Council but his appeal proved futile. Caemmerer is said to have expressed the opinion that Sattampillai a *Pharisaical Character.* He closed the doors of the church to Sattampillai and he asked the sexton to send him away unable to bear the humiliation any longer, Sattampillai left Nazareth. It was in neighbouring Prakasapuram, amidst sympathy and support of his kith and kin that Sattampillai prepared to launch a distinctly different church.

The estrangement from the mission coincided with the publication of Robert Caldwell's. *The Tirunelvely Shanars* (1849). This book contained descriptions and assessments which the Shanar community found disparaging and this book agreed with and generally reinforced the opinion of the Missionaries that the Shanars were a despised community subjected to degradation and oppression. The Christians at Mukuperi all as then being Shanar reacted vehemently to Caldwell's book. By 1857, matters came to a head and Sattampillai found new allies for his anti-missionary agenda like Swamiadian, a Cathechist of Mukuperi and another Cathechist Visuwasam and the Headman of Prakasapuram. Caste solidarity became their main task and immediate concern was countering the missionary view of Shanars.

Tamil translation of Caldwell's book on Tirunelveli Shanars was circulated and money was collected for the publication of a work to defend their caste and prove the compatibility of caste and Christianity. Sub-Collector of Tirunelveli arrested Sattampillai on the charge that he had been illegally extracting money but he was left off with a fine. Meanwhile petitions were sent perhaps accusing Caemmerer of high handedness in his dealings with congregation and in particular with the Shanar community. Finally towards the end of 1858, Caemmerer was transferred and the Rev. H. Pope was transferred from Tanjavur to this mission. In 1859, Rev. Thomas Brotherton was transferred to Nazareth in 1859.

Amidst this strong anti-missionary wave in their favour and Sattampillai's initiative in recasting Christianity into a nationalist mould proved decisive and gave birth to the Hindu Christian Church as Lord Jesus at Prakasapuram in 1857. The CMS in their annual report for 1858 recorded that Sattampillai *full of self conceit and importance gave it out among the people that any one might become a Minister of Gospel, and any congregation may declare itself independent and set up its own form of worship.*

Infancy of the Schismatic Group

During its early infancy the community had nothing heretical in the doctrines and teachings. At the same time it should be remembered that caste feeling was at its height during its infancy. For these months the worship services were held under the banyan trees. Arumainayagam was the sole leader, preacher, pastor and shepherd of his flock. He was called by others *Rabbi.* It could have been the best time to win the group back to the church. But unfortunately the missionary society served the schism mainly as a painful development of native depravity.

History of the Schism After 1857

Arumainayagam taught the people that it was wrong to celebrate Sunday as the Lord's Day forgetting the commandments of god according to which only the Sabbath should be observed and that was only on Saturdays. This was the first step towards Judaism which ultimately led to the inclusion of all other Jewish practices excepting circumcision and animal sacrifice. They named their group *The Hindu Church of Lord Jesus. The Hindu Christian Church* by the term *Hindu* they meant Indian. Amongst their neighbour they called themselves and were generally called *Nattar Sabai* or *Nattu Sabai* which meant *National Church.* Because Arumainayagam who was also called *Sattampillai Sabai.*

With all this the schismatical body was steadily going on with its own worship and life. With their own contributions they built a thatched building to gather and worship.As years passed the S.P.G mission almost completely abandoned all its efforts to bring them back and everything went on in the mission as if nothing had happened. In 1880, Rev. Margoschis, the missionary at Nanayett, records, *The Congregation at Mukuperi is increasing by constant accessions from a schismatical body formed thirty years ago in the neighbourhood.*

Critique of Western Christianity

Towards elaborating the theology of the Hindu Christian Church, with its tenets and laws drawn from a selective reading of Judaism and Christianity Sattampillai's first move was to delegitimise western christianity and to establish it as counterfeit. He reprimanded the European missionaries for tainting the sincere milk of the word of God by mingling with the *poison* of impure National traditions as Europeans.

His critique of the Western Christianity drew, Sattampillai closer to Judaism and what for him as the *original* and *purer* form of Christianity as embodied in the holy scriptures. He attempted to conceptualise the Christian Doctrine as a rapprochement between Judaism and Christianity and to

bring it in harmony with the so called local Indian tradition. Towards invoking Judaism as the foundation of his theology, Sattampillai first of all constructed a new genealogy for the Hindus which presented them as legitimate heirs to Judaism. Aryavartana in the Himalaya range was identified by Sattampillai as the place where Noar's ark touched land after the deluge. Those who proceeded westward were the jews and those who stayed and multiplied and moved towards the south were Hindus. Jews were specially chosen by the almighty to uphold and preserve God's commandments and to establish them in practice among others for ever.

In keeping with this genealogy, Judaism played a major role in shaping the beliefs and practices of the Hindu Christian Church. The Jewish calendar was introduced as part of the church practices. They offered first fruits, incense and meat at the Altar and practised bodily ablutions. They did not recognise infant baptism nor an ordained ministry. Significantly the church in Mukuperi was built on the model of the Jerusalem temple. Inscribing Jewish Old Testament Practices as authentic Christian practices and adopting them in his church. Sattampillai inferiorised Western Christianity as in authentic and simultaneously by differentiated his christianity from it.

However at the same time he ensured that the Hindus were not denied their own agency. Here he invoked the notion of *National Customs. Hindu* or rather *Indian* Customs such as prostration, sacrifice, use of frankicense and sitting on the floor were all accommodated in the ritual of the church. Worshipping god with folded hands which was practised in the Hindu Christian Church was also a Hindu custom. The marriage and inheritance rules of the church were bound by the tenets of Hindu law. Subsequently the marriage conducted in the Hindu Christian Church came to be registered under the Indian Christian Marriage Act of 1872. Sattampillai rendered the entire book of Psalms in the Tamil poetic styie. Published under the Hebrew title *Tehillim* these psalms were set to south Indian carnatic ragas. Even today this church uses only these rhyms.

Split in the Church

Though Sattampillai was the founder and the brain behind the Hindu Christian church, subsequent development led to internal dissensions which split the church in 1883. The uncritical inclusion of the various Jewish practices led to a critical situation. Wearing Turbans, High Priest's gown, appointment of a group as priest's to assist him earned the reaction from his followers. When Sattampillai started offering animal sacrifices the community reacted vehemently against this and most of the members of the community separated themselves under Mr.Veda Issac Nadar of Prakasapuram. This is the group which is Hindu Christian Community today. On the other hand, the small group which remained with Arumainayagam disappeared from the scene after the death of Arumainayagam in 1919.

Dark Period

The period which Mr.Paul describes as a dark period came. Dissensions arose between the members of the community. In a property dispute between a member and his sister litigation was made. The issue was whether the division should be according to the Christian law or the Hindu law. People started questioning whether this community was Christian or Hindu. Finally it is said that the judge in the court of law declared that the religion of the community was a Christian religion leaning towards Judaism. In 1936 another major dispute arose within the community. The Mukuperi-Prakasapuram Hindu Christian Church was used by people from both Mukuperi and Prakasapuram. But in the matters of administration there was no constitutional set up. When a clash arose, members from Prakasapuram appealed to the court of law. In December 1937 the court of the subordinate judges at Thoothukudi gave them a scheme called *"The Mukuperi-Prakasapuram Hindu Ekarashakar Church Scheme.*

Accordingly a managing committee consisting eight members should be set up to run the church for three years. For one term five from Mukuperi and three from Prakasapuram and the next term five from Prakasapuram and three from Mukuperi should be elected. And other minor details were also settled. But again dispute arose and appealed to the High Court at Madras in 1939. A new scheme was presented in 1941. According to that, the eight members should consist of four from Mukuperi and four from Prakasapuram. Now this ended once for all the troubles and misunderstandings. Mr. Paul remarks that during this dark period it looked as if the religion would be destroyed completely. Soon the dark period came to an end. In 1943 the new church building which stands even to this day was completed and dedicated.

The community is known today as the *Indian Church of the only Saviour.* The managing committee runs the administration of the church. There are three Pastors appointed by congregation to minister, to the people and to lead the worship. Annual revival meetings are held and speakers from other denominations are invited to preach. In their school 100 teachers who do not belong to their church are working. The community is not exclusive as such except sometimes in the matter of marriages. But today even that is slowly breaking up.

The Hindu Christian Community cannot be set into the framework of any other heretical body in the history of the church or of any other denomination. It stands unique in its doctrinal position. They give biblical and theological justification for the adherence of Jewish practices. But isolated verses are taken from the Bible and used to support their view point. In the matter of the celebration of the sabbath on Saturdays, it can

be made clear that right from the time of the early Apostles the Lord's Day came in to being and was celebrated in the place of Sabbath denoting the Resurrection Day of Jesus Christ.

Freed from Western Christianity and consequently missionary authority, the Hindu Christian Church was in a position to subvert the Nationalist Criticism that the converts were allies of British colonialism. By fixing the new identity of the converts within the indigenous structure, Sattampillai repudiated the Nationalist intention of marginalising and disempowering them. The indigenisation of church was done in such a fashion that it still remained *Christian* and did not amount to a return to Hinduism.

ISLAM IN THE DISTRICT

First Settlement of Muslims in Kayalpattinam 642 A.D.

It was during the period of Umar as the second Kaliph in 632 A.D, Islam entered into Kayalpattinam. A ship under Malik Ibn Dinar reached Kerala and spread to different parts including Kayalpattinam. The oldest monuments of Kayalpattinam are located in the old core of the town called Kosumarai. Kadarkarai Palli (கடற்கரை பள்ளி) situated in these area was constructed before 1350 years ago. An inscription in this Masjid mentioned the word *Sonakar* denoting Muslims from Arab countries and also described how these Muslim merchants donated by the Pandian King with land grants. One of the coins excavated while digging for a dam at Srivaikundam was dated as Hijri 71. These coins might have been brought by the Arab Muslims from Kayalpattinam. So, the first Islam settlement in the district was made in Kayalpattinam 1350 years ago.

Second Settlement - 842 A.D

Bishop Caldwell in his book *History on Tinnevelly* (p.36) describes the migration of Arab Muslims in the 9th century A.D.They were called *Sonakars and Maraikayars.* Still there is a place called Sonakar Villai west to Kayalpattinam and there is a pond called *Tulukan Kulam.* Kayalpattinam was also known as Poudra Manicka Pattinam and Sonakarpattinam. But Bishop Caldwell does not mention the number of migrants, the reason for the migration and the year of migration. But a Pandiya king ruled in 875 A.D donated to the Arab Muslims many villages covering the areas from Thoothukudi Mariamman koil to Punnai Kayal and issued a plate also.

A band of Arabs nearly 224 from Egypt migrated to India and settled in Kayalpattinam in the 9th century. They constructed a longer Jami Mosque in

the 9th century. This is an impressive monument showing the artistic features of the age. These Muslims married the girls of the soil and spread their culture. Their able leader Muhammed Khaji became the Head of the village.

Third Settlement 1280 A.D

In 1280 A.D there was a reign of terror in Egypt under Mamluq Sultan Muhammed Kalavun. When the people revolted, the king suppressed them ruthlessly. So, some of the people left Egypt in five ships, of them it is feared that one drowned in the Antartica Ocean. Of the remaining four, one ship reached Kayalpattinam in 1284 A.D. All of them were merchants and were shown a warm welcome by the Pandiya King Sundara Pandiya Thevar. The Arab leader an efficient diplomat, was sent to China in 1286 A.D. as the Pandiyan Ambassador. His brother became the Chief Minister in the Pandiyan Court. Trade on Arabian Horses became an important commerce between the Arabs and the Pandiyan Courts.

There is an important inscription in a Shiva temple at Kayalpattinam. This inscription belonged to the period of a Pandiya king called Tiripuvana Sadayavarman Vikrama Pandiyan who ruled during 1401-1422 A.D. This inscription calls Kayalpattinam as Then Kayal (தென் காயல்) and Pavithra Manicka Pattinam. The people of both religions were well donated by the Pandiya King.

Monuments in the Town

Six of the oldest monuments of Kayalpattinam are located in the old core of the town. These monuments include the Ahmad Nainar Mosque, the complex of the Qadirya Mosque (Qadirya Kodimara Sirunainar Palli) and the tomb of Shawa al-din and the two greater and smaller Jamia Mosque known as Kutba Periapalli and Kutba Sirupalli. The two other old Mosques in this area are smaller in size, but are of considerable importance as monuments. The Mogudoom Palli Mosque at Mogudoom street and Ahmad Nainar Masjid have been built in the same style as the other old mosques of Kayalpattinam.

The main expansion of the old core of Kayalpattinam town might have taken place between the 15th and 17th centuries, as monuments datable to this period are scattered around the town. One of the best examples of the monuments of their period is the Erataikulam palli, or the Mosque of the two ponds, named after the two ponds which existed until recently outside the building. Two other mosques are the Maraikarpalli and the Appapalli, both at the south-east of the town.

The old mosques and tombs in Kayalpattinam are not only among the most significant Islamic monuments in south India, but also have an

important place in the architecutre of the Islamic architecture developed on the southern-coasts of the subcontinent, and provided a link between the architecutre of north-west India and that of the islamic far east. Only a few Islamic monuments of this calibre exist in Tamil Nadu, among them are the shrine at Nagore and the tombs of Ala ud-din and Sikandar Shah in Madurai. The people of Kayalpattinam are aware of the historical architectural value of their monuments and have so far preserved them. According to the 1991 Census (series 23, Religion) the first census after the district came into existance, the total Muslim population of the district is 66502 of which 30067 are males and 36435 are females. They reside mostly in all the taluks but the density of the Muslim population is high in Srivaikundam (Kayalpattinam), Thoothukudi and Kovilpatti taluks.

Saf'i, Hanafi, Malik and Hanbali are the four religions sects deriving their origin from four deciples of the Prophet represented this district. The Muslims speak Tamil in their homes. But their mother tongue is Arabic. *Labbai* is a term reserved for priests. Pattan's mother tongue is *Urdu*. Saffis speak a kind of Malayalam mixed with Tamil. Hanafis are a Tamil speaking group. Pattans are considered as the descendants of foreigners, Saffis are Malayali descendants; Hanafis are converted Tamils to Islam.

Generally the title *Sahib* is currently used as a title of honour and is commonly used for all Muslims. The title *Rowther* is generally applied to the names of Hanafi Muslims. *Rowther* means an expert in horse training and cavalry. The Muslims who were in the profession of importing Arabian horses to Tamil Nadu and training them assumed the title *Rowther*. *Maraikayar* is another sub division of the Muslims. They were sea farers and traders using ship which in Tamil is called *Marakkalam*. The term *Maraikayar* might be derived from the term *Marakkalam*.

Among the Saffis there are two sects; One is called as *Kunduvetti Katchi*, another as *Kayal Pattinam Katchi*. Intermarriages were not held among these two sects in the past years. Now it has changed. Both sects are having independent priests for religious services. They are called *Tangal*. They are the people who perform the rituals from birth to death. Even though their native places are in Kerala they will visit the Saffis houses on invitation. The Post of *Tangal* is derived through descendancy to the eldest.

Among the Muslims of the district one could find the mingling of culture of Hinduism and Islam. On the occasion of births and marriages like the Hindus of the district, the Muslims also make a wail which is called *Kulavai*. The *Kanduri* festival of the Muslims in which sandal adorned chariot-like structure is taken in procession is an almost resembling the Car Festival of Hindu temples. Islamism has influenced the local customs to a certain extent. The wearing *Alkuthu* a continuous line of ear rings by Muslim women, the *Kuppayam* a shirt like blouse that covers arm upto wrist and

from neck to hip, the instrument *tabala* as taps and the sweet Halwa are from the Arabs. The Unani system of medicine brought by the Muslims is practised in the district. The Hindu influence in the construction Pottalpudur Dharga is the presence of circumambulation and a peepul tree.

Life Cycle Ceremonies

The Thoothukudi district has coastal towns which promoted trade relations with Arabs, Romans and others. The trade relation with the Arabs and the formation of Madurai sultanate in the 13th century had caused the spread of Islam in the district. In the Tirunelveli district Mulims are living in large number in Kayalpattinam. Shafi, Hanafi, Maliki, and Hambali are four schools of thought in Islam.

The Muslims speak predominantly Tamil and a minority of them, Urudu. Arabic being the language of their holy text is read by most though understood by very few. Kayalpattinam being old centre of learning a significant number of them can comprehend the Quran. Interestingly, with more people of this district going to Arab countries for employment, the number of Muslims who can speak colloquial Arabic is high. (*Source:Report from T.E.S Fathu Rabbani, Secretary Sadakthullah Appa College, Tirunelveli 2004)*

The Shaffis and Hanafis of the district adopted their respective schools of thought of the religious preachers who came to this region. It can be observed that the Shaffis inhabit the coastal regions and the Hanafis the interior regions. Shaffis speak a kind of Malayalam mixed with Tamil. Hanafis are a Tamil - speaking group. Those people who speak Urudu are commonly known as Pattanis or Dakkanis.

The term `Lebbai' was originally applied to the person who led the prayers in the mosque and also carried out other religious rites as and when the need arose. They were not aalims (scholars). With the growth of Arabic Colleges, the Lebbais could not find a place in the mosques. Instead there is muad'in - one who gives the call for prayer in the mosque. The members of the family of the `Lebbai' are called Lebbais. Thus the name that once denoted a profession denotes their descendants. There is nothing that distinguishes a `Lebbai' from the rest of the Muslims. According to Tamil Nadu Education Rules `Lebbais' are included in the list of backward community.

Rowther is another group of descendants of horse trainers by profession. The Muslims of the district, like Muslims in various parts of the world embraced Islam at some point of time or other. While doing so, they brought with them their original culture. It is this way of dressing, food

habits, language and the like that help a historian trace their roots with ease. The greatest advantage of this phenomenon in the district that has a considerable number of Muslims and Christians along with the majority Hindu population is the apparent unity it introduces. The common man sees the oneness of culture enjoyed by the people religious tolerance. However, the fact remains that through a systematic education in the religion of Islam the Muslims of the district are turning towards the original Islam. They believe that only when Muslims are true Muslims can there be communal harmony. The apparent oneness of culture has not always guaranteed a harmonious existence among the various communities. Often the rituals that take place in Pottalpudur are lauded as instances of Hindu-Muslim unity. However, the fact remains that the circumambulation of the peepul tree at the Pottalpudur dharga is against the monotheistic belief of Islam. Similarly some of the practices of the Muslims of this district find no sanction in Islam. The following is a factual representation of some of the practices of the Muslims of this district.

Birth

Soon after a child is born, the adhaan, call for prayer, is given in its right ear and the Iqaamath, call that the prayer is to begin, is given in its left ear. The child is named within the first three days of its birth. If the child is male, two goats are sacrificed and if it is a female, one goat is sacrificed. The head of the newborn is tonsured and its hair's weight of silver is given as charity to the poor.

Circumcision

It is a practice of the Prophet Muhammad and Prophets earlier to him. It is done even when the boy is too young from the seventh day of his birth. The circumcision is done by professionally trained barbers called in villages Ustad.

Ear - Boring

Here Tamil culture has made inroads into the Islamic culture. Though this ceremony has nothing to do with Islam, some Muslims perform this when their female child becomes three months old.

Puberty

This natural physiological change is not an instance of celebration in Islam. But given to local or inter-cultural influence, the ritual of puberty or otherwise called `Tanneer Uttrutal (bathing) is performed after seven days of the attainment. This practice too varies from village to village. Some make it a function and some other do it without much fanfare.

Marriage

Traditionally arranged marriages are held among the Muslims. After the initial arrangements have been made, the bridegrooms's party goes to the bride's house. Birde's willingness is must for her marriage. Betal, arecanut, turmeric pieces and coconut with tuft in odd number are exchanged between parents of the bride and bridegroom. After a few days the bride's party goes and sees the groom. The marriage in the Muslim community is celebrated in the bride's house. When the groom comes to the bride's village, he is taken in a procession to a mosque. Then the bridegroom goes to the bride's house, where he is made to sit facing the direction of Ka'aba, the mosque at Mecca. The Maulavi (the Priest) officiates the marriage ceremony. Before the marriage the groom's party must bring the certificate of birth, residence, and no objection certificate from the Jamaath concerned. Two persons sign as witnesses for the marriage. After getting the consent of the bride her father gets her signature. Then the `Mahr' (the dower) is fixed by the bride and paid in cash or kind or promised to give the same later by the bridegroom. Then the Maulavi gets the consent and the signature of the groom. Wearing of the `tali' is not prescribed in Islam. Being influenced by local cutlure an old married lady, who is not yet a widow, tie the `Karugamani', a chain made of black bead around the bride's neck. Only after this is the couple allowed to sit together. Then they are served plantain slice in milk called `Paalum Pazhamum'. A fixed amount is usually paid by both the parties to the mosque fund.

The nuptial night is conducted in the groom's house. The groom's family hosts a dinner to the bride's family called `Walima'. The Bride's family brings present to the groom. When they return home they take the groom along. The Muslims of the district rarely marry maternal aunt's daughters. Inter cousin marriages are very common among the Muslims. Marrying the paternal uncle's daughter is not uncommon.

Divorce is not a taboo in Islam : If there are severe problems among the spouses, they are taken to local jamaath. If the jamaath cannot resolve it, after a period of three menstruation, the marriage bond is broken by pronouncing the word `Talaaq' thrice. However, Islam demands that here be at least one monthly period between one utterance and the next (or) three menses period. The children are taken care of by the father. Widow marriage and re-marriage are in vogue among Muslims.

Death Rituals

To a person in his death - bed the chapter `Yaseen' from the Holy Quran is recited. After his death, the Holy Quran is recited by those who

attend the funeral. The dead body is called "Janaza or Maiyam". Immediately after the death the body is washed. Very often the burial place is nearer to the mosque. The dead body is washed by pouring the water in which pomegrante and neem leaves are mixed. Washing the body with soap nut, soap and rose water is also usual among them. During the time of washing the dead body the kalima oath are recited. A seventeen metre, white new cloth is torn in to dhothi, shirt, head turban and nine small pieces. The nine small pieces are used to wipe out the nine holes of the body. The rest are worn in the parts of the body without any stitch. These clothes are worn by using five knots - one in the head, one in the feet, one in the hip, another one in the chest and one in the knee. The body is placed in the sanduk (bier) and taken in procession to the burial ground by reciting the Kalima. Only males carry the sanduk b(bier) to the burial ground. The body is placed in the puthaikuli (small pit) on a palmyra mat. The body is laid to rest by facing the head on the south, turning the face towards the west. Then the puthaikuli is closed by placing the Palmyra sticks over spread with palmyra mat. Then it is filled with sand and mud. Over the pit a semi-circular type of figure is made at the head side and the feet side. Pirandai creepers (tetrastigum) are planted. The people who participated in the funeral take leave after shaking hand or embracing the members of the bereaved family as a mark of consolation.

Festivals

Eidul Fitr (Festival of charity - Ramzan) and Eidul Adha (Festival of sacrifice Bakrid) are the important festivals celebrated by the Muslims. Ashura - the tenth day of Muharram (the first month of Islamic calender) is an important day for the Muslims when the people observe fast and Shabe Qadr (27th night of Ramzan - the ninth month Islamic calendar) are important nights for the Muslims. These nights are spent in prayer, meditation and recitation of the Holy Quran.

Religious Conversion

It is the will of the people to follow the religion they like. When the depressed people of the Hindu religion of the district suffered many social restrictions imposed on them by the landlords and the people of the upper strata of society, they tended to convert to other religious, preferably either to Christianity or Islam. One such mass conversion took place from Hinduism to Islam in the district in the village called Meenakshipuram in 1981.

Fakirsas

Fakir is a person who whows a scant regard to worldly affairs. They have the religious 'guru' namely 'Peer'. They have a distinctive identity. They wear green turban in the head, gandamani in the neck and have tasbih and asaa in the hand. They visit house to house by singing spiritual songs. These songs are written in simple form which could be understood even by a common man.

The Fakirs preach the words of God to the people and narrate the historic episodes related to the Muhammad Nabi, Four Kaleefas, Hasan and Husain, the grand sons of Prophet Mohammads, Fatima, Muhaideen Andahai and his fater and Nagoor Andahai.

Marriage, house ceremony and circumcision are some of the occasions in which the fakirs perform their music and songs. The Muslims call the Fakirs 'Bava' meaning father. The percussion instrument used by the Fakirs is called Daaira or Daff. It is made of fine pieces of ayni wool or sandalwood.

It is not an usual tradition that the son of a fakir will become a fakir. Anybody can become a fakir. In order to become a fakir one will have to undergo some process. Kaleefas are the gurus for fakirs. After becoming a fakir one can be a kaleefa. Formerly fakirs will have to get the guru upadesa for 40 days. During this period fakirs should not see the face of other than the kaleefa. They can take milk and fruit as food. The upadesa will be conducted inside a screened room.

In order to demonstrate God's power, the fakirsas will pierce their bodies with sharp rods (asmathas), cut with knives and infuse in their head with trisulas (tridents) as per advice of their guru. They will perform this in the festivals conducted in the pilgrim centers. Asmathas is a sharp needle like instrument. On the upper part it will be like a crescent moon, in the lower part will be like a needle. The fakir will pierce it from one cheek to the other or through the tongue.

Among the fakirs ukkari is the protector of the property. Bandari will divide the materials given by the people to them as a mother. Kotwal is a father like figure. Kaleefa is a king among them. Sabjathu is the head of them. Kadayanallur, Tenkasi, Melapalayam in Tirunelveli district and Cambellabad in Thoothukudi district are some of the places where subjathus are living. Belconda, Nagoor, Trichy and Pottalpudur are the places whith are religiously very important for the Fakirs.

The Muslims of Thoothukudi district are a fine mixture of cultures and origins. The people of Kayalpattinam trace their origin to the Arabs of Egypt. Thus we can see these influences heavily in their social life even

today. Of course, the present connection of the Muslims of this district with the Arab countries has changed not only their economic status but their very outlook of life which stems from a better understanding of Islam.

FOLK DEITIES

The pantheons of the Folk Deities of the district comprise of Sudalai Madan, Karuppasamy, Irulappan, Muniasamy, Ayyanar, Ancestral deities and the women and men who had committed suicide or killed by self immolation for their inter-caste marriages etc. Temples for *Madan* and *Amman* are part and parcel of the village establishments. There may be structural buildings and images as temples and gods or a big tree, iron trident or a stone as gods [7].

Sudalai Madan

In most of the temples there are *Sudalaimadan peedams* (altars) in the district. Along with Sudalaimadan, images or symbolic representation for his sub-ordinate deities like *Nondi Madan Sappani Madan* etc., are also found. For all the Sudalaimadan temples of the district, the temple at Arumugamangalam is considered to be the chief and the Madan is worshipped as *Maharaja*.

During the annual festival legends and myths relating to the Sudalai Madan are enacted as drama or performed through bow song (Villupattu). Animal sacrifices are prevalent in the temple. Goats, (especially red skinned goats) cocks and pigs are offered to him.

Setting out for hunting is an important part of the *Kodai* festival of Sudalai Madan. Traditionally a particular devotee of the Madan or a member of his family presides over the hunting trip. He uses to wake up himself as Madan, carry torch, fire bowl, sword etc., and proceed to the cremation ground of the village. Poojas will be performed there and the hunting expedition trip will end in the Amman temple of the village.

Female Deities

The people of the disitrict worship their female deities by offering nine kinds of cereals sprouted in a pot (முளைப்பாரி) lighting lamp on the flour ball (மாவிளக்கு) etc., The female deities that are worshipped by the people are Mariamman, Mutharamman, Muthumariamman, Santhana Mariamman, Uchi Mahali, Kaliamman, Agniamman, Chelliamman and Angalaparameswari etc., There are temples for Isakkiamman on the road

sides and on the banks of the ponds. The *Kodai* festivals of Kulasai Mutharamman (Kulasekarappattinam) and Kurankani Muthumariamman are celebrated every year in a grand manner. In majority of the villages, Mariamman is found to be the chief deity.

Family Deities

Each community has its own family deity or deities. Pathra Kaliamman and Jakkamma are the family deities of the Nadars and Nayakkars respectively. The temples of the family deities are located mostly on the foot of the hills, on the hills, inside the forests, in the groves and on the banks of the ponds. Ayyanar otherwise known in the district as Sastha is considered as the head of all the family deities. The different nomenclatures of the Ayyanar are Arunchunai Kaatha Ayyanar, Poovil Udayar, Karukkuvel Ayyanar, Ponvandu Ayyanar, Vellingiri Ayyanar, Senthatti Ayyanar. On the day of *Panguni Uththirams* the people of the district worship their family deities by offering sweet rice, fruits etc.

Worship of the Dead

Great persons in the field of philosophy, divinity and social work etc., have been worshipped by the people even after their demise as their gods. Eral Arunachalasamy, Chettiapathu, Solaiappar, Pandarampatti Perumal, Ettayapuram Kaichalkarasamy, Reddiarpatti Gurusamy and Vallanadu Chidambarasamy are some examples.Devotees worship these dead *Mahans* (great people) on the new moon days of the Tamil months of *Chithirai, Thai* and *Adi.*

Unceremoniously Dead Persons as Deities

Certain persons either murdered or committed suicide due to family or social problems in the past also have been worshipped as deities. Madathiamman, Poomadathi, Mayilan, Pudupatti Muthulakshmi, Pechiamman, Katharikkaisami etc., are such deities in the district.

Kurangani Muthumalaiyamman

The Muthumalaiyamman temple of Kurangani village is situated on the southern banks of the Tamiraparani in the district. The hereditary right of the temple rests with the Nadar Community. The villagers of Thoothukudi and Tirunelveli districts visit the temples often in hooded bullock carts even now.

The legend afloats about the origin of the temple goes back to the Ramayana days. Kurangani, literally meaning battalions of monkeys, was said to be the place where Rama recruited the army of the monkeys to

build the bridge across the sea and to invade Srilanka. It is also believed that when Sita was kidnapped by Ravana, she left behind her a pearl string(முத்துமாலை) to identify the route of the Ravana and it fell on the place and the pearl string took the form of the goddess Muthumariamman(Muthu - Pearl).

Another mythical in connection with Muthumariamman is that when the Tamil sage Agasthiya was doing his penance in Kuṛangani, Goddess Parvathi appeared before Agasthiya and gave *dharshan* to him. As she was sweating, one of the drops of sweat fell on the sacrificial fire of Agasthiya and incarnated into a bevy of celestial belles with ornaments of pearls etc., After they visited all the devine places of the district, they returned to Kurangani and leaving their ornaments on the banks of the Tamiraparani, they went for bathing. When they returned, they saw their ornaments in the form of the goddess Muthumariamman.

Pathira Kaliamman

Temples of Pathirakaliamman, the family tutelary deity of all the Hindu Nadars are found in all the Nadar villages. This Goddess, is the one who taught them to climb palmyra trees, the people believe.

Matha Amman

The Senguntha Mudaliars and Nayakkars worship Matha Amman in the district. The festival for Matha Amman is celebrated every year in the Tamil month of *Chithirai.* During the celebration a sword is put in a pot and worshipped. This is called as Arjuna's penance. There is a resemblance between Matha Amman worship and Drowpathi cult.

Kanniyamman

The unmarried girls who died as virgins are also worshipped by the people. The *Kanni Amman* is worshipped in their houses as family deity. In Akkanayakkanpatti of Ottapidaram taluk, the village people worship the *Kannimar* in an open place by lighting a lamp and offering coconut, fruits etc. They trace the origin of the worship to a hearsay that it was the practice among the Nayaks of the village to offer their girls to the Zamins of Maniyachi as soon as they attained puberty. This practice was resented to by a citizen of the village and to avoid it he buried his daughter alive when she attained puberty and disappeared from the place. The successors of this family worship the girl as a deity (Kannimar).

Jakkamma

Jakkamma is the family deity of the Nayakkars especially of the Kambalattars. In Panchalamkurichi, a temple for Jakkamma has been built by the ancestors of Veerapandiya Kattabomman. The successors of the

royal family worship this deity. During the annual festival *Devarattam, Oyilattam, Oyil Kummi* and other folk arts are performed (for more details on the legend of Jakkamma are given under the head *Nayakkars* in this chapter).

Rangasamy Temple, Kodankipatti

The Nayakkar Communiy people of Kodankipatti and Guruvarpatti in Vilathikulam taluk worship Rangasamy, which is an ancestral deity. There is no structural temple actually. The deity is worshipped in the form of the *plough pulling bulls in an open place.* The origin of the temple dates back to the last decade of the 19th or early part of the 20th century.

Rangasamy Nayakkar was an agriculturist in the village and a great devotee of Vishnu. He used to tell oracles and predict the futures of the devotees when he was believed to have got the possession of Perumal (Vishnu) during the festivals of Perumal and Kanthari Amman of the village. When he was ploughing his land, unfortunately, he was killed by lighting. Thereafter his disciples worshipped him as their family deity. Now all the people of the taluk visit the temple on Tuesdays and Fridays for worship. The farmers of the area begin their agricultural activities and sowing during the Tamil month of Purattasi only after making offerings to Rangasamy temple. The poojas to the temple are made by the Kambalattars only. The things offered to the deity are betel leaves and arecanut, coconut, fruits Cherroot, snuff, kumkum, rose water etc.

Worship of Lord Krishna

Long ago one Veera Chinnaiya of Kodankipatti was believed that he had a *Dharshan* of Lord Krishna in His child form in his goatyard. Thenceforward he began to worship the Krishna in the stable. Following him the village people also started treating the stable as Lord krishna's birth place and worshipped him. It is circular in shape and has a roof but does not have any idols or images inside it. Instead a light is burning incessantly. The deity is worshipped only once in a year on the *Mahasivarathri.* The people believe that the deity will retrieve the lost or robbed goats if the owner worshipped and pledged to dedicate the goats to the deity if got back.

Vandi Marichamman

Vandimarichamman temples are found in Ettyapuram, Kadalaiyur, Karisalkulam, Pudhiyamputhur, Eral, Atthur, Mukkani, Vallanadu, Kongunadu, Nagalapuram, Vilathikulam and other places in the district. As the name of the deity reveals literally, the temples are found in the centres of the roads or streets as it could stop the movements of the carts. The

Vandimarichamman temple in Pallivasalpatti near Nagalapuram in Vilathikulam taluk is one of the famous temples. Neither a structural building for the temple nor any idols are found here. There are no images or idols and the *peedams* or *altars* are worshipped.

The legend relating to the origin of the deity is that once Vandimarichamman, Mariamman, Bathirakali, Pechiamman, Azhagunachi, Nattathi and Kanthariamman came from the north in a hooded bullock cart to the district searching for fertile places as they were suffering from famine, drought and hungry. All of them settled in different places in the district except Vandimarichamman who came to Pallivasalpatti of Vilathikulam taluk where she took the flour gruel (பாகுகஞ்சி) of the weavers meant for strengthening the yarns for weaving and quenched her hunger. She settled in the village and when her brother came in search of her, she asked him also to stay there. Another legend afloats regarding the deity's nomenclature is that after her death her spirit used to stop the weavers bullock carts when they set out for trading. Hence she was called as Vandimarichamman and to appease her, offerings are made.

Though Vandimarichamman is considered to be the family deity of the Mudaliyars, people of all the communities worship the deity. Along with Vandimarichamman, Vairasamy and Madasamy are also worshipped. The annual festival of the temple is celebrated for four days beginning with the last Tuesdays of the Tamil month Chithirai. Folk arts like Villuppattu (bow song) Karakattam (pot dance) etc are performed during the festival. Dress, fruits, cooked dry fish, rice with cooked drumstick, pongal etc., are offered to the deity. Sacrifices of goats, cocks etc., are made in the temple.

Kurusakariamman

In Akkanayakkampatti (Ottapidaram taluk), Kurusakariamman is worshipped as the family deity by the Adi Dravidars. There is no annual festival of any importance celebrated in this temple. During the Pongal festival, the people worship the deity offering pongal, fruits, dry fish, cooked drumstick, rice etc., before celebrating the Thai Pongal festival.There can be found neither a proper building structure, any image nor idol, but the deity is worshipped as a *peedam* (altar) and a lamp is burning near the *peedam* always.

The belief among the people regarding the origin of the deity is that there was a Nayakkar girl called Kurusakari who fell in love with a Maravar youth and became pregnant. The parents and brothers of the girl got enraged as she had brought shame to their family. They pushed her along with her sister, who was also pregnant in a pit and buried them alive. They died

casting a spell on their relatives as they would also die of asphyxiation as they did. The Nayakkars due to the spell got extinguished and the Adi Dravidars colonised the village. They also felt affected by the spell of the Kurusakari and hence they began to appease the *Kurusakariamman* by worshipping her.

Mayilan

A pantheon of 21 deities headed by Mayilan, his consort Gangaiamman, guards Muniswaran and Sivalingaperumal and others is worshipped by the Yadavars *(Konars)* of Deivacheyalpuram, Kariseri and Mudivaithanenthal of Srivaikundam taluk. The temple is situated east of these hamlets on road side close to a dilapitated *Mandapam.* The story for the origin of the Mayilan cult is based on an intercaste marriage and its repercussions. Mayilan was a handsome youth belonged to the Adi Dravidar Community who loved Gangaiammal belonging to the Nayakkar Community. As the parents of Gangaiammal opposed the marriage, they eloped and lived in *Celludai* forests secretly. The *Konars* while grazing their sheep in the forest saw them and informed to Gangaiammal's family. Her brother and relatives rushed to the forests, killed Mayilan and brought Gangaiammal back to their house much against her wishes. As she was pregnant, the enraged brother cut her throat and it was said that the head flew to the Celludai forests where Mayilan was murdered, and fell besides his body. Both of them were buried together in the forest.

As their spirits haunted in the forests, the Konars got disturbed. Their sheeps were frequently dead or lost. Either they got ill or their life became misery. The affected *Konars* , on the advice of a *Kodangi* (one who forecasts the future) built a temple for Mayilan and worshipped him and their miseries were warded off. The tradition continues till now. The temple is not having any structural building. There is only a *peedam* (altar).

The deity is worshipped whenever the people wish. Other than *Konar community* nobody could enter the temple precinct but they could offer worships from outside the temple. *Vidalaipoduthal* (breaking the coconut into pieces) is an important offer to this deity. Before offering *pooja* to the Mayilan cocks are sacrificed to Sivalingaperumal and Muniasamy. It is called *pokkuviduthal.* Poojas are performed, and offerings are made to all the 21 deities in the temple. The offerings is called *Chattipadaippu* (cooking meat in a new earthern pot and offering them to the deities). There is no specific priest for the temple. Any suitable person from the *Konar Community* could perform the pooja.

A grand festival is celebrated for the deity once in three years in the Tamil month of *Avani.* During the festival certain devotees, will be possessed (by the deity) would go for hunting wearing the dress and

ornaments meant for it along with a *torch* in one of his hands. Horned cap, belled belt and belled anklet are the parts of the ceremonious dress and ornaments. He will proceed along with drums etc., to the forests of Mudivaithanenthal and Kumbakkaranatham and return.

PERFORMING ARTS

Araiyar Sevai

Araiyar Sevai is a peculiar art from which employs dance and poses and gestures (mutras) as technique practised in front of the *utsavabhera* (idol which is taken in procession during festivals) in the Vaishnava temples. The artist is called Araiyar. He sings the hymns of Alvars, and enacts and performs dance to image the hymns and also discourses the sacred commentaries. The art is known as *Araiyar Sevai.* Sevai means dedicated service. The word Araiyar in Tamil means *the king* (the ruler) araicar = araiyar). Since the Araiyar represents the Alvars, he is known as the ruler of the hymns of Alvars or the king of the devotional poetry. For another reason too Araiyars are called so, for they recite the hymns (conveying the hymns) that is to say proclaiming the hymns and so they are known as Araiyars(arai = to convey / to tell). Equally meaningful another name is *vinnappam ceyvar* in Tamil used to denote the Araiyars. (vinnappam ceyvar means they plead or appeal to God). These Araiyars are also known by the names *Tampiranmar* (leaders of the spiritual realm) and Nampatuvan (he who sings in praise of us - meaning God of Alvarthirunagari)[8]

The Performance Period

In the days of its origin, this art appear to have been in practice in almost all Vaishnava temples. Now it is practised in Alvarthirunagari which is the birth place of Nammalvar the foremost of the Alvars. This is the place where Saint Nathamuni is said to have got and compiled the hymns of Alvars. Srirangam and Srivilliputhur are other two temples where Araiyar Sevai is performed. This dance recitation will annually take place in the Tamil month of Margazhi (i.e. from December 15, to January 15). This performance is celebrated totally for 20 days, ten days before and ten days after Vaikunta Ekadasi in the Tamil month Margazhi. The *araiyar sevai* performance is the essential part of the festival and it is, divided in two phases of time. One is called *Pakalpaththu* (ten days festival during day time) and the other is called *Irapaththu* (ten days festival during night time). The total twenty days festival is known as *adhyayanotsava* recitation festival. Since the recitation of the hymns of Alvars which are in Tamil is considered equal to the recitation of the Vedas in Sanskrit, it is known as *Adhayayanotsavam* (adhyayanam means recitation of vedas). During the *pakalpaththu* festival, the *Araiyar* recites the *Thirumozhi* hymns (the hymns

of all the ten Alvars except those of Nammalvar and Mathurakavi Alvar and this *pakalpaththu* is known as *Thirumozhi thirunal.* Similarly *Irapaththu* is known as *Thiruvaymozhi thirunal* because Araiyar recites the Tiruvaymozhi hymns of Nammalvar during *Irapaththu* festival. According to *Vaishnava* tradition, Nammalvar reached *paramapadham,* with his human body and returned to the earth. This incident is being enacted during the *Irapaththu* festival. This performance becomes the central part of the *adhyayanotsavam* and thus Nammalvar becomes the preceptor-leader of all devotees of Vishnu.

Structure

The performance consists of five parts, i) *Kontattam* (praise of the Lord, using phrases from the devotional hymns of Alvars); ii) the musical recitation of the hymns of Alvars in full; iii) enacting the hymns with *abhinaya;* iv) appropriate narration of the commentary; v) again kontattam as final. These are two types of *kontattam.* One is *Perumal kontattam* and the other is *Nacciyyar kontattam (the goddess kontattam).* These *kontattam* songs are recited at the beginning, the end and also at the time of the appearance of the Lord deity and goddess deity placed together which is traditionally known as *Certti tirukkolam.* The *kontattam* is recited in order to capture the attention of the audience, similarly for the purpose of expressing the pleasant divine experience. Araiyar recites the *kontattam.* After this Araiyar sings the hymns of the Alvars set in proper traditional music. This music is said to be in its purest form that came to be in distant past of its origin. During the recitation, Araiyar uses mini cymbals in his hands which are known as *talam.* Except this *talam,* the Araiyar never uses any other musical instrument. After the recitation, Araiyar enacts the hymns with *abhinaya.* His gestures, facial expressions (otherwise known as bhavas), *adavu* and the step movements forward, backward and sidely all reveals what the enactment of the Araiyar is trying to communicate. In Araiyar Sevai one can observe the earliest gestures and abhinayas which are mentioned by *Bharatha* in *Natyasastra.* Thus the Araiyar explicates the inner meaning of the hymns through his dance. The Araiyar dances only for the hymns. But he enacts not only for the hymns but also for the commentary on the occasions of special performance like *muttukuri.* During the narrational discourse of the commentary Araiyar uses *kathakalakshepam* (discourse) techniques. The commentary which is narrated by the Araiyar, is known as *Tampiranpati* and still it is in palm leaves (now there is nothing difference in Araiyar tradition of the three temples where the art is in practice).One can conclude that different hymns were recited in different times and the recitation system itself went through changes due to time-factor.

Origin

The main purpose of this performing art is to explicate the meaning of the Alvar hymns in the form of music and dance to the laymen and women. Hence this art is *dhristi kavya.* Regarding the origin of this art there are two versions in Vaishnava tradition. According to one version, this art was originated by Thirumangai Alvar (one of the twelve Alvar saints) who is said to belong to eighth century A.D. Once Thirumangai Alvar recited and enacted the hymns which are known as *Tirunetuntantakam* before the Lord at Srirangam and the Lord was very much pleased. Alvar requested the Lord to give the status to the *Thiruvaymozhi hymns* of Nammalvar, the same status that is given to the Vedas in Sanskrit. Lord Namperumal gave that equality and from that day onwards, the idol of Nammalvar from Alvarthirunagari was taken to Srirangam during the Margazhi festival. The hymns of Thiruvaymozhi were rendered as recitation cum dance and the festival was celebrated every year. We do not have ,uthentic words why there came the interruption to this recitation.

Another version says that this art was initiated and popularised by saint Nathamuni of tenth century A.D., the redactor of the Vaishnava canonical works. It is he who compiled the hymns called Nalayira Divya Prapantam sung by the twelve Alvars. Nathamuni put in regular practice not only the art but also the group singing pattern (which is traditionally known as *Ghoshti sevai* in Vaishnava temples. He was an expert in musicology and yoga practice. He initiated the dance pattern of the Araiyar with the help of yoga, *tantric* cult and *kaisika vritti.* One can identify the gestures, poses and *bhavas* which are mentioned by *Bharatha* in his *Natyasastra* in the Araiyar sevai. Nathamuni put in practice the twenty days recitation. He educated his sister's sons who were his disciple to sing and dance the hymns and appointed them for the recitation and the worship. The Lord Ranganatha of Srirangam Himself is said to have presented to them the title *Araiyar,* his garlands, the head cap and the *parivattam* (clothes). This information is given in koyil olungu, a book which deals with the modalities of worship and rituals in Srirangam temple.

Araiyar Sevai Performance

As earlier mentioned, this art is performed only in front of the idol in temple. In the Tamil month of Margazhi it is celebrated at a stretch in three places above mentioned. Araiyar does not wear any special costumes or make up during this performance. Nor does he use any musical instrument other than the mini cymbals (talam) in his hands. During the recitation of pallu songs, he uses *mirutankam.* The Araiyar wears a silk cap which is conical shape and he wears the *parivattam* of the Lord around the cap that sit in his head. The Araiyar wears the garlands around his neck. Then he starts the performance.

Dramatic Features of this Art

This art is performed in the temple mantapam. Since the idol of the Lord is in the front, the audience are seated on two sides and the further end facing the idol. Without any stage or elevated platform, the dancer moves on all directions. One can observe the democratic aspect in the seating arrangement. All are seated alike. Also this pattern of seating and the artist's movement bring them in closer contact without any room for deviation. The words and phrases i.e., the verbal resources alone present the scene change, the logical development, the linkage between incidents, dialogue continuity etc., to the audience. One can observe these aspects only through the dialogue of the character or role which the araiyar is playing and this is the folk theateric aspect. During the muttukuri festival, the Araiyar himself takes the role of the heroine (daughter), her mother and the *Kattuvacci* (the sooth saying woman belonged to the tribal troup). Without any costume and make up, Araiyar expresses these roles through the *abhinayas.* The audience also accepts and identifies these roles aptly. Because of this identification and acceptability, the audience gets the same experience and the philosophical ideas of Alvars. Araiyar while taking the heroine's role he has to stimulate weeping because of the lord's love and in anticipation of her union with the lord, she makes the *kutal* (drawing circles around numbers written on the sand and it was the belief that if the circle was drawn around an even number, the drawer's wish will become a success). Similarly when the Araiyar takes the role of the mother, he describes the pathetic conditions of her daughter who is now alone separated from the Lord and the mood of loneliness is to be shown by his voice and the expressions of the Araiyar are highly emotional. And the Araiyar himself takes the part of the *Kuttuvacci* too. The mother reports to the Lord (the God) about the pathetic condition of her daughter. While performing this scene, the Araiyar takes the mother role and with the help of a small piece of silk cloth, which is identified as her daughter (the heroine), the dancer beautifully dramatises the scene. These will prove the simplicity and realism in this art production. When the performance goes on, a plate of rice is given to the Araiyar. At the time when the Araiyar represents the heroine's suffering caused by the separation from the Lord and in dance this plate is used to make *kutal* and the rice is imagined as white sand. While the Araiyar takes the role of the sooth saying lady (or *kuratti* as she is called), this plate of rice itself is imagined as pearls to read the future. The audience simply accepts this because the verbal language which is used by the Araiyar helps them imagine the scene. The audience is made to have the same experience. Thus the audience attains the state of absorption in the dance item, the Araiyar is feeding their eyes and ears at the same time. The exact situation and experience are gathered and the whole drama enacted

becomes credible enough to be accepted as something that had really happened. Araiyar thus succeeds in explicating the inner meaning of the hymns. This state of aesthetic experience is created by the *vaciya abhinaya* (through verbal resources) and *ankika abhinaya* (through the gestures poses and facial expressions). Without any external aid in terms of stage craft, costumes and personal make-up which are known as akarya abhinaya the art is brought very close to the enjoying audience. Thus the artist audience relation is better secured and maintained. The simplicity and realism of the art are thus helpful in making it aesthetically and realistically satisfying. The central theme of the Araiyar Sevai is translating the experience of the Alvars in to dance and recitation and thereby transferring the *bhakthi* content of the Alvars songs to become the life experience of the receivers.

Muttukuri

As the *kattuvacci* reads the future with the help of the pearls, this performance is named as muttukuri . On the occasion of this muttukuri, the Araiyar recites the hymns from Thirumangai Alvar's *Thirunetuntankatam.*The commentary for these hymns is a lengthy one and therefore duration of the performance is also more than the performance of other days. In the last line of the eleventh hymn of *Thirunetuntantakam,* there is a reference to the *kattuvacci.* In the commentary for this hymn, which is narrated by the Araiyar, one can trace the *kuram* and *kuravanji* literacy features in it. The hymn is in *akam* tradition (i.e. it is a love song). The heroine falls in love with Lord Vishnu and is waiting for his company. Her sorrow is caused by the separation from her lover. On seeing her pitiable conditions, her mother with the help of the servantmaid, invite the *Kattuvacci* to find out the person who has thus caused sorrow to her daughter. The *Kattuvacci* foretells with the help of the pearls that the hero is no other the foremost Lord Vishnu Himself and the mother understands the truth. This is the basic idea of the song. In this commentary there is much of folk art quality. The style of this commentary is in dialectical Tamil of the *Kattuvacci* tribe and not in *Manipravalam* style which is the characteristic style for all commentaries.

There are different stages such as i) the heroine's pathetic condition due to separation ii) the mother's worry on seeing her daughter's pitiable condition; iii) the appearance of the sooth saying *kuratti* and her role in foretelling; iv) after understanding that the lord Himself is the lover, the mother's efforts to realise her daughter's condition. These conditions and stages are depicted in the hymn itself. The commentary develops and elaborates that contents in beautiful dramatic scenes. The commentary has several parts; 1) the entering of the *Kattuvacci* and the appearance of the *kuratti* and her self introduction; 2) the state of the heroine-her mood

of loneliness and making of *kutal;* 3) mother's understanding of her daughter's would like to know when it will be. Therefore she resorts to make *kutal.* It is this sequence that is very graphically depicted in the Araiyar's dance art. The making of *kutal* is also stated in the *kuravanji.* But there is a unique feature in Araiyar sevai. In the end of *kutal* making, the Araiyar declares that the *Perumal kontattam* and *Nachchiyar kontattam* in order to bring out the pleasure caused by the happy union of the lovers revealed in the combined appearance of the lord and the goddess deities. In Vaishnava tradition, this divine dharshan of the united appearance of the lord with his consort is very auspicious and thus it is glorified with *kontattam.* This type of declaring the success in *kutal* making is a unique feature which is not found commonly in the *kuram* and *kuravanji* literature in Tamil.

During the foretelling, the *kuratti* meditates and by invoking God's grace she predicts exactly and this is enacted by the Araiyar. This aspect of Araiyar kuram is also a common feature in *kutrala kuravanji, Alvar kuravanji* etc. In Araiyar sevai, the *kuratti* tests completely the physical and mental conditions of the heroine who is in love with the Lord. She collects all these details from her dialogue with the heroines mother. She beautifully collects the different stages and emotional states and she understands clearly in every stage that the root cause of the ailment is the Lord Himself. This is also a special and unique feature found only in Araiyar kuram. This type of testing and diagnosis by the *Kattuvacci* gives the audience remarkable credibility in the development of the drama. After diagnosing what ails the heroine, the *kuratti* prescribes the medicine. After realising that the hero who is responsible for her daughter's love sickness, is the lord, mother represents this matter to the Lord Himself. The mother places her daughter in front of the idol. This is beautifully dramatised by the Araiyar. The *kattuvicci* (sooth saying lady) signifies the guru *(Gnánacirian)* who helps the union of the soul and the Lord. In the end, the Araiyar recites a hymn from Periyalvar Thirumozhi which explains that the mother had only one daughter and she brought her up as the goddess Lakshmi and the Lord Vishnu took her away with him. By the recitation of this hymn that the wedding of the heroine and the lord is over which is signified to the audience. This type of happy ending is a unique feature which is not found in any *kuram* and *kuravanji* literature.

In the Araiyar sevai, the audience know the scene changes only from the speeches of the characters. In order to make the audience identify themselves with the art, this type of verbal technique is employed. It explains everything including scene changes and the dialogue. The logical and the sequencial development in the incidents are traced carefully. The audience thus understand what is going on. In the hymn of *Thirumangai Alvar,* the appearance of the *Kattuvacci* woman and her part are mentioned.

In vaishnava temples, commentaries for the hymns of Alvars are traditionally given in discourses by the Ubayavedanta scholars who are well versed in Tamil and Sanskrit. Since it is only for the people who can understand and follow the two languages, Araiyar does this explication performance for the lay people who are not scholarly but devotionally rich.

Pallu Songs

One Araiyar added the *pallu* songs and *parai* (drum) music to this art which he learned from the Parayar quarters. Even today, the Araiyar recites the *pallu* songs on the occasion of *patierram* and *Thirumudi sevai.* These *pallu* songs are composed of simple words and their theme is devotional. The pattern of these songs is both direct presentation by the post and some songs which are, love songs in dramatic representation such as the heroine's statement. The songs are named as *pallu* since it is in the style of the people from Pallar quarters. And these *pallu* songs have no linkage with that of the *pallu* literature which is a literacy genre in Tamil. The Lord wanted to listen and enjoy the songs and music of the pallar people accompanied by their instrument *parai* (drum) This idea explains to us that all are equal in the presence of God. Nowadays the Araiyar uses, *miruthangam* instead of *parai.* This shows that the folk instrument *parai* is replaced by the classical instrument.

Araiyar recites the hymn with music and then the group people (chorous or ghoshti) continue it. But their practice is a set to music. The beginning and ending of the recitation is the Araiyar's task. Even today the Araiyar recites with music and the singing pattern without music is left to others. On ordinary days throughout the year, the Araiyar is taking part in the daily worship.

The Araiyar is trained for a period of twelve to eighteen years. The service is traditional one. The son learns this art from his father and thus it is passed on from generation to generation. If an Araiyar has no male child, he adopts one male child and teaches this art. Since the art is being performed in front of the deity, the Araiyar never allows ladies to study this art. The restriction is due to the anxiety to secure holiness and to avoid pollution.

The Araiyars are not merely performing artists, but great scholars well versed in Tamil and Sanskrit. One Araiyar was one of the teachers (acharyas) of Saint Ramanujar. Another Araiyar explained the hidden truth (rahasyas) of Tiruvaymozhi to Nanciyar the great commendator toTiruvaymozhi. It is also claimed that the music of an Araiyar cured the disease of Nanciyar. Ramanujar and Empar the disciple of Ramanujar were so absorbed in this dance recitation that sometimes they even made corrections to the *abhinayas.* There are inscriptional evidences that these

Araiyars got gift of lands from the kings of those times for continued conduct of their service.

The main aim of this art is to propagate the devotional hymns of Alvars through music and dance. By visualisation these artists are informing the audience. At the same time this art propagates the religious and philosophical ideas.

Villupattu

In the *Kodai* festival *Villuppattu* (bow-songs) is performed ritualistically. Though the Villuppattu texts exist in oral tradition, they had been written in palm leaves and now in note books too. Villuppattu is variously known as *Villadi and Villadichan Pattu.* Though musical instruments like bow (vil), pot (katam), hand drum (udukku), cymbal (thalam), wooden blocks (kattai) are used, this art form is known only as Villupattu. One of the basic constituents of Villuppattu is the performing group of artists. This group mostly consists of five artists. Each one of them plays on the musical instruments and sing. On some occasion one or more than one assist them.This group is divided into two types. One is *Valampadigal* (lead singers); the other is *Idampadikal* (chorus singers). Those who play on kadam, *udukka*i and *kattai* come within this *idampadigal* group.

The bow which is used as musical instrument in Villuppattu is unique. It will be 10 to 14 feet. in length, mostly carved out of the stem of *Koonthapana*i or bamboo., The bow is shaped linking materials like *Vilkathir, munai kuppigal* (tip hooks) thick rope(vadam), bells (manigal) and rings. The middle part of *Vilkathir* is bound to the pot. Playing on the leather string with *Veesu kol* (beating stick) music is produced. Only the lead singer uses the *Veesukol.*

Pot (கடம்) player is the leader of Chorus singers. This pot is made of clay and is baked in kiln. Its mouth portion is very strong. Holding an instrument resembling the table tennis bat in the right hand and beating below the neck portion of the pot with a wooden piece called *Chothukkatalai.*

Villuppattu is sung by raising different types of tunes made by knocking two bell attached rectangular wooden pieces held in thumb and the middle finger of the right hand made of strong *Karunkali* tree and beating instruments made of bronze.

The instrument called *ducky* or *thudi* is capable of making musical variations and various rhythms. The body portion of *udukku* is made of bronze which is thin in the centre and are conical on both the sides and its two sides are covered with animal skin membrane. The special rhythm

produced is called *thudukku*. This is indispensable for possessional dance in Villuppattu. Now a days women also perform Villuppattu. During possessional dance women mostly do not perform. In the tradition of Villuppattu there are two aspects; one narration and the other is ritual. These two combine in performance.

The Villuppattu narrations are divided into two: birth story and death story. Stories telling the history of male deities and female deities are known as *deiva piravi* or *deiva vamsam*. People refer to narrations about death as *vettuppatta vathaikal* or *peippataika*l (murder deaths or those who sing about ghosts). After invoking the god at the commencement of Villuppattu, they sing denoting it as so and so's death story, so and so's birth story. Death story is the history of those who lived and died in a region. Birth stories are the myths of male and female deities. At the commencement of Villuppattu there will be invocation, appeal for protection, addressing the audience and National songs (Nattu Vazhthu).

In Thoothukudi district stories sung in Villuppattu are *Sudalaimadan Kadhai, Isakkiamman Kadhai, Mayilan Kathai, Amman Kadhai* etc., and the *puranas* of the deities for which the festival is celebrated. Villuppattu artists are found in all the communities. The head singer is often called *Annavi.*

Kaniyankuthu

Kaniyankuthu is the art form performed as a ritual in the kodai festivals of folk deities in the southern districts of Tirunelveli, Thoothukudi and Kanniyakumari. This art is called *Kaniyan attam* on the basis of the performer, and *Magudattam* on the basis of the musical instrument used during the performance. This art is performed by those belonging to the caste called *Kaniyan*. Though Kaniyan families are rare in the district, they are invited from Tirunelveli district to perform the art in the Kodai festivals of the temples of the district.

Kaniyankuthu is in vogue as one of the folk cults of Thoothukudi and Tirunelveli districts. If there is no Kaniyan attam in the worship of Sudalaimadasamy in the cremation ground, Kodai festival will not take place. The people belong the Kaniyan Caste call themselves *deiva kaniyan* It is worthy of note that the story about the origin of this caste is related to this art.

Siva refused to accept the *adhurpatham* come out of the *Yaga* performed by Dhakshan to rule the World. The infuriated Siva destroyed the gang of Dhakshan who surrendered to Siva and sought permission to do penance again. Siva promised permission on condition of creating Sudalaimadan and Bhrammarakshasi. Dhakshan peformed the Yaga. At first Bhrammarakshasi (Rakku) appeared from the yaga. Following her

Sudalaimadan appeared. He demanded, *I will come only if pooja is done to me in a large scale* . They too agreed. The *Madan told,*

"Will Madan accept pooja
Without hearing the sound of Maguda
Will I accept pooja
Without seeing the cutting of the hands
Will I accept pooja
Without seeing pey muham (ghost's face -
A mask used by Kaniyan)
Will Madan accept pooja
Without the arrival of Periya Kaniyan"

When Dhakshan and Devas asked Siva to create Kaniyan, Siva ordered that the seven divine ladies should dance before him led by Indrani. They danced before Siva. When the dance was performed Indirani's *Chilampu* broke into pieces and from one piece *kaniyan* appeared with a *makudam*.Siva told him to dance to the satisfaction of Sudalaimadasamy, which he did . As they had descended from deiva kaniyan, the people of the caste call themselves Deivakaniyan. While performing *kaniyan kuthu*, mostly six artistes participate. A lead singer, assistant singer, two makudam players and two men dressed like women and joined together and perform the *kuthu*.

Only the lead singer conduct the *kaniyan koothu*., He is called annavi .While performing kuthu the lead singer should sing in front of the deity standing in a corner of the space., The gap between the lead singer and the image of the deity will be brooding. During the *kuthu* he is highly respected by the audience and the administrators of the temple. He will sing closing one ear with one hand stretching the other hand and moving it according to the tune. He used to tell *vasanam*(dialogue) in order to lengthen the story.

The song of the lead singer will be followed by the supporting singer. Those getting trained in *kaniyan kuthu* used to be assistant singers of this type.*Magudam* is a very important musical instrument in *Kaniyan kuthu.* This *Kuthu* is called *Magudattam* because of magudam. The frame of the *magudam* is made of the wood of *poovarasu* and neem tree. There are two types of *magudattam.* One is called *mantham* and the other *Uccham*. When *mantham* and uccham are played in unison *kuthu* reaches the peak. To the right of the lead singer stands the one who plays *uccham* and to his left the one playing the *mantham*. Those playing *magudam* will have to stand and play. *Magudam* players will play only in tune with the song of the

lead singer. The sound of *magudam* will be greater than the sound of *thavil*. Beating the *magudam* the lead singer will sing the lines of *magudam*.

In the performance of *Kaniyan kuthu,* two males play the role of women dancers. Twenty five years ago there was a rule that the saree and blouse required for the Kaniyan dance should be given as a loan by Puratha vannar (washermen washing cloths only for depressed caste). Now the dancers purchase clothes for themselves. They tie around their leg with *chalangai (*small bells). *Kaniyan kuthu* is performed in the front portion of the temple. The audience will be seated on both sides.

As *kaniyan kuthu* is a ritual when the story of the temples' chief deity is sung, the audience mostly listen intently to the story. If possession dance does not come to a particular person at a particular time it is believed that it will come if kaniyan sings . Possession dancers will also dance along with the dancers.During kodai in *sudalai madan* temple *kaniyan kaivettu* will take place.

Devar Attam

Devarattam is a folk dance performed by the Kambalathar community people. It is an essential programme in the Kodai festival of the Jakkamma Devi, the family deity of the Kambalattu Nayakkars.The troupe of the performers consists of 16 artists. There is a school for teaching the art of Devarattam located at Jamin Kodankipatti run by the Kambalattars, who are the traditional performers of the art. Now other community people also learn and perform Devarattam. The performers wear simple costume and the only music instrument which accompany the dance is *tuntubi.* The songs sung during the dance are on the local gods and legends.

Oyil Kummi

This folk art is popular among the Kambalattu Nayakkars, Maravars, Devendrakula Vellalars, Nadars and Yadavas.The dance is performed only by the males. They wear bells (sathankai) in their anklet and hold a piece of colour cloth in their hands. The protogonist of the troupe will sing songs in praise of the local deity, community leaders or satire or comedy. The musical instruments that accompany the performance are Tavil, Kanjira etc. The Oyilkummi is performed during the temple festivals or family functions. In Panchalamkurichi, this dance is performed every year on the occasion of the memorial festival of Veerapandiya Kattabomman.

Vesham

Vesham is a folk performance popular among the Maravars and Devendrakula Vellalas of the district. Only males take part in the art. It is

Devarattam

Oyilattam

enacted as an entertainment programme in the Kodai festivals and the family functions including the death ceremonies. The troupe of the artists consist of five members. *Tavil* and *Nathaswaram* are the musical instruments played during the performance.The troupe will play the scene in the drama of *Valli Thirumanam* (Valli marriage) or possession dance of life history of the community leaders or comic and satiric dialogues with equivocal meanings.

Nyandi Melam

Nyandi Melam is an ubiquitous folk musical instrument in the rural areas of the southern districts. It is like Tavil, but its music is different. Mostly *Parayar* community people play *Nyandi Melam.* The troupe consists of 15 drummers and instrumentalists. The musical instruments played are two *tavils,* two *Nathaswarams, Urumi melam, Chinna* (small) *melam, Kanjira* etc., The playing of Nyandi Melam is essential for possession dance. Generally in all temple festivals, funeral ceremonies etc., the Nyandi Melam is played.

Karagattam (Pot Dance)

The Karagattam is a popular dance performed throughout the State. It is also played in temple festivals and funerals. In the funerals the performer will dance without the pot (kumbam) on their head. Both men and women take part in the dance. Besides the dance, they will also talk comedy equivocal dialogues. The music for the dance is often provided by the Nyandi Melam.

Kaliyattam

Kali or Kazhi means stick (kambu). Kaliyattam is a popular folk art among the Parathavas and Nadars of the district especially in the coastal area. In other parts of the state it is called Kolattam (kol - stick) The people will be trained by a teacher in this art who is called *Kaliyal Vathiyar.* They will produce music by beating the sticks to the tune of their songs praising the *Matha* or *Amman* and dance.

Silambattam

Silambattam is a martial art performed with a club which should be at a particular proportion to ones heights. It is learnt for self defence. One's valour and heroism is exhibited in this art. There are *Vathiyars* (teachers) to teach the art. In the days of the Zamins, competitions were conducted in *Silambattam* and those who won were rewarded.

Bullock Cart Race

In the rural temple festivals of the district especially in Ottapidaram, Kovilpatti and Vilathikulam taluks the bullock cart race is conducted. The bullocks which won the race would earn good money if sold and fetch a very handsome reward to otheir owners. The bullock cart race during the

annual Kodai festival of Jakkamma temple in Panchalamkurichi is very famous and significant. In the race conducted every year a large number of bullock carts participate. In Kulathur area such race is conducted for donkeys.

Intermingled Worshipping Practice among Religion

Puliyampatti Anthoniyar

In Puliyampatti, a village situated on the Tirunelveli - Ottapidaram high road one Anthony Nadar constructed a thatched church for St.Antony in the 17th century. In the course of time it began to attract large worshippers and the church also became a massive structure.

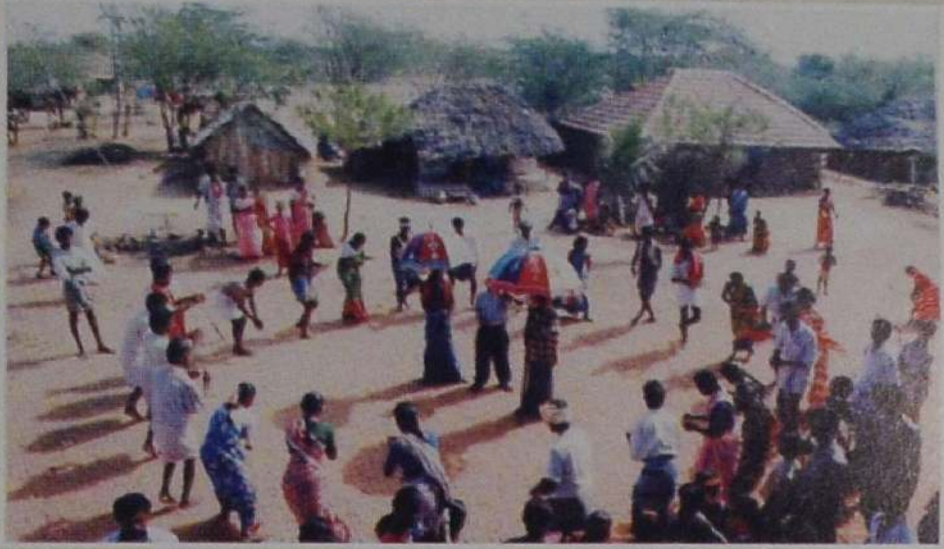
On each Tuesday Catholic Christians and many Hindus throng to the church and offer worship burning candles is the common form of worhship. If any devotee suffers ailments in particular organ of his / her body, the devotee will get the organ made in metal - silver or gold and offer it to St.Antony and worship to heal the ailment. Some devotees will cook food in the church and distribute it to the poor and the other devotees as a mode of worship. Goats also are sacrificed outside the church and the cooked meat is also distributed. The childless couples begin their pilgrimage from Kandupatti in Sivaganga district carrying a cradle made of sugarcane to this temple, and beseech the God to make them parents. In 1609 Robert - De - Nobili, a veteran Missionary and Tamil scholar began the practice of cooking rice (*Pongaliduthal*) in front of the Cross. People who suffer mental depression are made to stay in the church for 21 or 41 days. It is pathetic to see on Tuesdays that the women who suffer mental depression shaking their bodies and twisting their heads in the church. It is believed that the ghosts which possessed the person would run away promising St.Antony not to harm the victim again. It is also said that mentally retarded persons will be chained and kept in the church for months until they are cured. The stay in the church for curing is called as *Vasanamiruththal.*

Tonsuring is also done in the church as a form of worship. It is called *Pattam Vaithal.* The head is not fully shaved as in other Hindu temples or churches. Leaving a line of hair cut shortly, around the head, the rest of the hair is shaved.

Dargha Worship

The Dargha of Umaruppulavar, a poet patronised by Vallal Seethakkathi and the author of *Seerappuranam* the life history of Mohammad Nabi in Tamil verses, is in Ettayapuram, his place of birth. In the beginning it was an open dargha and later one Pachaiyappa Konar of the town built and maintained it. Pachaiappa Konar and his wife longed for a child and the wish got fulfilled only after they worshipped in the dargha. The devotees of the Dargha irrespective of religion and caste used to

Oyil Kummi



Kummi

Kalialattam

name their children as Umaru. Some Hindus do it as a practice of sending betelnuts and betal leaves as a token of invitation to the dargha for their family marriages.

Saiva Nayanar Dargha

Seraman Perumal was one of the sixty three Nayanmars or Saiva saints. He lived in Kerala by nineth century and wrote *Pon Vannathanthathi* (பொன் வண்ணத்தந்தாதி) *Tiruvarur Mummanikovai* (திருவாரூர் மும்மணிக்கோவை) *Tirukkayilaya Gnana Ula* (திருக்கயிலாய ஞான உலா) etc. - *Keralamanmiyam* and *Karalarpathi* refer to him as he had pilgrimaged to Mecca and converted himself into Islam and changed his name to Syyed Sirajudeen. It is believed that his dead body floated in the sea and reached the shores of Kulasekarapattinam where a Dargha was built for him and the Dargha is called as *Hazorat Sirajuddin Oliyullah.* It is also noted that the Dargha was situated north of the Siva temple of Kulasekarapattinam. Behind the sanctum sanctorum (Karpagriha) of the temple is a window facing the entrance of the Dargha. The local people believe that this arrangement might be made to remember Seraman Perumal who began his ascetic life as a Saiva Saint and lived as a Islamic saint in his later part of his life. The Hindus of the area visit the Dargha and participate in the festivals.

Mulaippari - (Sprouts)

Mulaippari or Sprouting of nine kinds of cereals and pulses in a pot forms part of the annual (Kodai) festivals of the village female Gods like Mariamman, Kaliamman, Bhadrakali etc. The Kodai festivals are celebrated in the months and days believed to be the birth months and days of the deities, usually on the Tuesdays of the Tamil months of Chithirai, Vaikasi and Adi.The festival will normally be inaugurated on Tuesdays and the grand day end celebration will normally be on the next Tuesday. The inauguration is called *Kal Nattuthal* or *Sattuppongal.* The cereals will be sown for sprouting on the inaugural day.

The earthern pot bought for the specific purpose of *Mulaippari,* will be evenly broken in the bottom and placed upside down. Two bamboo sticks will be placed each crossing one another as plus sign over the mouth of the pot which now forms the bottom side. Some straw will be placed over the sticks to make it as a bed.This is called *Mulaikudam* or *Mulaippari.* Then dry dungs of cows and goats will be pounded and the powder mixed with soil is poured on the straw bed. The cereals and pulses which were soaked on the previous day (Monday)and the pots (*Mulaippari)* prepared in the participants houses will be brought into a specific place which may be one of the residences of the devotees. The total number of such pots should be in odd number. On the Tuesday evening, all the women who are

going to participate in the *Mulaippari* festival, will arrive at the place where the pots are kept, in wet dress with a container woven out of palm lealves containing soaked cereals and pulses. The pulses brought by the devotees will be put into a big pot and shuffled. Then they will be poured in the *Mulaippari pot,* arranged in a line in an open place followed by the already prepared soil mixed manure and water. Then a pooja will be performed to the pots. Then the women perform *Kummi* around the pots. The song sung in the Kummi will be commenting the stages of the growth of the cereal and pulses sown for sprouting. In the *Kummi* performed, the women who are not growing *Mulaippari* also can take part.

On the eighth day (i.e) Festival day (Tuesday) the women will be on fasting. They will assemble in the place where the *Mulaippari* pots are kept, tie yellow threads around the pots, offer *poojas* and take them in procession to the temples making sounds by twisting their tongue (Kulavai). The pots will be placed before the deity and in the next day the Mulappari pots will be taken to a river, pond or well and drowned into the water.

Burning of Adi dolls (Addip Pommaikal)

People living in the black soil area - Ottapidaram, Kovilpatti, Ettayapuram and Vilathikulam taluks - have the practice of burning dolls made of straws of maize, kambu etc., wrapped in turmeric soaked cloth, on the last day of Tamil month *Adi*. They also used to sing threnodes for having burnt the dolls. This ritual is performed to invoke the rain God. The following is the text of a threnode.

<u>காத்தாப் போனாயடி பொம்மை</u>

சிக்கெடுத்து சினுக்கெடுத்து வளர்த்தேனடி பொம்மை - நீ
சித்தாத்துத் தண்ணியில போறியடி பொம்மை
வாயக்கட்டி வவுத்தக்கட்டி வளர்த்தனடி பொம்மை - நீ
வாய்க்காறுத் தண்ணியில போநாயடி பொம்மை
காயாங்கரைத் தண்ணியிலே - நீ
காத்தாப் போநாயடி பொம்மை.

<u>விட்டேனடி பொம்மை</u>

பம்பைகட்டி பரட்டை கட்டி
வளர்த்தேனடி பொம்மை - உன்னை
வாய்க்காங்கரைத் தண்ணியிலே
விட்டேனடி பொம்மை
சீலகட்டி சிரட்டைகட்டி
வளர்த்தேனடி பொம்மை - உன்னை
சித்தாத்துத் தண்ணியிலே
விட்டேனடி பொம்மை

Thachchu Kazhithal

Thachchu Kazhithal or a ceremony to wade off the devil spirits believed to have come alongwith woods brought for making boats, bullock carts and the articles used for building construction like doors, windows etc., This is performed on the eve of the house warming ceremony, on the launching of the newly built bullock carts, boats etc.,

The chief carpenter who finished the wood - works of the house or building conducts the *Thachchu Kazhithal.* The owner of the house or any other persons do not participate in the events. Representations of God Ganapathi (Pillayar) are made out of turmeric paste, cow dung as well as rice powder will be placed facing the east, on a plantain leaf. A *poornakumbam* (water filled decorated pot the mouth of which is covered by a peeled coconut and mango leaves with threads rolled across) will be placed near the images of the Ganapathi. The offerings placed before the Ganapathi are bananas, coconut, flowers, betel-nuts, three eggs and the oil soaked cotton threads. Rice pongal, cooked in the oven temporarily made out bricks opposite the *poornakumbam* is also offered along with lighted camphors. A cock is also necessary for the ritual.Then the carpenter cut the leg of the cock and smear the blood in all the wooden fixures of the houses like windows, doors etc., chanting some slogans.

The rituals end with the carpenter left the house along with the objects offered , collected ,in a winnow which would be left at the junction of three or four streets or roads, retaining the cock While the carpenter leaves the house, a person deputed by the house owner will follow him up to the street corner sprinkling water on the way the carpenter will encircle the eggs around his head and throw them away one by one.Then the blood smeared on doors and windows will be washed and cleaned.

In Tiruchendur goat was used for *Thachchu Kazhithal* instead of cock as the latter is believed to be the emblem of Lord Muruga's flag. But later, as the goat costs much, cock has been used. Still in certain villages around Sivakalai in Srivaikundam taluk, seven or eight month old ram which locally called as *Tholamkutti* is used to conduct the ritual. Its ear will be cut for the blood. In Thoothukudi taluk, people say that white cock is not used for the ritual while in Srivaikundam taluk, the custom is reverse (i.e) only white cocks are used. Certain catholic Christians of Veerapandyan Pattinam, Alanthalai, Allinagar and Muslim people of Kayalpattinam and other places also follow this ritual before occupying their newly built houses.

Tradition of Boat Building

Thoni is the traditional marine vessel, plied with the help of sails from the days of yore for mercantile and civil transportation on the coasts

of Thoothukudi. The building of a boat is a native art and still there are experts in the district in the art of ship building.Ordinarily the boats are 116 feet in length and 32 to 45 feet in breadth and can carry up to 300 tonnes of frieghts. Lightrages are the boats with single mast and sail and they are used for carrying goods to the ships from the coast and vice versa. Coastings are the types of boats with 10 to 14 masts and sails which ply between Thoothukudi port and Colombo port or other ports on the Arabian sea. As on now building a lightrage costs about Rs.3.5 lakh and costing about10 to 12 lakh of rupees respectively.

Boat Men

There are about 1000 men in the employment of sailing the boats. They are mostly the parathavas (Catholic Christian) Muslims and Scheduled Castes also engaged in the occupation in small number. The number of boat men required for a litrage is 12 to 14 and coasting is 14 to 18. The chief of the Boat men is called *Tandal* (தண்டல்). The rudder man is called *Sukkani* or *Sukkaniyar.* And all other boat men are called *laskars.* The cook of the boat is called *Pandari* and his assistant mostly a boy is called *Pandari Podiyan.* Usually the monthly profit earned by the boat service will be divided in to twos deducting the fees paid to the Port Trust and customs etc., of which one share goes to the boat owner and the other to the employees. The share of the employees will be divided among themselves deducting the amount spent for food, according to their status. Unloading the goods in to and out of the boats will be made by the *laskars* and the wage paid to them is solely for them and the *Thandal* does not entitle to have any share.

Customs and Beliefs

A proverb current among the sea farers of the district is *தண்டல் முற்றில் பண்டாரி* which means the *Thandal* (Captain) if retires will become the *Bandari* (*cook*). The origin of the proverb is based on the custom that when the thandal of a boat becomes aged and retires, he will join as the *Bandari* (*cook*) in the same boat to eke out his remaining life.

Another proverb is that

தண்டல் ஏறாத தோணி தோணியுமல்ல
அத்தக் கயிறு குத்தத் தெரியாதவன் தண்டலுமில்லை

Which means that, Boat without a *Thandal* (Captain) is not a boat and one who is ignorant of the technique of joining the cut sail ropes is not a *Thandal.* The background which had brought the proverb in vogue is that the sail ropes when cut, could not be joined in a mere knot as the knot would hamper the hoisting of the sail. Both the cut sides of the threads should be unroped, and joined by spinning. This is an important technique not easy to learn and the *Thandal* should be an adept in the art.

தானாப் பக்கமும் தண்டல் பக்கமும் போகாதே (don't go near the handle of the rudder and the *Thandal*) is another proverb popular among the sea-men. The proverb came in to being as Thandal will always extract work from the laskars who are near him and the handle of the rudder will at any moment move fastly due to the big waves and pushed the sea-men nearby.The sea-men those who could not learn the techniques of sailing despite having long service are compared to the stones used for the oven in the boat which could gain nothing even if it goes to Bengal in the proverb which goes as சுடுதான் கல்லு வங்காளம் போன கதை (The story of the ovenstone which had gone to Bengal).

UDAYAR WORSHIP

In the Tiruchendur taluk, Udayar Worship is a common phenomenon which is generally celebrated biennially. This event is associated with the performances of bow songs and street plays.

The hero of the episode is Udayar, who according to a tradition afloat in the district, was a bodyguard of Srivallabha Mara Pandya, a Tenkasi Pandya line of ruler who was ruling the area by 16th century. Some members of the royal family and palace officials conspired to do him away and hence he was falsely implicated in a theft case. Unable to bear the dishonour he decided to end his life himself and hence he made a stake rod for himself, carried it to ***Kazhuvan thirattu*** south of Tenkasi, enacted it and impaled himself.

In the honour of this Udayar, in Kudiyiruppuvilai village four stone pillars were erected to form a square. The pillars were connected horizontally by wooden frames form a square from top to bottom. Besides it, there is a small attar in memory of Chinna Udayar who, is said to have stabbed himself unable to bear the impalement of Udayar. Nearby the stone structure is a stake rod of ***Kazhumaram.*** There is also an altar for the Pandya king.

The heroic story of Udayar availabe in the form of ballads is both rendered in bow song and enacted as a play by a possession dancer (Samiyadi), The climax of the dance is impaling of a cock in the stake rod. They sacrifice goats to this deity. Sweet rice is also cooked and offered. This festival lasts for seven days as the people of the area said to believe that ***Udayar*** was alive for seven days even after his impalement. This worship is widely seen in Kudi Eruppu Vilai, Madhavan Kurichi, Elluvilai and Veppalodai Pandyapuram.

It is said that on the sixth day of the impalement, Udayar's thirst was quenched by a shepherd woman by offering butte-milk. This episode also is enacted in the course of the celebration as a woman offers butter-milk to the ***Samiyadi*** who impaled the cock.

APPENDIX - 1

Population - (1951 Cenus)

Sl. No.	Name of the taluk	Total Rural Urban	Total number of households	Population		
				Persons	Males	Female
1.	Kovilpatti	T	77345	366261	180814	185447
		U	65510	304374	149642	154732
		R	11835	61887	31172	30715
2.	Srivaikuntam	T	67100	301859	146550	155309
		U	39937	178382	85C36	93346
		R	27163	123477	61514	61963
3.	Tiruchendur	T	62287	274084	126863	147221
		U	43975	191342	84531	101811
		R	18312	82742	37332	45410

Source : Census Report Tirunelveli District, 1951

APPENDIX - 2

Population - (1961 Cenus)

Sl. No.	Name of the taluk	Total Rural Urban	Total number of households	Population		
				Persons	Males	Female
1.	Kovilpatti	T	89900	413090	202853	210237
		R	75977	346480	169494	176986
		U	113923	66610	33159	33251
2.	Srivaikuntam	T	75020	331020	162630	168300
		R	41878	176568	84714	91854
		U	33142	154452	77916	76536
3.	Tiruchendur	T	65541	291591	136200	155391
		R	40854	178645	84062	94583
		U	24687	112946	52138	60808

Source : Census Report Tirunelveli District, 1961

APPENDIX - 3

Population - (1971 Cenus)

Sl. No.	Name of the taluk	Total Rural Urban	Total number of households	Population Persons	Population Males	Population Female
1.	Kovilpatti	T	47481	221460	109227	112233
		R	31149	145596	71472	74124
		U	16322	75864	37755	38109
2.	Ottapidaram	T	23182	107089	52859	54230
		R	23182	107089	52859	54230
		U	--	--	--	--
3.	Thoothukudi	T	45084	221465	111676	109789
		R	8925	42964	21310	21654
		U	36157	178501	90366	88135
4.	Srivaikuntam	T	40684	175146	84308	71170
		R	31867	136372	65202	19668
		U	8814	38774	19106	212203
5.	Tiruchendur	T	72418	336133	158453	177680
		R	43980	204850	96585	108265
		U	28438	131283	61808	69415
6.	Vilathikulam	T	30549	138775	68666	70109
		R	22453	100033	49448	50585
		U	8096	38742	19218	19524

Source : Census Report, Tirunelveli district 1971

APPENDIX - 4

Population -(1981 Cenus)

Name of Taluk	Total			Rural			Urban			Number of	
	P	M	R	P	M	R	P	M	R	*Villages*	*Towns*
Thoothukudi	289680	147557	142123	43667	21581	22086	246013	125926	120037	23	9
Kovilpatti	247052	121412	125640	152969	74500	78469	94083	46912	47171	98	4
Srivaikuntam	183864	88063	95801	142560	67985	74575	41304	20078	21226	64	--
Ottapidaram	109959	54121	55838	--	--	--	--	--	--	63	--
Vilathikulam	1551125	75675	79450	146542	71408	75134	8583	4267	4316	114	1
Tiruchendur	264194	123618	140576	138456	64473	73983	125738	59145	66593	48	8
Sattankulam	100707	46857	53850	81600	37921	43679	19107	8936	10071	24	2

Source : Cens:s Report, Tirunelveli district 1981.

APPENDIX - 5

Demograph Statistics of Thoothukudi District (1991 Cenus)

Name of State/ District / CD Block/ UA/ City/ Town	Total/ Rural/ Urban	Area in Sq.Kms.	No.of occupied residential houses	No.of house-holds	Total Population		
					P	M	F
1	2	3	4	5	6	7	8
Thoothukudi District	T	4621.00	331734	334570	1455920	709760	746160
	R	4273.80	199408	201158	856229	412804	443425
	U	347.20	132326	133412	599691	296956	302735
Kovilpatti Dev. Block	T	354.66	24675	25070	105538	51988	53550
	R	333.70	21804	22112	93371	46013	47358
	U	20.96	2871	2958	12161	5975	6192
Ettaiyapuram (TP)		20.96	2871	2958	12161	5975	6192
Kayattar Dev. Block	T	6154.95	24821	25022	105270	51464	53806
	R	6126.00	20053	20218	84042	40911	43131
	U	28.95	4768	4804	21228	10553	10675
Kalugumalai (TP)		9.59	3030	3046	13122	6523	6599
Kayattar (TP)		19.36	1738	1758	8106	4030	4076
Vilattikulam Dev. Block	T	615.85	20623	20819	88091	43404	44687
	R	599.44	18161	18348	77617	38088	39529
	U	16.41	2462	2471	10474	5316	5158
Vilattikulam (TP)		16.41	2462	2471	10474	5316	5158

APPENDIX - 5 (Contd...)

1	2	3	4	5	6	7	8
Pudur Dev.Block	T	183.75	17106	17375	73256	35653	37603
	R	183.75	17106	17375	73256	35653	37603
	U	..	..	..	..	..	..
Ottapidaram Dev.Block	T	739.89	25113	25530	108458	53446	55012
	R	739.89	25113	25530	108458	53446	55012
	U	..	..	..	..	..	..
Thoothukudi Dev.Block	T	417.42	28535	28738	122826	61788	61038
	R	314.88	11006	11113	47514	23210	24304
	U	102.54	17529	17625	75312	38578	36734
Muttayyapuram (VP)		18.88	6356	6356	26005	13668	12337
Mappilaiurani (VP)		8.71	3047	3053	13327	6623	6704
Attimarappatti (VP)		5.78	2875	2908	12201	6253	5948
Milavittan (VP)		35.73	2302	2343	10679	5389	5290
Thoothukudi (VP)		2.16	1340	1347	5912	2996	2916
Korampallam (VP)		5.75	612	612	2818	1445	1373
Mullakkadu (VP)		18.79	497	497	2271	1128	1143
Ayanadaippu (VP)		6.74	500	502	2099	1076	1023
Srivaikuntam Dev. Block	T	141.98	26916	27123	117594	56894	60700
	R	100.81	17121	17189	73316	35445	37871
	U	41.17	9795	9934	44278	21449	22829
Sawyerpuram (TP)		4.28	2709	2718	12518	5961	6557
Eral (TP)		3.88	2121	2145	9376	4604	4772
Srivaikuntam (TP)		9.22	3948	3949	17459	8423	9036
Palayakayal (VP)		23.79	1017	1122	4925	2461	2464

Source : Census Report Thoothukudi District, 1991.

APPENDIX-5A

Taluk wise Population, (1991 Cenus)

Name of the Taluk	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Kovilpatti	288473	142094	146379	176244	86337	89907	112229	55757	56472
Vilathikulam	161347	79057	82290	150873	73741	77132	10474	5316	5158
Ottapidaram	109627	54033	55594	109627	54033	55594	--	--	--
Thoothukudi	322680	162671	160009	47514	23210	24304	275166	139461	135705
Srivaikuntam	195140	94289	100851	150862	72840	78022	44278	21449	22829
Tiruchendur	277242	131196	146046	139821	65878	73943	137421	65318	72103
Sathankulam	101411	46420	54991	81288	36765	44523	20123	9655	10468
District Total	**1455920**	**709760**	**746160**	**856229**	**412804**	**443425**	**599591**	**296956**	**302735**

APPENDIX - 6

Taluk wise Population, (2001 Cenus)

Name of the Taluk	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
Kovilpatti	262249	128711	133538	135122	66077	69045	127127	62634	64493
Ettyapuram	73991	35596	38395	61197	29472	31725	12794	6124	6670
Vilathikulam	135285	66743	68542	113652	55972	57680	21633	10771	10862
Ottapidaram	115254	57201	58053	115254	57201	58053	--	--	--
Thoothukudi	405363	203368	201995	111368	56007	55361	293995	147361	146634
Srivaikuntam	191883	93472	98411	147160	71622	75538	44723	21850	22873
Tiruchendur	291428	138040	153388	141133	66140	74993	150295	71900	78395
Sathankulam	96820	43692	53128	82614	36763	45851	14206	6929	7277
District Total	**1572273**	**766823**	**805450**	**907500**	**439254**	**468246**	**664773**	**327569**	**337204**

APPENDIX - 7

Migration details of the district (1991 Cenus)

Age group	Total Rural Urban	Literates			Illiterates			Main workers		
		Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11
(i) All durations of residence										
All	T	2,27,043	96,592	1,30,451	1,25,887	27,699	98,188	1,49,715	74,933	74,782
ages	R	1,54,065	63,413	90,652	1,01,802	19,976	81,826	1,16,314	52,533	63,781
	U	67,148	29,949	37,199	22,285	7,023	15,262	31,131	20,600	10,531
(ii) Duration of residence less than 1 year										
All	T	9,320	4,630	4,690	5,770	2,580	3,190	4,350	3,090	1,260
ages	R	4,090	1,990	2,100	3,290	1,340	1,950	2,370	1,520	850
	U	2,830	1,410	1,420	1,610	820	790	1,350	1,020	330
(iii) Duration of residence 1-4 years										
All	T	50,335	22,380	27,955	24,545	8,263	16,282	25,603	14,940	10,663
ages	R	31,872	13,980	17,892	16,831	5,040	11,791	17,303	9,220	8,083
	U	17,773	8,080	9,693	7,434	3,113	4,321	8,140	5,590	2,550
(iv) Duration of residence 5 years and above										
All	T	1,50,948	61,262	89,686	85,002	12,996	72,006	1,10,212	51,463	58,749
ages	R	1,06,313	41,203	65,110	73,441	10,726	62,715	88,561	37,283	51,278
	U	42,425	18,719	23,706	11,111	2,180	8,931	20,291	13,160	7,131

APPENDIX - 7 (Contd...)

Age group 1	Total Rural Urban 2	Marginal Workers Total 12	Marginal Workers Males 13	Marginal Workers Females 14	Non-workers Total 15	Non-workers Males 16	Non-workers Females 17
(i) All durations of residence							
All ages	T	12,547	407	12,140	1,90,668	48,951	1,41,717
	R	10,310	270	10,040	1,29,243	30,586	98,657
	U	2,037	117	1,920	56,265	16,255	40,010
(ii) Duration of residence - less than 1 year							
All ages	T	330	30	300	10,410	4,090	6,320
	R	160	10	150	4,850	1,800	3,050
	U	60	0	60	3,030	1,210	1,820
(iii) Duration of residence - less than 1- 4 years							
All ages	T	2,360	10	2,350	46,917	15,693	31,224
	R	1,770	10	1,760	29,610	9,790	19,840
	U	540	0	540	16,527	5,603	10,924
(iv) Duration of residence - less than 5 years and above							
All ages	T	9,197	307	8,890	1,16,541	22,488	94,053
	R	7,800	190	7,610	83,393	14,456	68,937
	U	1,357	117	1,240	31,888	7,622	24,266

Source : Census of India, Tamil Nadu, Migration Tables, 1991

APPENDIX - 8

The following are some of the words used in the hinterland of Toothukkudi district:

1.	Akkusu	–	careful
	அக்குசு	–	அக்கறை, கவனம்
2.	Akappaththiyam	–	abstaining from intercourse
	அகப்பத்தியம்	–	உடலுறவு கொள்ளாமை
3.	Akaraathi	–	headweight
	அகராதி	–	தலைக்கனம்
4.	Anganam	–	place used for washing vessels.
	அங்ஙணம்	–	பாத்திரங்கள் கழுவுமிடம்
5.	Anganam Ketta Kaluthai	–	roaming ass; destitute woman
	அங்கணம் கெட்ட கழுதை	–	அலைந்து திரியும் கழுதை, பாதுகாப்பற்ற பெண்
6.	Anjal	–	speed
	அஞ்சல்	–	வேகம்
7.	Anjaa	–	mother
	அஞ்ஞா	–	அம்மா (அஞ்ஞை, சங்க இலக்கிய வழ்க்கு)
8.	Adangalum	–	Total
	அடங்கலும்	–	முழுவதும்
9.	Adukkalait taali	–	marriage by tying a taali with out consent
	அடுக்களைத்தாலி	–	சம்மதமில்லாமல் வீடு புகுந்து வலுக்கட்டாயமாகக் கட்டும் தாலி
10.	Andi	–	anus ; cashew-nut
	அண்டி	–	குதம், முந்திரிக்கொட்டை
11.	Aththaalam	–	tiffin after night food
	அத்தாளம்	–	இரவு உணவுக்குப் பின் பலகாரம்
12.	Appachchi	–	father
	அப்பச்சி	–	ஐயா

13.	Amattal	–	vomitting
	அமட்டல்	–	குமட்டல்
14.	Ayaththuppochchu	–	forgotton
	அயத்துப் போச்சு	–	மறந்து போயிற்று
15.	Arangan	–	Stubborn person
	அரங்கன்	–	அழுத்தமான ஆள்
16.	Aricikulai	–	a kind of weed
	அரிசிக்குழை	–	ஒரு வகைக் களை
17.	Arippaan	–	sieve
	அரிப்பான்	–	சல்லடை
18.	Aruppam	–	thin moustache
	அருப்பம்	–	அரும்பும் மீசை
19.	Avvaa	–	grandmother
	அவ்வா	–	பாட்டி
20.	Alippaang Kathai	–	riddle
	அழிப்பாங்கதை	–	விடுகதை
21.	Ali	–	mud
	அளி	–	சேறு
22.	Arutali	–	widow
	அறுதலி	–	விதவை (வசவு)
23.	Aattaali	–	person-in-charge
	ஆட்டாளி	–	பொறுப்பாளர்
24.	Aanmuri	–	one part of the coconut without hole
	ஆண்முறி	–	இரண்டாக உடைக்கப்பட்ட தேங்காயில் கண்ணிர்லலாத பகுதி
25.	Pencirattai	–	coconut part with holes.
	பெண் சிரட்டை	–	கண்ணுள்ள தேங்காய் முறி
26.	Aathaali	–	dancing during possession
	ஆதாளி	–	சாமி வந்து குதித்து ஆடுதல்

27.	Aayakkaal	–	a post used for placing the chapparam during the procession
	ஆயக்கால்	–	சப்பர ஊர்வலத்தின் போது சில இடங்களில் பயன்படுத்தப்படும் ஒரு தடி
28.	Aaral	–	compound wall around the house
	ஆரல்	–	மண்ணாலான (compound) சுவர்
29.	Aavalathi	–	complaint
	ஆவலாதி	–	குற்றச்சாட்டு
30.	Isai	–	joint
	இசை	–	பொருத்து
31.	Idithadiyan	–	giant like man
	இடிதடியன்	–	முரட்டு ஆள்
32.	Idumpu	–	quarrelsome
	இடும்பு	–	வம்பு
33.	Indu	–	in between
	இண்டு	–	இடை
34.	Inukku	–	part of a leaf
	இணுக்கு	–	ஒரு பகுதி
35.	Ilichchaak kompu	–	a shap of horns
	இளிச்சாக் கொம்பு	–	மாட்டுக் கொம்பின் ஒருவகை அமைப்பு
36.	Irukkaan	–	a kind of disease affecting the crop
	இறுக்கான்	–	கதிர் வெளியே வரமுடியாமல் பயிரைத் தாக்கும் நோய்
37.	Iiraangaayam	–	onion
	ஈராங்காயம்	–	வெங்காயம்
38.	Ukkaanthittaal	–	attained puberty
	உக்காந்திட்டாள்	–	பெண் பருவமடைதல்
39.	Uuchattam	–	indecisive
	ஊசாட்டம்	–	முடிவெடுக்க முடியாத

40.	Uupparai	– useless fellow
	ஊப்பரை	– உதவாக்கரை
41.	Urchattuthal	– informing a message to the village by beating a drum called kindu katty.
	ஊர்சாட்டுதல்	– கிடுகட்டி அடித்து ஊருக்குச் செய்தி அறிவித்தல்
42.	Ekkandam	– Riddicule
	எக்கண்டம்	– கேலி, கிண்டல், ஏளனம்
43.	Eduththeri	– travelling only for a particular purpose.
	எடுத்தேறி	– முயன்று அதுக்கென்றே பயணம் செய்தல்
44.	Edupatta	– wiped out
	எடுபட்ட	– அழிந்துபோன, தொலைந்த
45.	Eyyaathu	– not standing still, continuously.
	எய்யாது	– நிலையாக நில்லாது, தொடர்ந்து
46.	Erasal	– drizzling
	எரசல்	– தூவானம்
47.	Elakkaaram	– ridicule
	எளக்காரம்	– கேலி (இளக்காரம்)
48.	Eekatheesam	– Occasionally
	ஏகதேசம்	– எப்போதாவது
49.	Eekappatta	– multiple
	ஏகப்பட்ட	– ஏராளமான
50.	Eekaali	– washerman
	ஏகாலி	– சலவைத் தொழிலாளி,
51.	Eesu	– abuse
	ஏசு	– திட்டு (வசவு)
52.	Eeththaappu	– placing the towel on one side of the shoulder
	ஏத்தாப்பு	– துண்டைத் தோளின் ஒரு பக்கமாகப் போட்டுக் கொள்ளல்

53.	Eeleey	–	Hello calling a person who is inferior in status
	ஏலேய்	–	அழைக்கும் சொல்
54.	Oththappoottu	–	man with one bullock for ploughing
	ஒத்தப் பூட்டு	–	உழுவதற்கு ஒரு மாட்டை வைத்துக் கொண்டு மற்றொருவருடன் சேர்ந்து உழுபவன்
55.	Olungu	–	a kind of mosquito, big size mosquito
	ஒலுங்கு	–	பெரிய உருவம் கொண்ட கொசு
56.	Ovalai	–	gossip
	ஒவலை	–	ஊரெல்லாம் ஒரு செயலைப் பற்றியே பேசுதல்
57.	Omalippu	–	envy
	ஓமலிப்பு	–	பொறாமை
58.	Oolai	–	a kind of ornament worn in the ear made of gold or palmyra leaf
	ஓலை	–	காதணி தங்கத்தால் அல்லது ஓலையால் செய்தது
59.	Oovaay	–	fissured mouth
	ஓவாய்	–	கோணவாய்
60.	Kakkam	–	hip
	கக்கம்	–	இடுப்பு
61.	Kachchanthi	–	gunny bag
	கச்சந்த	–	கோணிச்சாக்கு
62.	Kachchavadam	–	boosting
	கச்சவடம்	–	பெருமை பேசுதல்
63.	Kachanaruthal	–	asking again and again
	கசநாறுதல்	–	திரும்பத் திரும்பக் கேட்டல், நச்சரித்தல்
64.	Kachavaali	–	bad fellow
	கசவாளி	–	கயவன்

65.	Kadavu	–	Lane
	கடவு	–	சந்து
66.	Kanthukanthaay	–	Helter - skelter
	கந்துகந்தாய்	–	மூலைக்கு மூலை சிதறி, தாறுமாறாய்
67.	Karukkadai	–	careful
	கருக்கடை	–	அக்கரை, பொறுப்பாய்
68.	Karuppu	–	devil
	கருப்பு	–	பேய்
69.	Kalunthu	–	pestle
	கழுந்து	–	உலக்கை
70.	Kaadaa vilakku	–	a kind of lamp
	காடா விளக்கு	–	
71.	Kaay vizhuthal	–	abortion
	காய் விழுதல்	–	கருச்சிதைவு
72.	Kaavu	–	sacrifice
	காவு	–	பலி
73.	Kuchchal	–	hut
	குச்சல்	–	குடிசை
74.	Kudangai	–	the part between elbow and the forearm
	குடங்கை	–	முன்கை
75.	Kudimakan	–	barber
	குடிமகன்	–	முடிதிருத்துபவர்,
76.	Kulukkai	–	barn
	குலுக்கை	–	குதிர்
77.	Kurukku	–	hip
	குறுக்கு	–	இடுப்பு
78.	Kuuppayini	–	thick liquid jaggery
	கூப்பயிணி	–	கூழ்போன்று காய்ச்சிய பதனீர்

79.	Kuunai	–	a vessel used for lifting water from the well
	கூனை	–	கிணற்றிலிருந்து தண்ணீர் முகக்கும்பாத்திரம்
80.	Kechchattam	–	sound raised by birds with happiness.
	கெச்சட்டம்	–	பறவைகளின் மகிழ்ச்சி ஒலி
81.	Kedi	–	Railway station
	கெடி	–	புகைவண்டி நிலையம்
82.	Keenthi	–	ambitious
	கேந்தி	–	பேராசை
83.	Kongai	–	branch of a tree
	கொங்கை	–	கொப்பு, கிளை
84.	Koththu	–	salary
	கொத்து	–	கூலி
85.	Kozhuppu vaiththal	–	cement coating
	கொழுப்பு வைத்தல்	–	சாந்து வைத்துப் பூசிய பின் சிமெண்ட்டுப் பால் வைத்தல்
86.	Kollu	–	vagina
	கொள்ளு	–	பெண்குறி
87.	Konnal	–	stammering
	கொன்னல்	–	திக்குதல்
88.	Chakkatty	–	lame
	சக்கட்டி	–	நொண்டி
89.	Chungu mukam	–	estuaries
	சுங்கு முகம்	–	ஆறு கடலோடு கலக்குமிடம்
90.	Chalam	–	trouble
	சளம்	–	தொல்லை
91.	Channam	–	small amount
	சன்னம்	–	கொஞ்சம்
92.	Cirippaani	–	laugh
	சிரிப்பாணி	–	சிரிப்பு

No.	Word	Meaning
93.	Chokkaaran	– relative
	சொக்காரன்	– சொந்தக்காரன்
94.	Cholavam	– proverb
	சொலவம்	– பழமொழி (சொலவடை)
95.	Thattatty	– first floor without roof
	தட்டட்டி	– மொட்டைமாடி
96.	Thavathaayam	– distress
	தவதாயம்	– துன்பம்
97.	Thaadikkombu	– lowest branch
	தாடிக் கொம்பு	– தாழ்ந்த கிளை
98.	Thirunai	– pial
	திருனை	– திண்ணை
99.	Thukkaani	– small amount
	துக்காணி	– கொஞ்சம், சிறிதளவு
100.	Thuuram	– menstruation
	தூரம்	– மாதவிலக்கு
103.	Tuuramaa	– polite way of asking where are you going ?
	தூரமா	– எங்கே போகிறீர்கள் என்று கேட்கக்கூடாது. அதற்குப் பதிலாகத் தூரமா என்று கேட்பர்.
101.	Tuurththal	– sweeping
	தூர்த்தல்	– பெருக்குதல், கூட்டுதல்
102.	Tuurththuvaari	– name of a folk deity
	தூத்துவாரி	– நாட்டார் தெய்வம் ஒன்றின் பெயர்
103.	Theeri	– a large sandy place
	தேரி	– அகன்ற மணல் காடு
104.	Taippaaruthal	– taking rest
	தைப்பாறுதல்	– திகைப்பாறுதல், இளைப்பாறுதல்

105.	Toraval	–	key
	தொறவல்	–	திறவுகோல், சாவி
106.	Toliyalai	–	hard to bite
	தொலியலை	–	தொலியவில்லை, கடிக்கமுடியவில்லை
107.	Torattu	–	problem
	தொறட்டு	–	சிக்கல்
108.	Toovaalam	–	wall of the well
	தோவாளம்	–	கினற்றுக் கைப்பிடிச் சுவர்
109.	Nadai	–	threshold
	நடை	–	நிலைப்படி
110.	Neeriyal	–	a long towel with jarikai
	நேரியல்	–	சரிகைத்துண்டு
111.	Panchaaram	–	a kind of basket for protecting chicks.
	பஞ்சாரம்	–	கோழிக்குஞ்சுகளை அடைத்து வைக்கும் கூடை
112.	Panthayam	–	mouse trap
	பந்தயம்	–	எலிப்பொறி
113.	Paththaayam	–	a wooden box for keeping grains
	பத்தாயம்	–	தானியம் வைக்கும் மரத்தாலான பெட்டி
114.	Pallai aadu	–	a kind of goat
	பள்ளை ஆடு	–	பாலுக்காக வீட்டில் வளர்க்கும் ஆடு
115.	Paluvan	–	a selfish man
	பலுவன்	–	சுயநலக்காரன்
116.	Pannaruvaa	–	a kind of knife
	பன்னறுவா	–	கருக்கரிவாள்
117.	Paattam	–	lease
	பாட்டம்	–	குத்தகை

118. Paadu – labour
பாடு – உழைப்பு

119. Piriththal – collecting (money)
பிரித்தல் – திரட்டுதல்

120. Pilaappetty – a large box
பிளாப்பெட்டி – வாயகன்ற பெட்டி

121. Pennadi – matrilenial successor
பெண்ணடி – பெண்வாரிசு

122. Peeththiyaa – grand daughter
பேத்தியா – பேத்தி

123. Pithaa – wheel of the cart
பைதா – வண்டிச் சக்கரம்

124. Pondaan – side hole of a mouse hole
பொண்டான் – எலியின் கள்ள வளை

125. Muuththavale – Elder sister of Goddess Lakshmi (derogatory)
மூத்தவளே – மூதேவி (வசவு)

126. Vandu Kattuthal – tying a towel on the head to dry the hair
வண்டு கட்டுதல் – தலையை உணர்த்த ஒரு துண்டைக் கட்டுதல்

127. Vaadaavali – Lazy person who roams around
வாடாவளி – ஊர்சுற்றி

128. Vaariyal – broomstick
வாரியல் – விளக்குமாறு

129. Vaavarasi – ideal family woman
வாவரசி – வாழ்வரசி

130. Vellanthi – innocent
வெள்ளந்த – கபடமில்லாதவன்

131. Veey – hellow
வே – அழைக்கும் வார்த்தை, விளி

The following are some of the linquistic peculiarities common among Fishermen Community:

1.	Aanam ஆணம்	–	broath குழம்பு
2.	Aanjaan vai ஆஞ்சான்	–	bind the rope of the mast. பாய் ஏற்றும் கயிற்றைக் கட்டு
3.	Achchaaru அச்சாறு	–	pickle ஊறுகாய்
4.	Adichchiyaamu அடிச்சியாமு	–	have you beat ? அடித்தாயா
5.	Adimiin அடிமீன்	–	fish taken by Vattakkaaran before auction மீன்கள் ஏலம் விடுமுன் வட்டக்காரர் எடுக்கும் மீன்கள்
6.	Alaakkara அலாக்கர	–	seashore அலைவாய்க்கரை
7.	Alappaara அலப்பற	–	a person who is very much fond of food (glutton) உணவின் மீது பெரும்பற்றுக்கொண்டவர்
8.	Ammai அம்மை	–	grandmother பாட்டி
9.	Angaadikkaaran அங்காடிக்காரன்	–	person selling eatables in the seashore கடற்கரையில் தின்பண்டங்கள் விற்பனை செய்பவன்
10.	Angittu அங்கிட்டு	–	that side அந்தப் பக்கம்
11.	Aniyamaara அணியமாற	–	front portion of vallam தோணியின் முன்புறமாக
12.	Aniyaththaal vaa அணியத்தால் வா	–	come in front of the vallam வள்ளத்தின் முன் பக்கம் வா

13.	Ambaa அம்பா	– Labour songs of the Thooni – தோணியில் வேலை செய்வோர் பாடும் பாட்டு
14.	Aththakkayiru kuththal அந்தக் கயிறு குத்தல்	– tying the rope without knots – அறுந்த கயிறை முடிச்சில்லாமலே இணைத்தல்
15.	Atti அட்டி	– backside of the vallam. – வள்ளத்தின் பின் புறம்
16.	Attiyaal vaa அட்டியால வா	– come in the back side of the vallam – வள்ளத்தின் பின் பக்கம் வா
17.	Athukkinu அதுக்கீனு	– for that – அதற்காக
18.	Athukkucchutti அதுக்குச் சுட்டி	– for that purpose – அதற்காக
19.	Chakkaaththu சக்காத்து	– persons taking fish without paying money – மீன்களை ஏலம் விடுமுன் ஏலக்கரையிலோ அல்லது வள்ளத்திலோ இலவசமாக மீன் எடுப்பவர்கள்.
20.	Chaambuthal சாம்புதல்	– pulling – இழுத்தல்
21.	Chappaaththu சப்பாத்து	– shoe – காலணி
22.	Chaaththippooduven சாத்திப்போடுவேன்	– I will beat you – அடித்து விடுவேன்
23.	Chaayppu Chaayppuudu சாய்ப்பு சாய்ப்பூடு	– kitchen – சமையலறை – சமையலறை
24.	Chavukkaaram சவுக்காரம்	– soap – சோப்பு

25.	Chadavu	–	sadness
	சடவு	–	வருத்தம்
26.	Chavaththu peyavulla	–	dead body's son
	சவத்துப் பெயவுள்ள	–	வசவுச் சொல்
27.	Ceththai	–	a fence or cover made of palmyra leaf
	செத்தை	–	பனையோலையாலான உரை அல்லது வேலி
28.	Chikkaara	–	sumtuous
	சிக்காற	–	நிறைய
29.	Ciiththuvam	–	physical power
	சீத்துவம்	–	பலம் (சக்தி)
30.	Ciiyaan	–	grandfather
	சீயான்	–	தாத்தா
31.	Chekkal	–	afternoon
	செக்கல்	–	நண்பகலுக்குப் பின்
32.	Chekkalukkuppoothal	–	going for fishing in the afternoon
	செக்கலுக்குப் போதல்	–	மீன் பிடிப்பதற்கு (செக்கல்பாடு) நண்பகல் உணவுக்குப் பின் செல்லுதல்
33.	Suduthaan	–	cook in the Tooni
	சுடுதான்	–	தோணியின் சமையல்காரர்
34.	Suduthaan kal	–	stones used for forming oven
	சுடுதான் கல்	–	சமையல்காரர் அடுப்புக்குப் பயன்படுத்தும் கல்
35.	Chukkaani or Chukkaaniya	–	holder of the rudder
	சுக்காணி , சுக்காணியா	–	சுக்கான் பிடிப்பவர்
36.	Chummaatti	–	owner of the vallam
	சும்மாட்டி	–	வள்ள உரிமையாளர்
37.	Cilaaval	–	a word used in the martial art of cilambam
	சிலாவல்	–	சிலாவரிசை (சிலம்பாட்டச் சொல்)

38. Echikkaḷa peyavulla – son of a begger
எச்சிக்கல பெயவுள்ள – வசவு (scolding)

39. Eenam – vessel used for cooking
ஏனம் – பாத்திரம்

40. Ekkudaa – not careful
எக்குடா – கவனமில்லாமல் இருப்பது

41. Ennaththa – what ammaa
என்னாத்த – என்னம்மா

42. Ilavattam – young man
இளவட்டம் – இளைஞன்

43. Imbittukkinnu – a little
இம்பிட்டுக்கினு – சிறிதளவு

44. Ingittu – this side
இங்கிட்டு – இந்தப் பக்கம்

45. Isukkadiththal – a word used for copulation by children
இசுக்கடித்தல் – உடலுறவு கொள்ளுதல் (சிறுவர் சிறுமியர் ஈடுபட்டால் மட்டும் கூறப்படுகிற வார்த்தை)

46. Ithkkinu – for this
இதுக்கீனு – இதற்காக

47. Kaalmeesu – socks
கால்மேசு – காலுறை-

48. Kaanaakkaaran – holder of rudder
காணாக்காரன் – சுக்கான் பிடிப்பவன்

49. Kaaththu ayanthu kedakku – the wind is not blowing
காத்து அயந்து கெடக்கு – காற்று மிகுதியாக வீசாத நிலை

50. Kaanava olungaa pudi – hold the rudder carefully(correctly)
காணாவ ஒழுங்காப் பிடி – சுக்கானை ஒழுங்காக இயக்கு

51.	Kachcha porukki	–	person taking fish without paying money
	கச்சா பொறுக்கி	–	மீன்கள் ஏலம் விடுமுன் இலவசமாக மீன் எடுப்பவர்கள்
52.	Kadavam	–	box made of palmyra leaf
	கடவம்	–	கடகம்(பனையோலையால் பின்னப்பட்ட மிகப் பெரிய பெட்டி)
53.	Valai Kadiyaayirukku	–	full of damages in the net
	வலை கடியாயிருக்கு	–	நண்டுகளாலோ மீன்களாலோ பாறைகளில் பட்டோ கிழிந்த வலைகள்
54.	Kadusula panna vai	–	bind the rope quickly
	கடுசுல பண்ணவை	–	விரைவாகக் கயிறைக் கட்டு
55.	Kalsam	–	trousar
	கல்சம்	–	கால் சட்டை
56.	Kamusu	–	full hand shirt
	கமுசு	–	மேற் சட்டை
57.	Kappa(l)velli	–	star in the shape of a ship
	கப்ப(ல்)வெள்ளி	–	
58.	Kalappaththup Paarththal	–	work performed for keeping the vallam in good condition
	கலப்பத்துப் பார்த்தல்	–	வள்ளத்தில் பராமரிப்புப் பணி செய்தல்
59.	Kappi	–	pulley
	கப்பி	–	கம்பி
60.	Kiliththal	–	scolding
	கிழித்தல்	–	பிறரைத் திட்டுதல்
61.	Kollayil poovaan	–	person who must die in diarrohea
	கொள்ளயில் போவான்	–	வசவு
62.	Koomanam	–	loin cloth
	கோமணம்	–	கோவணம்

63. Komanchan poodu – treating with Prankineense smoke
கொமஞ்சான் போடு – சாம்பிராணிப் புகை போடுதல்

64. Komaru – young girl
கொமரு – குமரி (இளம் பெண்)

65. Koosa uunu – tying the rope attached to the sail on the deck while the sail is hoisted.
கோச ஊனு – பாயேற்றும்போது அணியத்தில் உள்ள கயிற்றை இழுத்துக் கட்டி வைத்தல்

66. Kottaan – a small box made of palmyra leaf
கொட்டான் – பனையோலையால் செய்யப்படும் சிறு பெட்டி

67. Kudichchiyaamu – did you drink
குடிச்சியாமு – குடித்தாயா

68. Kumbaari – God father and God mother
கும்பாரி – ஞானத் தந்தை. ஞானத்தாய்

69. Kundippalakai – wooden plank used by women for sitting in the kitchen
குண்டிப்பலகை – பெண்கள் சமையலறயில் உட்காரப் பயன்படுத்தும் பலகை

70. Kuththi – bottle
Kuppi – bottle
குத்தி – கண்ணாடியிலான சீசா
குப்பி – கண்ணாடி பாட்டில்

71. Kurusu – cross
குருசு – சிலுவை

72. Kuchini – kitchen
குசினி – சமையலறை

73. Kuuni – small prawns
கூனி – சிறிய இறால் மீன்கள்

74.	Kuuraappaa	–	the cloth used for mast in the vallam or kattumaram.
	கூராப்பா	–	வள்ளத்திலோ கட்டுமரத்திலோ பயன்படுத்தப்படும்பாய் மரத்துணி
75.	Laakkaa	–	lifting somebody or something
	லாக்கா	–	அலாக்கா (தனியாக)
76.	Laaththikkittu	–	going in a walk
	லாத்திக்கிட்டு	–	உலாவிக்கொண்டு
77.	Lascar	–	lascars; workers in the Tooni
	லஸ்கர்	–	வேலைக்காரர்
78.	Ciththu Lascar	–	small laskar
	சித்து லஸ்கர்	–	தோணியில் சிறு சிறு வேலைகள் செய்யும் உதவியாளர்
79.	Looppukkull	–	deep sea - where one cannot see the shore and the direction
	லோபபுககுள்ள	–	ஆழ்கடல்
80.	Machchuvaa	–	life boat
	மச்சுவா	–	உயிர்காப்புப் படகு
81.	Mannaaththaam poova	–	let go as mud
	மண்ணாத்தாம் போவ	–	வசவு
82.	Manji	–	court yard
	மஞ்சி	–	வீட்டு முற்றம்
83.	Maruvaa	–	different
	மறுவா	–	வேறு
84.	Maanthai	–	dress used for the statue of Marg
	மாந்தை	–	மாதா சுரூபத்திற்கு அணிவிக்கும் ஆடை
85.	Maarsa	–	waves
	மார்சா	–	அலைகள்
86.	Manduukku	–	hook used for catching tortoise.
	மண்டுக்கு	–	ஆமையைக் பிடிக்க உதவும் கொக்கி

87. Maaththu viriththal – clothes spread on the path during procession

மாத்து விரித்தல் – ஊர்வலத்தின் போது விரிக்கப்படும் வெள்ளைத்துணி

88. Mukkal pangup podiyan – 3/4 lascar
முக்கால் பங்குப் பொடியன்

Aray pangup podiyan – 1/2 lascar
அரைப் பங்குப் பொடியன்

Kaal pangup podiyan – 1/4 lascars
கால் பங்குப் பொடியன்
(Lascar's designations as per their age.)

89. Muuraa – a rope which is used to bind the Thoni in the backside.

மூரா – பாயை அணியத்தில் (தோணியின் பின்புறம்) கட்டக்கூடிய கயிறு

90. Menekkettu – by hard effort
மெனக்கெட்டு – கடினமாக முயன்று

91. Muunchikkarukkal – early morning dawn.
மூஞ்சிக் கருக்கல் – விடியற்காலை, இருள் பிரியாத அதிகாலை

92. Mudaa – big mud pot
முடா – மிடா (பெரிய மண்பானை)

93. Muuthi – calling a lazy person as muutheevi

மூதி – மூதேவி (வசவு)

94. Nokkaa – your elder sister
நொக்கா – உன்அக்காள்

95. Nonnanthambi – your elder brother and younger brother

நொன்னந்தம்பி – உன் அண்ணன் தம்பி

96.	Noppaa	– your father
	நொப்பா	– உன் அப்பா
97.	Nooththaa	– your mother
	நோத்தா	– உன் அம்மா
98.	Oliyal	– ring presented to the bridegroom by the brides brother
	ஒலியல்	– திருமணத்தன்று இரவு கொலுச்சடங்கின் போது மணமகனுக்கு, மணமகளின் சகோதரன் அணிவிக்கும் தங்க மாலை
99.	Oovaru adiththal	– leakage of salt water from the wall
	ஓவரு அடித்தல்	– சுவரில் உப்புநீர் கசிவு (உவர்)
100.	Padikkaan	– a vessel used for spitting
	படிக்கான்	– எச்சில் (வெற்றிலை) துப்பும் பாத்திரம்
101.	Pandaari	– cook in the Tooni
	பண்டாரி	– தோணியின் சமையல்காரர்
102.	Pandaarippodiyan	– Ten or above ten years old boy who helps the cook in Tooni
	பண்டாரிப் பொடியன்	– தோணிச் சமையல்காரருக் உதவி செய்யும் பத்து வயதுக்கு மேற்பட்ட சிறுவன்
103.	Paanthu	– berth in which Tooni is tied.
	பாந்து	– துறைமுகத்தில் தோணியைக் கட்டுமிடம்
104.	Pappa	– grand father
	பப்பா	– தாத்தா
105.	Paaththiyaamu	– have you seen
	பாத்தியாமு	– பார்த்தாயா

106.	Pattam	–	shaving the hair of the child in a round shape as a vow for Saint Antony
	பட்டம்	–	புனித அந்தோணியாருக்கு நன்றிக்கடனாக அல்லது நேர்ச்சைக்காக குழந்தையின் தலைமுடியை மழித்து தலையைச் சுற்றி பட்ட வடிவமாக அமைக்கும் முடி அலங்காரம்
107.	Pattikkup poothal	–	going to villages for selling fish or dry fish.
	பட்டிக்குப் போதல்	–	மீனோ/கருவாடோ விற்கக் கிராமங்களுக்குப் போதல்
108.	Pey velli	–	star which brings wind and rain
	பேவெள்ளி	–	காற்றும் மழையும் கொண்டு வரும் வெள்ளி
109.	Peththaa	–	aunt
	பெத்தா	–	பெரியம்மா
110.	peththaar	–	parents
	பெத்தார்	–	பெற்றோர்
111.	Peethi eduppaan	–	let him die in diarrohea
	பேதி எடுப்பான்	–	வசவுச்சொல்
112.	Piiththal	–	nets spoiled by crabs, fish or by rock.
	பீத்தல்	–	நண்டு அல்லது மீன்கள் கடித்து அல்லது பாறைகளில் பட்டுக் கிழிந்த வலைகள்
113.	Pilaachchinu	–	wide opened
	பிலாச்சினு	–	வீட்டை விரிய பிலாச்சினு திறந்து போட்டிருக்கு
114.	Poravu	–	later
	பொறவு	–	பிறகு

115. Poodu valakkaaran – a person who take a small number of fishing nets in the vallam with the owner of vallam

போடு வலைக்காரன் – வள்ளத்தின் உரிமையாளனுடன் குறைந்த எண்ணிக்கையில் வலைகள் கொண்டு போய் மீன் பிடிப்பவன்

116. Pooniyaamu – have you gone
போணியாமு – போனாயா ?

117. Pooththi – grand father
போத்தி – தாத்தா

118. Porukkap pudi – hold tightly
பொறுக்கப் புடி – இழுத்துப் பிடி

119. Pooththal – bottle
போத்தல் – பாட்டில்

120. Saththikkaanu – a little
சத்திக்கானு – சிறிதளவு

121. Saavukkunchu – cock
சாவக்குஞ்சு – சேவல்

122. Saththappatti – box for keeping the materials used for repairing the nets, betel leaves,(tobacco) made of palmyra leaf.

சத்தாப்பட்டி – வலை கட்டுவதற்குப் பயன்படும் பொருள்களும், வெற்றிலை, புகையிலை வைத்துக் கொள்ளப் பயன்படும் பனையோலையால் பின்னப்பட்ட மூடியுள்ள பெட்டி

123. Tadumal – running nose
தடுமல் – சளிப்பிடித்தல்

124. Tandal – Captain of the boat (Thoni)
தண்டல் – தோணித்தலைவன்

125.	Tangalukkup Poothal	–	going to stay in the vallam for a weak for fishing
	தங்கலுக்குப் போதல்	–	ஒருவாரம் வள்ளத்தில் தங்கி கடலில் மீன் பிடித்தல்
126.	Tesikkaa	–	lime
	தேசிக்கா	–	எலுமிச்சம்பழம்
127.	Tinniyaamu	–	have you eaten
	தின்னியாமு	–	தின்றாயா
128.	Tolava	–	oars(Tuduppu) made of bamboo
	தொளவ	–	துடுப்பு
129.	Tootti	–	glutten
	தோட்டி	–	உணவின் மீது பெரும்பற்றுக் கொண்டவர்
130.	Toramoothla	–	in the port
	தொறமோத்ல	–	துறைமுகத்தில்
131.	Tottukkira	–	side dish
	தொட்டுக்கிற	–	தொடுகறி
132.	Tuppatti	–	cloth worn by women over the saree
	துப்பட்டி	–	பெண்கள் சேலை அணிந்த பின்னர் அணியும் ஆடை
133.	Ukki	–	weak fellow.
	உக்கி	–	மெலிந்து போதல் (விக்கித்துப் போதல்) (அப்படியே உக்கிறானே)
134.	Uumb	–	one who sucks his finger
	ஊம்பி	–	விரல் சப்புதல்
135.	Vachchanil varuthal	–	pulling the vallam towards the shore with the help of a rope.
	வச்சானில் வருதல்	–	கடலில் கரைப்புறமாக கயிற்றின் உதவியால் இழுத்து வருதல்
136.	Vaadavelli	–	northern star
	வாடவெள்ளி	–	வடக்கே தோன்றும் வெள்ளி
137.	Vaanku	–	wooden plank used for sitting by women in the kitchen
	வாங்கு	–	பெண்கள் சமையலறையில் உட்காரப் பயன்படுத்தும் பலகை

138. Vasi வசி	–	plate for eating உணவு உண்ணும் தட்டு
139. Vaadi வாடி	–	grave yard கல்லறைத் தோட்டம்
140. Vanthiyaamu வந்தியாமு	–	have you come வந்தாயா
141. Vattalaaththu வட்டலாத்து	–	roaming in the street ஊரையோ தெருவையோ சுற்றிச் சுற்றி வருதல்
142. Vellana வெள்ளன	–	at dawn or early morning விடியற்காலை
143. Veluppukkup Poothal வெளுப்புக்குப் போதல்	–	going for fishing between 2 a.m and 3 a.m மீன் பிடிப்பதற்கு வெளுப்பு, அதிகாலை இரண்டு வெளுப்புப்பாடு, இரண்டு மணியிலிருந்து மூன்று மணிக்குள்செல்லுதல்
144. Veesaadu வேசாடு	–	anger கோபம்
145. Velapma வெளப்மா	–	elaborately விளக்கமாக
146. Velikki வெளிக்கி	–	defecating மலம் கழிக்க
147. Veppusaaram வெப்புசாரம்	–	sorrow வருத்தம்
148. Veppula Kedakku வெப்புல கெடக்கு	–	wind is not blowing காற்றே வீசாத நிலை
149. Viithar வீதர்	–	a piece of glass கண்ணாடித்துண்டு
150. Yaaththee யாத்தே	–	mother அம்மா
151. Yayyaa யய்யா	–	father அப்பா

APPENDIX - 9
Religion - 1951

Sl. No.	Name of the Taluk/ City		Hindus		Muslims		Christians	
			Males	Females	Males	Females	Males	Females
1.	Kovilpatti	R	1,37,726	1,42,247	14,131	1,473	10,485	11,012
		U	36,201	36,187	2,601	2,663	4,033	4,781
2.	Srivaikuntam	R	72,109	77,676	3,109	5,323	9,818	10,347
		U	--	--	--	--	--	--
3.	Tiruchendur	R	6,49,262	66,678	2,428	4,498	22,141	30,635
		U	25,038	27,018	5,619	9,608	6,671	8,784
4.	Thoothukudi town		36,130	34,335	2,157	2,046	11,523	12,614

APPENDIX - 10
Religion - 1991

District / Taluk City / Town	Total Rural Urban	Total Population			Name of the Religion					
		Persons	Males	Females	Hindus		Christians		Muslims	
					Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
Thoothukudi	T	1455920	709760	746160	565828	587626	113691	121921	30067	36465
District	R	856229	412804	443425	646761	368756	56552	62642	9376	11904
	U	599691	296956	302735	219067	218870	57139	59279	2691	34531
1. Kovilpatti	T	288473	142094	146379	129398	133141	9858	10261	2818	2949
	R	176244	86337	89907	79027	82331	6356	6503	934	1047
	U	112229	55757	56472	50371	50810	3502	3758	1884	1902
Kovilpatti (M)	U	78834	39229	39605	36206	36300	2081	2322	942	981
Ettaiyapuram (TP)	U	12167	5975	6192	5694	5914	97	108	184	170
Kalugumalai (TP)	U	13122	6523	6599	5576	5676	797	801	150	122
Kayattar (TP)	U	8106	4030	4076	2895	2920	527	527	608	629
2. Vilathikulam	T	161347	79057	82290	72501	75423	5788	5912	765	951
	R	150823	73741	77132	67578	70687	5457	5542	703	899
	U	10474	5316	5158	4923	4736	331	370	62	52
Vilathikulam (TP)	U	10474	5316	5158	4923	4736	331	370	62	52
3. Ottapidaram	T	109627	54033	55594	48450	49746	5275	5475	299	365
	R	109627	54033	55594	48450	49746	5275	5475	299	365

APPENDIX - 10 (contd...)

1	2	3	4	5	6	7	8	9	10	11
4. Thoothukudi	T	322680	162671	160009	119247	116735	37460	37542	5932	5705
	R	47514	23210	24304	19469	20349	3684	3901	54	51
	U	275166	139461	135705	99778	96286	33776	33461	5878	5654
Vilathikulam (M)	U	199854	100883	99871	70356	68446	25838	25942	4681	4578
Mappilaiurani	U	13327	6623	6704	4093	4089	2446	2516	83	98
Milavitan (VP)	U	10679	5389	5290	4442	4346	894	892	53	51
Ayanadaippu (VP)	U	2099	1076	1023	984	925	83	94	9	4
Lorampallam (VP)	U	2818	1445	1373	872	783	549	573	24	17
Muttayyapuram (VP)	U	26005	13668	12337	11028	10077	1908	1630	720	622
Attimarappatti (VP)	U	12201	6253	5948	4977	4768	1098	1014	178	166
Mullakkadu (VP)	U	2271	1128	1143	1005	1010	107	115	13	15
5. Srivaikuntam	T	195140	94289	100851	78849	83434	9734	10635	5644	6719
	R	150862	72840	78022	62443	66100	5930	6505	4417	5367
	U	44278	21449	22829	16406	17334	3804	4130	1227	1352
Palayakayal (VP)	U	4925	2461	2464	1461	1457	876	890	124	117
Sawyerpuram (TP)	U	12518	5961	6557	4288	4656	1647	1879	23	19
EralTP	U	9376	4604	4772	3456	3419	605	671	541	678
SrivaikuntamTP	U	17459	8423	9036	7201	7802	676	690	539	538
EralTP	U	9376	4604	4772	3456	3419	605	671	541	678
SrivaikuntamTP	U	17459	8423	9036	7201	7802	676	690	539	538

Source : Census of India, Tamil Nadu, Religion 1991

APPENDIX - 10 (contd...)

1	2	3	4	5	6	7	8	9	10	11
6. Tiruchendur	T	277242	131196	146046	88286	95451	29356	32345	13516	18210
	R	139821	65878	73943	46761	52134	16733	18535	2364	3250
	U	137421	65318	72103	41525	43317	12623	13810	11152	14960
Tiruchendur (UA)	U	75301	35544	39757	23129	24052	5290	5631	7113	10063
a) Tiruchendur	U	27420	13718	13702	11219	11229	2387	2385	101	78
b) Kayalpattinam(TP)	U	24428	10753	13675	3394	3345	374	375	6985	9955
c) Arumuganeri(TP)	U	23453	11073	12380	8516	9478	2529	2871	27	30
Paramankurichi(VP)	U	9877	4563	5314	3136	3567	1061	1309	363	433
Udangudi(TP)	U	19915	9877	10038	6133	6068	1513	1447	2231	2523
Kulasekarapattinam(VP)	U	7829	3579	4250	2312	2595	459	533	808	1122
Nazereth (TP)	U	15814	7573	8241	3464	3564	4066	4651	40	26
Alwarthirunagari(TP)	U	8685	4182	4503	3351	3471	234	239	597	793
7. Sattankulam	T	10411	46420	54991	29097	33696	16220	19751	1093	1536
	R	81288	36765	44523	23023	27409	13117	16181	605	925
	U	20123	9655	10468	6064	6287	3103	3570	488	611
Sattankulam (TP)	U	14270	6972	7298	5235	5349	1249	1338	488	611
Mudalur (VP)	U	5853	2683	3170	829	938	1854	2232	..	..

Source : Census of India, Tamil Nadu, Religion 1991

APPENDIX - 11
Scheduled Caste and Scheduled Tribe Population - 1951

Sl. No.	Name of the Taluk / City / Urban area	Scheduled Caste		Scheduled Tribe	
		Male	Female	Male	Female
1.	Kovilpatti Taluk	27,041	27,479	--	--
2.	Srivaikuntam Taluk	18,653	19,855	--	--
3.	Tiruchendur Taluk	9,622	9,424	--	--
	Name of the City / Urban area				
1.	Thoothukudi	2,608	2,726	--	--
2.	Kovilpatti	1,801	1,867	--	--
3.	Tiruchendur	1,423	1,626	--	--

Source : Census Reports Tirunelveli District, 1951

APPENDIX - 12

Scheduled Caste and Scheduled Tribe Population of Thoothukudi district - 1961

Sl. No.	Name of the Community	Kovilpatti taluk			Srivaikuntam taluk			Tiruchendur taluk		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1.	Adi-Dravida	1,665	797	868	1,530	686	844	6,916	3,375	3,541
2.	Arunthathiyar	406	186	220	153	74	79	112	54	58
3.	Bandi	--	--	--	--	--	--	1	--	1
4.	Chakkiliyan	7,441	3,693	3,748	1,488	764	724	334	177	157
5.	Cheruman	--	--	--	2	2	--	4	2	2
6.	Devendra Kulathan	2,120	1,065	1,055	968	465	503	468	195	273
7.	Dom, Dombara, Paidi or Pano	14	6	8	--	--	--	--	--	--
8.	Gosangi	--	--	--	--	--	--	--	--	--
9.	Jaggali	--	--	--	7	2	5	--	--	--
10.	Kadaiyan	--	--	--	49	22	27	27	13	14
11.	Kudumban	31,328	15,769	15,559	13,921	6,828	7,093	3,217	1,611	1,606
12.	Kuravan, Sidhanar	427	241	186	186	97	89	102	47	55
13.	Madiga	--	--	--	--	--	--	--	--	--
14.	Pagadai	1,320	656	664	209	94	115	258	140	118
15.	Pallan	17,961	8,903	9,058	15,992	7,854	8,138	2,985	1,435	1,550
16.	Paraiyan, Parayan (Sambavar)	5,415	2,672	2,743	2,753	1,251	1,502	1,535	864	671
17.	Pulayan or Cheramar	--	--	--	--	--	--	--	--	--
18.	Puthirai Vannan	674	369	305	240	132	108	190	100	90

APPENDIX - 12 (Contd...)

1	2	3	4	5	6	7	8	9	10	11
19.	Samban	2,119	999	1,120	482	330	152	2,871	1,255	1,616
20.	Semman	--	--	--	8	5	3	2	2	--
21.	Thoti	12	7	5	1	1	--	--	--	--
22.	Tiruvalluvar	178	91	87	--	--	--	--	--	--
23.	Valluvan	--	--	--	61	28	33	17	10	7
24.	Vannan	--	--	--	--	--	--	--	--	--
25.	Unclassified	268	133	135	1	1	--	48	29	19

Source : Census Reports Tirunelveli District, 1961

Note : Enumeration of Communitywise demographic details was stopped with the 1961 Census. The Scheduled Caste communities of the district as in 1961 as found in the 1961 Census Report is given above.

APPENDIX - 13

Scheduled Caste and Scheduled Tribe Population of Thoothukudi district - 1971

Sl. No.	Name of the District / Taluk	Total Rural Urban	Scheduled Caste		Scheduled Tribe	
			Male	Female	Male	Female
1	2	3	4	5	6	7
1.	Kovilpatti taluk	T	19,117	19,446	62	59
		R	16,680	17,017	16	18
		U	2,437	2,429	46	41
2.	Ottapidaram taluk	T	15,506	15,807	64	72
		R	15,506	15,807	64	72
3.	Thoothukudi taluk	T	11,048	10,691	16	10
		R	4,065	4,002	--	--
		U	69,983	6,689	16	10
4.	Srivaikuntam	T	15,818	16,662	6	4
		R	13,870	14,751	6	4
		U	1,948	1,911	--	--
5.	Tiruchendur taluk	T	15,860	16,859	--	--
		R	10,796	11,519	--	--
		U	5,064	5,340	--	--
6.	Vilathikulam taluk	T	10,775	10,779	--	--
		R	10,420	10,428	--	--
		U	355	351	--	--

Source : Census of India Reports, Thoothukudi district 1971

APPENDIX - 14

Scheduled Caste and Scheduled Tribe Population - 1981

Sl. No.	Name of the Taluk / City Urban area	Total / Rural / Urban	Scheduled Caste		Scheduled Tribe	
			Male	Female	Male	Female
1	2	3	4	5	6	7
1.	Kovilpatti Taluk	T21,553	22,347	--	--	
		R	18,128	18,870	40	44
		U	3,425	3,477	206	220
2.	Kayathar	U	473	518	--	--
3.	Kovilpatti Town	U	2,098	2,120	136	122
4.	Kalugumalai	U	561	532	59	172
5.	Ettayapuram	U	293	307	31	26
6.	Vilathikulam taluk	T	13,115	13,278	1,666	1,876
		R	12,537	12,654	1,647	1,852
		U	578	624	19	24
7.	Vilathikulam Town	U	578	624	19	24
8.	Thoothukudi Taluk	T	15,609	15,221	182	163
		R	4,486	4,449	1	1
		U	11,123	10,772	181	162

APPENDIX - 14 (Contd...)

1	2	3	4	5	6	7
9.	Thoothukudi Municipal	U	5,886	5,775	138	129
10.	Mullakadu	U	228	274	--	--
11.	Muttayapuram	U	1,646	1,496	26	17
12.	Milavittam		746	751	--	--
13.	Thoothukudi (P.U.)		503	493	5	7
14.	Korampallam		505	491	--	--
15.	Attimarappatti		431	436	--	--
16.	Ayyanadaippu		379	326	--	--
17.	Mappilaiurani		799	733	11	9
18.	Srivaikuntam Taluk	T	17,475	18,408	197	193
		R	15,109	16,034	55	58
		U	2,336	2,374	142	135
19.	Palayakayal	U	765	765	--	--
20.	Srivaikuntam	U	775	824	76	78
21.	Eral	U	129	93	53	49
22.	Sawyerpuram	U	697	692	13	8
23.	Sattankulam Taluk	T	2,937	3,227	7	11
		R	2,323	2,628	7	11
		U	45	56		

APPENDIX - 14 (Contd...)

1	2	3	4	5	6	7
24.	Mudalur	U	45	56	--	--
25.	Sattankulam	U	596	543	--	--
26.	Tiruchendur Taluk	T	15,951	16,590	47	46
		R	10,615	11,063	15	20
		U	5,336	5,527	32	26
27.	Tiruchendur town	U	2,960	3,046	17	15
	Tiruchendur (P.U)	U	1,154	1,189	2	1
28.	Kayalpattinam	U	850	872	--	--
29.	Arumuganeri	U	956	985	15	14
30.	Paramankurichi	U	962	1,035	--	--
	Udangudi	U	410	392	--	--
	Kulasekarapattinam	U	161	211	--	--
31.	Alwarthirunagari	U	471	497	9	8
32.	Nazereth	U	372	346	6	3

Source : Census Reports Tirunelveli District, 1981

APPENDIX - 15

Scheduled Caste and Scheduled Tribe Population of Thoothukudi District - 1991

Name of State/ District / CD Block/ UA/ City/ Town	Total / Rural / Urban	Total Population - Scheduled Caste			Total Population - Scheduled Tribe		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
Thoothukudi District	T	250071	124100	125971	3174	1567	1607
	R	191257	94631	96626	1333	647	686
	U	58814	29469	29345	1841	920	921
Kovilpatti Dev. Block	T	24993	12345	12648	368	174	194
	R	23820	11751	12069	334	158	176
	U	1173	594	579	34	16	18
Ettaiyapuram (TP)		1173	594	579	34	16	18
Kayattar Dev. Block	T	25534	12627	12907	220	104	116
	R	22922	11320	11602	54	23	31
	U	2612	1307	1305	166	81	85
Kalugumalai (TP)		1467	752	715	166	81	85
Kayattar (TP)		1145	555	590	..	..	..
Vilattikulam Dev. Blocl	T	18982	9582	9400	54	28	26
	R	17279	8728	8551	28	12	16
	U	1703	854	849	26	16	10
Vilattikulam (TP)		1703	854	849	26	16	10
Pudur Dev.Block	T	12390	6167	6223	24	10	14
	R	12390	6167	6223	24	10	14
	U	..	..	..	..	..	..

APPENDIX - 15 (Contd...)

1	2	3	4	5	6	7	8
Ottapidaram Dev.Block	T	40083	20054	20029	340	166	174
	R	40083	20054	20029	340	166	174
	U	..	..	..	..	..	..
Tuticorin Dev.Block	T	24413	12291	12122	276	152	124
	R	9831	4902	4929	154	84	70
	U	14582	7389	7193	122	68	54
Muttayyapuram (VP)		4068	2110	1958	71	42	29
Mappilaiurani (VP)		2211	1096	1115	40	21	19
Attimarappatti (VP)		1932	977	955	11	5	6
Milavittan (VP)		3028	1527	1501	..	..	..
Thoothukudi (VP)		891	439	452	..	..	..
Korampallam (VP)		659	337	322	..	..	..
Mullakkadu (VP)		776	393	383	..	..	..
Ayanadaippu (VP)		1017	510	507	..	..	..
Srivaikuntam Dev. Block	T	20195	9967	10228	558	287	271
	R	14931	7370	7561	205	104	101
	U	5264	2597	2667	353	183	170
Sawyerpuram (TP)		1639	809	830	..	..	..
Eral (TP)		215	136	79	160	86	74
Srivaikuntam (TP)		1918	914	1004	193	97	96
Palayakayal (VP)		1492	738	754	..	..	..
Karunkulam	T	19360	9483	9877	23	7	16
	R	19360	9483	9877	23	7	16
	U	--	--	--	--	--	--

APPENDIX - 15 (Contd...)

1	2	3	4	5	6	7	8
Tiruchendur	T	14998	7344	7654	10	5	5
	R	8117	3943	4174	--	--	--
	U	6881	3401	3480	10	5	5
Tiruchendur (TP)		2738	1353	1385	5	4	1
Kayalpattinam (TP)		1765	872	893	--	--	--
Arumuganeri (TP)		2378	1176	1202	5	1	4
Udangudi	T	5957	2879	3078	--	--	--
	R	2586	1261	1325	--	--	--
	U	3371	1618	1753	--	--	--
Paramankuṛichi (VP)		2084	988	1096	--	--	--
Udangudi (TP)		976	489	487	--	--	--
Kulasekarapattinam (VP)		311	141	170	--	--	--
Alwarthirunagari	T	17720	8708	9012	38	18	20
	R	15341	7522	7819	9	6	3
	U	2379	1186	1193	29	12	17
Nazereth (TP)		1044	494	550	20	8	12
Alwarthirunagari (TP)		1335	692	643	9	4	5
Sattankulam	T	6032	2845	3187	--	--	--
	R	4597	2130	2467	--	--	--
	U	1435	715	720	--	--	--
Sattankulam (TP)		1269	643	626	--	--	--
Mudalur (VP)		166	72	94	--	--	--
Kovilpatti (M)		6098	3090	3008	74	31	43
Ettaiyapuram (TP)		1173	594	579	5	2	3

Source : Census Reports Thoothukudi District, 1991

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7. A. Sivasubramaniam, *Folk Deities,* Paper presented in the Thoothukudi District Seminar, Thoothukudi, August 1998.

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CHAPTER - 4

AGRICULTURE & IRRIGATION

Thoothukudi district has been divided into various agro-climatic zones and it is endowed with black, red, sandy and alluvial soils. Black soil which has been extended over an area of 178341 ha. is found in Kovilpatti, Ettayapuram, Vilathikulam, Ottapidaram, and parts of Srivaikuntam and Thoothukudi areas.This soil is mainly suitable for cotton cultivation. A thin belt of sandy soil is found along the coastal areas. Coastal sand including 'theri' land is seen in Tiruchendur, Thoothukudi, Srivaikuntam, Sattankulam, Ottapidaram and Vilathikulam taluks and it is spread to the extent of 61232 ha. Deep red loamy soil is found in Kovilpatti, Vilathikulam, Srivaikuntam, Thoothukudi and Tiruchendur taluks. The areas under shallow red and brown soils are 25403 ha. and 24197 ha. respectively. Tankbed soil which is found almost along the middle part of the district in Tamiraparani river basin, is found in Srivaikuntam, Tiruchendur and Thoothukudi taluks and the soil has been scattered over an area of 7616 in the district. Alluvial soil is found in Vilathikulam and Ottapidaram taluks occupying 239668 ha. Black cotton soil, shallow red soil, river alluvial strong calcareous soil, saline mangrove soil, red ferralitic soil etc. are important soil groups in the district. Soil classification under various soil sub-groups and crop suitability are furnished in **Appendix** - 1.

Land Utilisation

The total geographical area of the district during 1998-99 was 459054 ha. The net area sown was 230838 ha. in 1990-91; 209104 ha. in 1993-94; 178718 ha. in 1995-96 and 188296 ha. in 1998-99. The area put to non-agricultural use was 68593 ha. in 1990-91 which showed a marginal increase during 1994-95 accounting for 70519 ha. and 70880 ha. in 1997-98 and 71772 ha. in 1998-99. The area under current fallows during 1990-91 was 38150 ha. which increased to 40884 ha. in 1994-95; The year 1995-96 witnessed a large area under current fallows accounting for 75930 ha. During 1998-99, area under current fallows stood at 61189 ha. The area under other fallows was 40486 ha. in 1990-91 and it increased to 49857 ha. in 1991-92. The year 1994-95 witnessed a decline in area of other fallows which was amounting to 38663 ha. During 1998-99, the area under other fallow lands stood at 46441 ha. The area under barren and uncultivable land was 19944 ha. in 1990-91 and it remained same up to the year 1993-94 and a marginal fluctuations were witnessed between 1994-95 and

1998-99. The area was 19954 ha.in 1994-95 and 19662 ha. in 1998-99. The total area under forest was only 11002 ha.during the years between 1990-91 and 1996-97 and it stood at 11012 ha. in 1998-99. The area under *permanent* pastures was 5052 ha. during the years between 1990-91 and 1993-94 and it showed marginal fluctuations in the after years and it stood at 5132 ha. in 1998-99. The area under miscellaneous tree crops showed fluctuations between the years 1990-91 and 1998-99. It was 24852 ha. in 1990-91; 35420 ha. in 1991-92; 45469 ha. in 1994-95; 37374 ha. in 1997-98 and 35771 ha. in 1998-99.The area under cultivable waste showed a marginal fluctuations between 1990-91 and 1998-99. The area was 20137 ha. in 1990-91; 19476 ha. in 1994-95 and 19779 ha. in 1998-99[1].

The geographical area of Vilathikulam, Kovilpatti, Ottapidaram and Srivaikuntam taluks accounted for 111291 ha. 95770 ha. 74160 ha. and 60627 ha. respectively. Tiruchendur taluk has considerable forest area which accounted 5553 ha. followed by Srivaikuntam and Kovilpatti taluks. Ottapidaram taluk has large area under barren and uncultivable lands which represented 8729 ha. followed by Sattankulam and Srivaikuntam taluks.Vilathikulam, Kovilpatti and Srivaikuntam taluks has large area put to non-agricultural use. Tiruchendur, Srivaikuntam and Sattankulam taluks has considerable size of cultivable waste lands. The area under permanent pastures and grazing lands is large in Srivaikuntam taluk. The extent of land under miscellaneous trees and groves is large in Vilathikulam taluk. The area under current fallows occupied a considerable area in Kovilpatti and Vilathikulam, Srivaikuntam and Sattankulam taluks. The extent of other fallow lands is maximum in Tiruchendur, Thoothukudi, Sattankulam and Srivaikuntam taluks. The net area sown occupied a considerable area in Vilathikulam, Kovilpatti and Ottapidaram taluks which accounted 63265 ha. 57689 ha. and 48571 ha. respectively. Taluk war land use pattern is furnished in **Appendix - 2.**

The cropping intensity is 105 per cent. The net irrigated area is 46706 ha. and the irrigation intensity is 117 per cent. The normal rainfall of the district is 693 mm. which is lower than the State average of 944 mm. The north-east monsoon accounts for 64 per cent of the normal rainfall. The net area irrigated to gross cropped area is around 21 per cent. Most of the crops such as cholam, cotton, pulses, chillies, cumbu, ragi, sunflower, gingelly, groundnut, coriander etc., are raised under rainfed condition. Paddy and banana are cultivated in irrigated area.[2] The area sown more than once fluctuated over the year depending upon the availability of water in the reservoir and rainfall. The potential for the extension of area sown depends on cultivable waste current fallow and other land which together account for 20.7 per cent.

Land Holdings

Number of holdings in Thoothukudi district is 215485. Nearly 80 per cent of the total holdings in the district is below two ha. in size and they operate 27 per cent of the total area and the remaining 73 per cent of the area is operated by 20 per cent of the holdings. The average size of the holding of the district is found to be 1.54 ha.

In each block between 1 and 15 per cent of the soils are problem soils. From the analysis of more than three lakh soil samples, it was observed that 360 ha. of areas in Alwarthirunagari, Karungulam, Srivaikuntam and Thoothukudi blocks were acidic. Saline alkali soils are found in Tiruchendur and Kayathar blocks. A peculiar type of soil called "Theri lands" which consist of transported red sand soil due to wind action is also found in about 11000 ha. as a wide belt across the district.

Theri Lands

In Theri lands the land surface adjoining western ghats gets heated up by the hot sun in the forenoon and the expanded air rises up creating a drift. The South-West monsoon wind charged with moisture is drawn towards the warmer region and the air acquires high velocity. The flow of air from Kerala State towards this area occurs through the depressions in the hill ranges and the velocity varies according to the acuteness of the depression. The wind velocity keeps on increasing with the sun's rise, reaching the peak around 15 hours and falls gradually thereafter and reaches normalcy around 20 hours.

The high winds emerging from the ghats hit the plateau initially and later the plains, scoop the sand and move it towards the Gulf of Mannar situated in the east. As the South-West wind moves towards the east, it meets with sea breeze blowing from the gulf towards the land in the opposite direction. Consequently turbulence is created leading to churning and rolling action which induces movement of the soil. The soil moves through surface creep, saltation and suspension due to the moving wind. The coarser particles move on slowly whereas the finer one moves in suspension along with high wind velocity. The former is deposited nearer the place of removal and latter deposited at far off locations even up to 23 kms away.The wind changes its direction and causes serious erosion in the absence of protective vegetative cover. This has affected the life of the human and livestock along the coastal belt. The suspended soil particles settle on the cooked food. People inhaling this fine soil particles suffer from dust pneumonia and other respiratory ailments. Pollination of plants is much disturbed. Bacterial activity is reduced and this prevents biological reactions in the soil.

A view of Theri Lands

Crops like plantations and betelvine are twisted and toppled by the heavy winds.High winds also increase the water requirements of crops besides damaging them physically.

Due to high velocity of winds, these dunes move from one place to another in the eastern direction every time. A high dune of today will move to another place leaving a depression in the original site. Sand dunes with fine soil and red colour without any vegetation move constantly and are termed live dunes. Many villages like Puthantharuvai, and Pudukulam were shifted from the original sites due to moving sand dunes more than once. Many tanks have lost their original storage capacity due to the deposition of sand, notably among them are Peikulam, Kadambakulam, Nalumavadi and Kanam. Many irrigation tanks have been filled up with sand. This area is hot during the summer months of April and May and the temperature reaching even as high as 108° F. During winter the day time temperature is around 80° F. The severe wind starts from May and lasts up to September with the wind velocity reaching even 65 to 70 km./hr. As the soil is excessively porous the rain water drains freely in vertical direction and the salts, if any, are backed down. The sub-soil water is generally of good quality.Theri lands are found along the eastern portion adjoining the Bay of Bengal in the taluks of Srivaikundam, Tiruchendur, Sattankulam and Thoothukudi. The total area of the theri lands is 11000 ha. in the district. The extent of theri lands in Srivaikundam taluk is 500 ha. and it is 5200 ha. in Tiruchendur taluk; 5100 ha. in Sattankulam taluk and 200 ha. in Thoothukudi taluk. Palmirah, odai, cashew and shrubs like virali are major vegetations found in theri lands.[3] Wind erosion is intense during the months of May, June, July, August and upto the second week of September. The entire area becomes a dense dust bowl affecting the visibility to a metre distance.

During 1971, afforestation programme was undertaken in Theri lands to arrest the drifting of dunes. Some Acassia varieties peculiar to Africa were planted in this area. Theri land which is mainly sand area is a peculiar feature found in Tiruchendur taluk of the district. Being a sandy tract, it is unsuitable for cultivation. With a view to develop this sandy area and to improve the economic condition of the people, attempts were made to transform this land suitable for cultivation by introducing new technologies. Concrete cultivation was one such method introduced on experimental basis during early 1970s by the then Hon'ble Minister for Agriculture, Thiru Si.Pa.Athithanar,who hailed from this district. The minister also attached great importance to popularise this cultivation for better utilisation of water in crop husbandry. This was done with financial assistance from the Small Farmers Development Agency (SFDA) a predecessor to the present District Rural Development

Agency. Though this technology may help in optimum use of water, the cost involved was uneconomical and hence it was not popular among the cultivators of the Theri lands. When Thiru Si.Pa.Athithanar, was Minister for Agriculture, "Manavari Project" was introduced in 1973 aiming at to increase the agricultural production in the dry areas including Kovilpatti where there was scanty rainfall.

Crop Cultivation

Different crops are grown in Thoothukudi district according to the soil type and agro climatic conditions. Rainfed crops are grown in the block soil tract which are found in the northern part of the district. Cotton, cumbu, blackgram, greengram, Cholam, maize, ragi, sunflower, groundnut, coriander, chillies and gingelly are the major rainfed crops cultivated in black soil tract of Kovilpatti, Ottapidaram, Vilathikulam and parts of Thoothukudi and Srivaikuntam taluks.[4]

Paddy and banana are the main crops raised in the alluvial soils found along the middle part of the district mainly on the Tamiraparani river basin which stretches through Srivaikuntam, Tiruchendur and parts of Thoothukudi taluks. Oilseed crops like groundnut, coconut, cashew and other tree crops are raised in the red soil tract which are found in the Southern part of the district. Red soil is mainly found in Sattankulam and part of Tiruchendur taluks. Banana, coriander, chillies, onion and vegetables are main horticultural crops grown in the district.

Cropping Pattern

The crop rotation is Paddy-Paddy-Pulses which is the common practice in wetland. The ruling practice in the dryland tract of the district is to sow cholam first, followed by cotton and pulses on the first onset of monsoon and then followed by chillies and cumbu. The next crop to be sown is coriander or sunflower and the last to be sown is senna. Groundnut is cultivated in the red soil tract of Sattankulam taluk during the first week of October. Betelvine is also cultivated in Authoor area as a special crop.

Advance Kar Cultivation

The paddy cultivation season is known as Fasli year comprising the period starting with 1 June and ending with 31 May. Fasli year is divided into Kar cultivation season and pishanam cultivation season. Kar cultivation is carried out between June and September and Pishanam season is between October and March. Besides these cultivation methods, advance kar cultivation, a special feature has been existing in Tiruchendur and Srivaikuntam taluks even before the construction

A Banana Plantation, Mela Authoor

of the Srivaikuntam anaicut in 1870. This method of cultivation is in vogue in the ayacuts of Kadamba tank and Authoor tank in Tiruchendur taluk and Arumugamangalam tank ayacut in Srivaikuntam taluk. This short cultivation period starts in April and ends in June in the summer with short term varieties. Water flow is normally comfortable during the north east monsoon season which witnesses the pishanam cultivation and availability of water for kar cultivation is inadequate during the south west monsoon. The ayacuts below the Marudur Anaicut are affected due to water shortage since they are formed at the tail end of the Tamiraparani river irrigation.

Banana is cultivated during the month of January-February and June-July seasons. Ratooning is also practised. Increase in Banana cultivation in Srivaikuntam, Tiruchendur and Thoothukudi taluks was due to the extension work done by the Banana Development Corporation that functioned during 1970s and 1980s. Major varieties of Banana grown in Thoothukudi district are poovan, Karpooravalli, Robusta, Dwarf Cavendish, Monthan, Rasthali, Vayal Vazhai, etc.

Paddy and groundnut crops are cultivated as double crops. Cholam, cumbu, maize, ragi, cotton, chillies, coriander, gingelly, sunflower, onion, blackgram and greengram are cultivated as single crop. Paddy, cumbu, maize, cholam, groundnut, cotton and chillies are cultivated in the irrigated areas. Cholam, cumbu and maize are also grown as dry crops. Black gram, green gram, cotton, gingelly, sunflower, chillies, coriander, onion are dry crops. Cotton with pulses is the mixed cropping; cotton - millets - cotton is the two year crop rotation followed in the district.

Cropping Seasons

1. Advance Kar Paddy - May-June
2. Kar Paddy - June-September
3. Pishanam Paddy - October-January-February
4. Summer-Other crops- February-April.

Area Under Agricultural Crops

Under foodgrains, the total area under paddy cultivation in 1990-91 was 28789 ha. which increased to 31947 ha. in 1991-92 and it showed fluctuations between the years 1992-93 and 1998-99. The area accounted for 30120 ha. in 1994-95; 22635 ha. in 1995-96; 14409 ha. in 1996-97; 17907 ha in 1997-98 and 21721 ha. in 1998-99. Cholam was grown in 10036 ha. in 1990-91. The after years

showed fluctuations in the area which was 6328 ha.in 1991-92; 6507 ha. in 1992-93; 6903 ha. in 1993-94; 7783 ha. in 1994-95; and 7254 ha. in 1995-96. The area of the crop increased to 11684 ha.in 1996-97 and decreased to 8746 ha. in 1998-99. Cumbu, is raised in large areas next to paddy crop. It was grown in an area of 28900 ha. in 1990-91, and the area under cultivation showed fluctuations between the years 1991-92 and 1998-99. It was grown in 17076 ha. in 1991-92 and in 19036 ha. in the year 1995-96. The area under cumbu again increased to 23198 ha. in 1996-97 and 25201 ha. in 1997-98. The year 1998- 99 witnessed a decrease in area and it was grown in 18180 ha. Ragi and Maize are other foodgrains. Ragi was grown in 1173 ha. in 1990-91 and the area decreased to 436 ha. in 1998-99. The area under maize was only 272 ha. in 1993-94 which increased to 2521 ha. in 1998-99. Under pulses, black gram is grown in large areas followed by green gram. During the year 1990-91, it was grown in 21205 ha. and the area raised by the green gram showed a rise and fall between the years 1991-92 and 1998-99. The green gram crop was grown in 23018 ha in 1991-92; in 21814 ha . in1992-93; in 22048 ha. in 1993-94; 18762 ha. in 1994-95; in 19270 ha. in 1995-96; in 16269 in 1996-97 and in 14784 ha. in1998-99. Cotton, an important cash crop is grown in large areas in the district. But the area under cotton crop showed a decreasing trend over the years between 1990-91 and 1998-99. The area under cotton was 45900 ha. in 1990-91; 40346 ha. in 1991-92, 33524 ha. in 1992-93 and 30670 ha and 17450 ha. in 1998-99.[5]

Gingelly, groundnut and sunflower crops are grown in large areas in the district. Groundnut is raised in irrigated and in rainfed seasons. The area under gingelly crop was 5050 ha. in 1990-91 and it increased to 7180 ha.in 1992-93 and the area under the crop showed a changed situation between the years 1993-94 and 1998-99. The area under gingelly was 6994 ha. in 1994-95 and it decreased to 3072 ha. in 1995-96 and it was 3354 ha. in 1998-99. Groundnut is grown in large areas under rainfed conditions than under irrigated conditions. Groundnut was grown in 5481 ha. in 1990-91 and the area decreased to 3385 ha. in 1991-92.

The area under groundnut crop got reduced to 1527 ha. in 1996-97 and it showed an increase amounting to 2762 ha. in 1998-99. Sunflower crop was grown in 4612 ha. in the year 1990-91 and the area showed a decreasing trend over the years between 1994-95 and 1998-99 and it was 1776 ha. in 1998-99.Coriander was grown in an area of 12748 ha. in 1990-91 and the area increased to 13678 ha. in 1994-95 and after fluctuations, coriander crop was raised in 11211

ha. in 1998-99. Chillies is one of the chief crops cultivated in the district. The area under chillies was 7423 ha. in 1990-91 and it gradually increased to 13678 ha. in 1994-95. The year 1995-96, the area decreased to 9114 ha. in 1995-96 and then to 6918 ha. in 1996-97 and in the year 1998-99 the area increased to 11211 ha.[6]

Banana, over the nine years span between 1990-91 and 1998-99, was cultivated in large areas in 10686 ha. in 1992-93; it was grown in 7064 ha.in 1990-91; in 9989 ha. in 1994-95 and in 9472 ha.in 1998-99. Onion crop was grown in large areas in 1998-99 which was accounted to 1802 ha. Area under main and subsidiary crops(Talukwise details) during 2000 are furnished in **Appendix - 3.** Cropwise details on area, yield, production between 1995-96 and 1998-99 in the district are furnished in **Appendix - 4.** Area under Principal Crops, 2000-01 to 2002-03 and 2004-05 are given in **Appendix - 5.** Production of principal crops 2000-01 to 2002-03 and 2004-05 are given in **Appendix - 6.**

Cultivable varieties under various crops

1. **Paddy**
   - ASD.16
   - ASD.18
   - ASD.19
   - ASD.20
   - TKM.9
   - I.R.50
   - ADT.36,
   - ADT.42
   - ADT.39
   - CO.43
2. **Cholam**
   - K.8
   - I.S.3541
3. **Cumbu**
   - ICMV.221
4. **Blackgram**
   - CO.5
   - ADT.3
5. **Greengram**
   - KM.2
6. **Groundnut**
   - TMV.2
   - TMV.7
   - VRI.2
   - J.L.24
7. **Gingelly**
   - TMV.3
8. **Sunflower**
   - K.1
   - K.2
   - CO.1
9. **Cash Crops Cotton**
   - LRA.5166
   - MCU.5
   - MCU.7
   - SVPRL.1
   - K.10
   - K.11
   - SVPR.2
10. **Chillies**
    - b K.1, K2, Mund Local
11. **Banana**
    - Robusta
    - Rasthali
    - Poovan
    - Peyan
    - Chakkai

The yield of paddy, millets pulses and cotton increases over the years and the average productivity is furnished below:

Yield of Major Crops(1999-2000)

Sl.No.	Crop.	Kgs./ha.
1.	Paddy	4665 (Rice)
2.	Cumbu	2144 (Grains)
3.	Cholam	2200 (Grains)
4.	Pulses	430 (Grains)
5.	Groundnut	1750 (Pods)
6.	Gingelly	350 (Grains)
7.	Sunflower	380 (Grains)
8.	Cotton	750 (Kapas)

Normal area under different crops and actual coverage during the year 1999-2000 is furnished in the table below :

Sl.No.	*Name of the crop.*	*Normal area* (hect.)	*Actual average*
1.	*2.*	*3.*	*4.*
1.	Paddy Advance kar	4600	328
2.	Paddy Kar	7000	4305
3.	Paddy Pishanam	13400	13428
4.	Cholam	15000	8661
5.	Cumbu	41000	23511
6.	Ragi	4000	400
7.	Maize	3000	6664
8.	Pulses	24000	26603
9.	Cotton	42000	5534
10.	Chillies	15000	25508
11.	Groundnut	3000	2042
12.	Gingelly	4000	3548
13.	Sunflower	4000	2577
14.	Banana	5544	8835
15.	Vegetables	1495	1912
16.	Fodder cholam	31000	15419
17.	Coriander	9700	6717
18.	Avuri	1000	2412
19.	Betelvine	325	188

Horticultural and Plantation Crops

The raising of horticultural crops under irrigated condition is limited in the district due to poor rainfall and inadequate irrigation facilities. However, the district offers good scope for dry land horticulture. Fruits such as banana, mango, guava, lime, jack, vegetables, spices and condiments and flowers like jasmine are raised in the district. Ber and pomegranate are raised as dry land horticultural crops in the district. To execute area expansion programme which is being done here, under tropical and arid Zone fruit scheme, the Government of India provide 50 per cent subsidy. This assistance is exclusively for increasing the fruit crops in the area. Government also provide subsidy assistance for rejuvenation of old orchards. Betelvine is raised in Authoor areas in Tiruchendur block and Eral in Srivaikuntam block. Extension services for horticultural development in the district are being provided by the Assistant Director of Horticulture at Thoothukudi, who looks after distribution of seedlings and other components.

Tamil Nadu has been divided into five horticultural zones based on the agro climatic conditions and soil fertility Thoothukudi district comes under the third zone.Coriander is grown in large areas followed by chillies, Banana and onion. Coriander was grown in an area of 12748 ha. in 1990-91 and the area increased to 13678 ha. in 1994-95 and after fluctuations, coriander crop was raised in 11211 ha. in 1998-99. Chillies is one of the chief crops cultivated in the district. The area under chillies was 7423 ha. in 1990-91 and it gradually increased to 13678 ha. in 1994-95. The year 1995-96, the area decreased to 9114 ha. in 1995-96 and then to 6918 ha. in 1996-97 and in the year 1998-99 the area increased to 11211 ha. Banana is grown in large areas under fruit crops i.e.9472 ha. followed by guava in 342 ha. Lime is grown in 104 ha. The cultivation of orange, jack fruit, grapes and other citrus fruits is done in small areas.Onion is raised in 1802 ha. followed by greens which is grown in 920 ha. Tomato is grown in 600ha. brinjal in 254 ha, yam in 168ha. ladies finger in 145 ha. Sweet potato in 113 ha; other vegetables are grown in1577 ha. in the year 1998-99 tapioca, beans and pumpkin are grown in small areas. Chillies are cultivated in 24342 ha. and coriander is raised in 11211 ha. Tamarind is grown in 368 ha. Under plantation crops, cashew is grown in 730 ha. and betelvine in 180 ha. Flowers are grown in 313 ha. Mostly jasmine is grown in large areas. Particulars regarding area, production and average productivity of fruits, vegetables, spices and condiments, plantation crops, flowers etc., are furnished below:[7]

Area, production and productivity of horticultural crops for the year 1998-99.

Sl. No.	*Fruits*	*Area* ha.	*Production* (Tonnes)	*Average productivity.* M.T/ Ha.
1.	Mango	247	1630	6.60
2.	Banana	9472	559220	59.04
3.	Guava	324	1820	5.62
4.	Lime	104	200	1.92
5.	Orange	Nil	-	-
6.	Jack	2	30	15.00
7.	Grapes	3	60	20.00
8.	Other citrus fruits	10	200	20.00
9.	Pineapple	Nil	-	-
10.	Other Fresh Fruits	23	242	10.51
	Total	10185	563402	55.32

Sl. No.	*Vegetables*	*Area* ha.	*Production* (Tonnes)	*Average productivity.* M.T/ Ha.
1.	Tapioca	8	280	35.00
2.	Tomato	600	2710	4.52
3.	Onion	1802	6190	3.44
4.	Brinjal	254	2450	9.65
5.	Ladies finger	145	9600	6.62
6.	Greens	920	14800	15.00
7.	Beans	15	120	8.00
8.	Sweet Potato	113	1370	12.12
9.	Yam	38	988	26.00
10.	Pumpkin	6	132	22.00
11.	Other vegetables	692	18684	27.00
	Total	4708	61459	13.05

Spices and Condiments			
1. Chillies	24342	14070	0.58
2. Coriander	11211	3780	0.34
3. Tamarind	368	880	2.30
4. Turmeric	3	20	6.67
5. Garlic	nil	-	
6. Other Spices	360	720	2.00
Total	36284	19470	0.54
Plantation Crops			
1. Cashew	730	400	0.55
2. Betelvine	180	3960	22.00
3. Arecanut	nil	-	-
Total	910	4360	4.78
Flowers	313	2348	7.5

Horticultural Crops Season

Banana is cultivated throughout the year. Chillies are raised from January to October and during December. Coriander is grown in January and February months and cardamom in December and January.

Horticultural Nurseries and Horticulture Units

Four private nurseries are maintained at Thoothukudi namely the Pandian nursery at Korappallam, Joseph nursery in East Shanmugapuram, Ponn nursery in the new market and Dhanalakshmi nursery in Victoria Extension road. Tropical Agro Products at Thoothukudi is a horticulture related unit. There is a floriculture unit by name M/s. Floral Technology Ltd. in the SIPCOT industrial complex, Thoothukudi.

Sericulture

Sericulture is a cottage industry which is a subsidiary to agriculture. Mulberry tender leaves are the chief food for silk worms. Mulberry is a hardy and deep rooted plant, it grows best on sandy loam or on the soil in which contain aluvial deposits and also grown at the base of hills and mountains. The ideal temperature is between 65° F to 75° F and the humidity should be about 70 to 80 per cent. The mulberry silkworms do not thrive well if the temperature goes above 90° F or below 60° F

The inconsistent variation in temperature coupled with drought condition, saline water etc., affect the mulberry cultivation and silkworm

rearing in Thoothukudi district. An analysis of the area under mulberry cultivation in the district between 1993-94 and 2000-2001 revealed that there was a gradual decrease in area under mulberry due to climatic condition and salinity in water which are not conducive for sericulture development. The cultivated area was 41.06 ha. in 1993-94 which decreased to 29 ha. in 1994-95 and to 20.70 ha. in 1997-98. There was a remarkable decrease in the cultivated area during the years 1998-99; 1999-2000 and 2000-2001 which stood at 9.80 ha; 8.02 ha. and 8.54 ha. respectively. Sericulture nurseries at Tirumalapuram in Kayathar block and Semmariapuram in Sattankulam block supplied sericulture samplings to the farmers. Sericultrue extension centres at Sattankulam and Ottapidaram provided necessary technical guidance for the development of sericulture.[8]

Blockwise Agricultural Profile

There are twelve blocks in Thoothukudi district scattering from dry areas of Kovilpatti, Vilathikulam and Ottapidaram to coastal areas of Thoothukudi, Srivaikuntam and Tiruchendur blocks. Nature of the soil, and crops cultivated are detailed hereunder:

Kayathar Block

This block has, predominantly, the Red loamy soil which is suited for horticultural crops. Mostly dry crops are cultivated. brinjal, tomato and bendi are cultivated under well irrigation. Guava and pomegranates are also cultivated in the block. People hailing from other districts have purchased vast tracks of lands due to cheap land prices and develop horticultural crops in the area. Substantial portion of lands are left uncultivated, due to non availability of agricultural labourers who have shifted their occupation to working in the match units, as in Kovilpatti block.

Kovilpatti Block

The major crop is dry cotton followed by pulses. Cotton and pulses mixture crop is a regular feature in the block. Cultivation of cotton under dry conditions has been gradually given up over the years. Vast stretches of waste lands are seen as those in Kayathar block, due to scarcity of labour who are otherwise gainfully engaged in match industry. Small stretches of fruit crops are found in Thonukal and Nalattinputhur villages of this block. Large number of poultry farms are coming up in this block in recent years.

Vilathikulam Block

Cumbu and cholam are the main crops grown in the Block. They

cover an area of 8000 ha. followed by pulses with 5000 ha. and cotton with 3000 ha. This block is famous for dry chillies cultivated in 9500 ha. and coriander in 3600 ha. The yield of chillies under dry conditions is four quintals per acre and that of coriander is three quintal per acre. Mostly the block has black alluvial soil. Ground water potential is available only on either side of the river Vaipar.

Pudur Block

Dry millets like Cumbu and Cholam are cultivated in an extent of 9000 ha. followed by pulses, viz., bengalgram and greengram in 6000 ha. Cotton is cultivated in 3000 ha. A Black cotton soil is found and in some areas, it is covered by clay terrain. Water is available in deep substratum.

Ottapidaram Block

Major area is covered by dry crops such as pulses, millets, oilseeds, chillies, cotton and 1224 ha. respectively. Vast scope is available for vegetable cultivation. Some private entrepreneurs grow jerkins for export purposes. Soil is black cotton and red loamy, suited for horticulture crops. Ground water available is fit for irrigation purposes.

Thoothukudi Block

Major crop is paddy cultivated in 1064 ha. Banana in 983 ha. and pulses in 951 ha. are cultivated in this block. Korampallam tank is the only tank in this block. Soil is mostly alkaline and subsoil water is not suitable for crop cultivation.

Karungulam Block

Paddy in 4000 ha. and pulses in1200 ha. are cultivated in this block. Cotton is cultivated in 1100 ha. in the northern portion of this block. Main sources of irrigation are Marudhur Melakkal and a portion of the Marudhur Keelakkal. Since substation is covered with hard rock open wells are very few. Banana is cultivated in Karungulam area. Govt. Agricultural College is located in this block. Orchards promoted by companies are coming up at southern portion of the block. Vast waste lands are available with very good underground water potential.

Srivaikuntam Block

Paddy is the main crop which is cultivated in 6000 ha. It followed by banana which is grown in 3000 ha. and pulses in 3000 ha. Soil is alluvial type. Northern portion of the block has gravel red soil suited for horticultural crops

Alwarthirunagari Block

It is the most benefited block by the perennial river Tamiraparani. Kadamba tank, the biggest tank in the district with a capacity of 354 mcft. is situated in the block. The total irrigated area of the tank is 2600 ha. The tank is 1/15 of the size of Papanasam reservoir. The main irrigation source is through Srivaikuntam south main canal. Betelvine cultivated in 7000 ha. provides livelihood to 5000 families in this block. This betelvine is marketed in Bombay, Jaipur and other cities.

Tiruchendur Block

Major crops are paddy and banana which are cultivated in 2300 ha. and 1800 ha. respectively. Peculiarity of this block is cultivation of gingelly after paddy cultivation. This block is noted for small energised ring wells to supplement Thamiraparani water system during the fag end of the season. Banana is marketed mainly to the temple town of Tiruchendur.

Udangudi Block

Vast patches are covered by Theri (sandy loam) lands. Major crop is coconut, Paddy is grown in 400 ha. under Sadayaneri Extension Channel from Marudhu Melakkal system. Due to proximity to sea, sub soil water is saline. Salinity is reduced by letting out water in Sadayaneri channel.

Sattankulam Block

Total cropped area in the block is 5000 ha. Jaffna Mooringa is cultivated in 2000 ha. followed by coconut in 1000 ha. The main source of irrigation is through Manimuthar main channel (80 feet channel). Theri land is found in this block. There are a number of deep bore wells. Sea water intrusion is arrested by flooding the Budhan Tharuvai tank.

Animal Husbandry

Animal Husbandry occupies an important place among the allied activities due to extensive dryland tract in the district. Agricultural labourers form about 20 per cent of the population. Various activities under Animal Husbandry such as, dairying, poultry, sheep and goat rearing, etc. provide an important source of subsidiary income to small and marginal farmers and agricultural labourers. Sheep and goat rearing are mostly undertaken by rural poor and agricultural labourers under the Integrated Rural Development Programme.

Sheep Breeding

Mecheri, Vembur/and Keesha karisal sheep breeds are available in the district. There are 70 sheep breeding societies in the district, out of which only 15 are functioning. In 1995-96, the number increased to 86. Sheep and goats, were reared mainly for meat production. Wool, sline, milk, manure, etc. are subsidiary functions. The total sheep population in the district is 2,26,662.

Panchayat Union Wise Sheep Population

Sl.No.	*Name of the Panchayat Union*	*Sheep Population*
1.	Thoothukudi	8338
2.	Karungulam	19224
3.	Srivaikuntam	9499
4.	Alwarthirunagari	17559
5.	Tiruchendur	6046
6.	Udangudi	3074
7.	Sattankulam	9914
8.	Kayathar	28308
10.	Vilathikulam	15999
11.	Pudur	21488
12.	Ottapidaram	46239

Cattle Breeding

A large number of marginal farmers and agricultural labourers are engaged in dairy development in the district. The average production of milk per day in the district is about 1.6 litres per cow. The productivity is low as most of the bovine population consists of non-descript animals. The composition of cross-breed cows in the district was only 23 per cent according to an estimate of National Dairy Development Board. Artificial insemination is done on 0.42 lakh white cattle and 0.06 lakh black cattle in a year. The conception rate was around 40 per cent and calving rate was around 27 per cent. Per capita availability of milk was about 163 gm/day as against the estimated requirement of 286 gms/ day. The district provides good veterinary cover and has two veterinary hospitals, twenty two dispensaries and seventy five sub-centres and one animal investigation unit and two mobile units. Sheep and goat rearing is subsidiary animal husbandry activities next to dairy development. It is mostly carried out under IRDP assistance. Sheep

breeding unit in Pudukkottai and also in Abhisekapatti in the neighbouring Tirunelveli district facilitate in improving the quality of the animals in the district. Under poultry, entrepreneurs establish mostly broiler units in the district.

Area Under Fodder Crops

The fodder crops such as subabul, agathi, cereal crops with forage leguma, climbing/sprawing leguma cowpeas, Guinea grass, Sorgham, A.T. Maize, Style Hamato seeds are grown in 110 acres. They are grown by intensive use of forage trees; undersowing of cereal crops with forage legumes, and perennial fodder crops. Subabul is raised in backyard plots in 6.0H; Agathi is grown in hedge rows in 6 km. conservation structures private lands and Government lands put to growing forage trees are 25 km. and 50 km. respectively under Intensive use of forage trees. Cereal crops with forage legume are grown in undersowing method. Cereal crops such as stylosanthes JP in 40 H. and climbing/sprawling legumes cowpeas in 40 H. are grown. Oversowing or reinforcement with legumes is raised in plantation area in 70 H. Annual and perennial fodder crops such as co-1 Napier (Irrigated) 17.0H; Guinea grass (Irrigated) in IOH; sorgham (cholam) (rainfed) in 50 H. A.T. maize in 20 H; legume in waste lands in 1500 H; and style hamats seeds in 3000 Pkt. are grown in the district.

Milk Production and Milk Development Project

This district is outside the purview of 'Operation Flood' project operating in certain districts in the State under 'white revolution' Developmental aspects are taken up under National Cooperative Development Corporation funding pattern.

There are 175 Milk Producers Cooperative Societies, one Milk Consumer co-operative society and one Milk Distribution Union in Thoothukudi district. They are working under the control of the Deputy Registrar (Dairying) Tirunelveli. Out of the 35400 members, 7700 are milking members. Ninety Milk Producers Societies are members in the Milk Distribution Union which has 2026 members.[9]

On an average 19500 litres of milk is produced daily. Out of this, 9700 litres of milk is sent to the Tirunelveli District Milk Producers' Co-operative Union by the societies and the remaining 9800 litres are sent for local consumption in the district. There are four Government Milk procurement Centres functioning at Thoothukudi, Sattankulam, Kovilpatti and Ettayapuram which procure milk from the 175 Milk Producers' Co-operative Societies through ten milk procuring routes.

The procured milk is sent to Milk Chilling Plants located at Sattankulam and Kovilpatti with the capacity of 10,000 litres each where milk is chilled and pasteurised and packed in plastic covers. These milk pockets are distributed in Thoothukudi Spic Nagar, Muthiapuram, Thermal Nagar and suburban areas of Thoothukudi, Kovilpatti, Tiruchendur, Udangudi, Nazareth Srivaikuntam, Eral, Kulasekarapattinam and Sattankulam. About 25000 litres of milk are sold in these areas. There are two mobile veterinary clinical centres functioning at Kovilpatti and Sattankulam. Artificial insemination centres are functioning covering members of 36 societies in the district.

Cattle Fairs

Cattle Fairs are held at Kalugumalai in Kayathar union, Tiruchendur and Muthulapuram in Pudur Union and Ettayapuram. Bullocks, cows, buff-calf, heifer calf are brought and sold. Mostly bullocks are in large numbers. In Kalugumalai, cattle fairs were held from 30-1-1991, to 13 2-91, 29-3-91 to 12.4.91, 20.1.92 to 3.2.92, 6.2.93 to 20.2.93 and 30.3.93 to 13.4.93 and the number of bullocks brought for sale during those periods were 1300, 1400, 1490, 550 and 500 respectively. In the Tiruchendur union, cattle fairs were held from 23.2.91 to 9.3.91, 13.2.92 to 27.2.92 and 2.3.93 to 16.3.93 and the number of bullocks brought for sales was 2239, 2417 and 1647 respectively. In Muthulapuram, fairs were held from 26.6.91 to 10.7.91, 13.2.92 to 27.2.92 and 2.3.93 to 16.3.93 and 865; 25.95; and 500 bullocks participated in the respective periods.

Poultry Farming

There exist in the district 50 broiler farms and eight non-functioning poultry societies About 33358 commercial layers have been established. In 1995-96, there were seven poultry farms.

Veterinary Hospitals

There are two veterinary hospitals, 22 veterinary dispensaries, one Mobile Veterinary Unit, one clinical centre, 73 sub-centres and one animal disease intelligence unit functioning in the district. Black leg, Foot and mouth disease, anthrax, theilerisis and haemomhajil sephiaenria, are some of the contagious diseases commonly found in the district. Livestock and Poulty Population, as per Livestock Census 1997 and 2004 are furnished in **Appendix - 7**.

FISHERIES

Marine Fishing

Thoothukudi occupies an enviable position in marine fishing. Coral, fish, pearls, sangu, turtle etc., are important marine resources in the district. The district has a coastal line extending over 163.5 km. Fishing activity is covering about twenty one villages starting from Vembar in the north followed by Periasamipuram, Keelavaippar, Sippikulam, Pattinamaruthur, Tharuvaikulam, Vellappatti, T.Saveriyarpuram, Siluvaipatti, Lourthammal-puram Thoothukudi north (Trespuram), Thoothukudi south (fishing harbour), Ratchanyapuram, Palayakayal, Punnakayal, Kombuthurai, Singithurai, Veerapandianpattinam, Jeevanagar, Amalinagar, Alanthalai, Kulasekaranpattinam, Manappadu and ending with Periyathalai in the south. In Thoothukudi district about 35828 fishermen normally use Cattamarans and Vallams with gillnets and long line. The mechanised boat fishermen mainly use trawlnets and gill nets.The quantity of marine fish landings in 1998-99 was 35500 tons worth Rs.488.13 Crores. The fishing activity is carried in most of the seasons with July to November being the main season for fishing. There were 3340 Vallams, 58 plywood Vallams, 4606 Catamarans and 710 mechanised fishing boats engaged in fishing in the district during the year 2000-2001. There are about ten boat building yards including one mechanised fishing vessel construction yard. These yards are engaged in the construction of country crafts by engaging local carpenters.[11]

Thoothukudi Fishing Harbour

Constructed in the eastern side of Thoothukudi town and situated in an area of 24.43 acres, Thoothukudi Fishing Harbour is one of the major fishing harbours of Tamil Nadu. It was sanctioned in 1969 and completed in 1973 under cent per cent assistance from the Government of India. The fishing harbour was constructed at a cost of Rs.210 lakh. This harbour was originally designed to accommodate 400 mechanised fishing boats and 50 deep sea fishing trawlers. During 1999, about 355 mechanised fishing boats were accommodated. The depth of the basin is three metres; the length of the approach channel, boat channel and break water is 650 metres, 5850 metres and 1200 metres respectively. The length of wharf is 400 metres and the auction hall's length is 70 metres. The slipway has the capacity to accommodate boats/trawlers of 88 tons. The fishing harbour has a capacity to berth 400 boats of (30' and 32') and 50 trawlers (60' to 90'). It has one iceplant with 15 tons capacity, a 5.5 tons capacity of one cold fish storage and a freezer with 5.5 tons capacity. There are three diesel

bunks, a dry fish platform, and a godown in the harbour besides other infrastructure facilities.

Regulation of entrance in fishing harbour is being implemented from 1983 and a nominal fee is collected for two wheelers, three wheelers and four wheelers. Similarly, collection of berthing charges for the mechanised fishing boats berthed in the fishing harbour is made as per the Government order which is revised from time to time. Construction of "T" jetties in Veerapandianpattinam and Punnakayal has been proposed. Government have allotted a patrol boat to Thoothukudi region at a cost of rupees ninety lakhs.

Majority of the fisherman in the coastal villages are using country boats/catamarans for fishing operations due to their economic conditions. Some of the well to do fishermen have mechanized boats which are equipped with modern instruments. In the fishing villages, clash between country boat fishermen and mechanized boat fishermen was not uncommon over fishing. Government of Tamil Nadu implemented certain legal procedures in the year 1983 for regulating fishing operations.

Accordingly, the country boat fishsermen are allowed for fishing up to three nautical miles. On the other hand, the mechanized fishermen were permitted for fishing beyond the three nautical miles from the shore that too from (must engage in fishing between) 5 a.m. and 9 p.m. After these regulations harmony was maintained between the country boat owners and mechanized boat owners.[11a]

Aquaculture

The Government of Tamil Nadu decided in 1980, to establish Demonstration Prawn Farms all along the Tamil Nadu coast. First two demonstration prawn farms were established to create awareness among the public about the potentiality of shrimp farming. The prawn farm at Punnakayal showed encouraging results on extensive type of culture. Based on the model Prawn farms shrimp farm units of small, medium and large size came up in Thoothukudi district. Presently, the Assistant Director of Fisheries (Aquaculture) Thoothukudi district looks after Brackish water Fish Farmers Development Agency and assisting the Aquaculture Authority in processing the shrimp farm applications for granting approval, to the shrimp farms. Further, the Assistant Director releases the subsidy to the shrimp farmers who are beneficiaries and the prawn seed hatchery units after the formal sanction accorded by the District Collector, who is also the chairman of the Brackish Water Fish Farmers Development Agency and District Rural Committee of Aquaculture Authority.

Inland Fisheries

The inland fish varieties comprise of Catla, Rohu, Mirgal, Tilapia, Cat fish, Murrels, etc; and the marine fishes varieties include Caranx, seer fish, Sardines, Lethinus Flat fishes, prawns, Squids, Lobsters, Silver bellies, Sharks, Rays, etc. The total quantity of inland fishes caught in 1998-1999 was 1650 tons which was worth Rs.1.30 crores.[12]

Fishing Gear and Equipment

Fishermen in the district use different types of nets, hooks and lines. The traditional fishermen use sardine nets called chaalai valai, small-meshed nets called Podivalai for small fishes such as mackerels and white bellies and large meshed nets called Paruvalai for large sized fishes such as sharks, tunas and seer fishes. Moreover, quite a number of fishermen use hooks and lines to catch groupers, perches and seer fishes. Fishes thus caught in hooks and lines always command a good price in both inland and abroad. For bottom living ray-fishes bottom set gill nets called Thirakkai valai are used.

Besides, shore seines, Karai valai a huge drag net, costing more than a lakh of rupees is operated in sandy, shallow coastal areas. A few fishermen who are well below the poverty-line use either cast nets or a miniature drag net with palm fronds (olai) attached called olaivalai or enclosure net Kalamkatty valai to make out a living.

Sardines

In a typical fishing season, such as the year 1997, some 1750 tonnes of sardines chalai and choodai were caught by different kinds of fishing boats. This is an important fishery and fishing is conducted throughout the year. All the sardines caught are locally consumed due to its price affordability by all people.

Perches

These large, quality fishes comprising paarai, velameem, kalava are caught in trawl nets, drift nets and by hooks and lines, from the sea where the bottom is rocky. These fishing grounds are about 26 km away from Thoothukudi-shore. In a year some 5853 tonnes of these fishes are caught and exported to Kerala and abroad.

Tunas

This is a seasonal fishery extending from May to September which attracts fishermen from other parts of Tamil Nadu. Some 711 tonnes of tunas surai are caught every year for local consumption and for export.

Sharks

Sharks and Ray thirukai fishes are caught by trawl nets, gill nets and bottom-set gill nets, to the tune of about 2071 tonnes per year. Most of the ray fishes are sent to inland for consumption. Shark fins are being exported, while liver of larger sharks are used locally for extracting oil.

Silver Bellies

Kaaral is the main source of dry-fish which is sent to the inland towns. With the emergence of poultry-trade, this fish gained importance as a component in the poultry feed. In a year 3900 tonnes of silver bellies are landed at Thoothukudi.

Prawns

They are caught by different types of gears, to the tune of 470 tonnes a year. One kilogram of quality prawn fetches a price of Rs.450/-. This variety earns a lot of foreign exchange and enables the fishermen to improve their economic status.

Crab

Crabs,(nandu) are another foreign exchange earners and exported mostly alive. Special nets are used to capture them. At Thoothukudi nearly 150 tonnes of crabs are landed. Among the crabs, species belonging to the genus Scylla are prized high.

Lobster

Chingiyeral is another foreign exchange earner. Thoothukudi based trawlers bring every year more than 56 tonnes of lobsters. A kilogram of lobster at times fetches Rs.1000/- Lobsters caught with traps are being exported alive, otherwise only the abdominal portion is exported either processed or in ice.

Squids and Cuttle Fishes

Though kanavai forms a minor fishery because of its demand for export, fetch good price. Almost all the catches are exported.

Holothuria and Algae

Kadal attais are usually hand picked like agarophytes Kadal paasi. In a year about 100 kg. of holothuria are collected, processed and all are exported.

Corals and Gorgonids

Gorgonids and kadal chaattai/kadal visiri form by- catch on being rooted up by trawl net. These are exported fully and are used for the extraction of bioactive compounds especially prostaglandins. Though removal of corals is not permitted clandestine removal goes on like the capture of marine turtles. Conservations of corals, kadal challi and turtles, kadal aamai comes under the control of the State Forest Department and not under Fisheries Department.

Conservation of Resources / Fishery

The fishery regulation scenario is faced with problems unique only to Gulf of Mannar, namely, the fishery is of multispecies, their spawning duration in totality extends for over 8 months and presently all the important resources are being fished above their maximum sustainable limits. Therefore, strict fishery regulations appropriate for Gulf of Mannar are warranted *viz.,* strict adherence of minimum stipulated mesh size, avoidance of trawling within 10 fathom depth or within 5 kms from shore, abolition of gears which predominately destroy the larvae and juveniles like Thallumadi, protection of ecosystem - reefs, pearl paars, nursery grounds, water quality, current flow and the like - and limiting the maximum number of crafts.

Chank Fisheries

From time immemorial, the Chank Fishery has been the monopoly of the ancient Kingdoms of Tamil Nadu and with succession of Governments, the right of the fishery has been passed on to the State.[13] Prior to 1907, the Chank Fishery was under the control of the Marine Department which is now termed as the Port Department. When the Fisheries Department was formed in 1907 the administrative control of the Chank Fishery Operation was transferred to it.[13]

The Chanks inhabit in the sandy tracts around the rocky pearl banks which harbour plenty of tubicolous worms that form their food. These tracts are called chank beds and vary in depths from 6 to 12 fathoms. There are more than a dozen productive chank beds in Thoothukudi waters that vary from half a square mile to more than 8 square miles in extent and these beds are scattered over the entire coast line of Thoothukudi District.

The Chanks available in Tamil Nadu State Coast line are classified into three groups, *viz.,* a)jathi, b)Patti and c) Irupiravi, according to their quality in industrial requirements. The Jathi type is considered to be of highest value.'Among Jathi type of Chanks which are available

off Thoothukudi District Coast line and South West Coast of Ramanathapuram only those that are fished in Thoothukudi coast are considered to be the best.

The fishing of chanks in Thoothukudi District waters is an annual feature from October to May, every year, when the waters over the beds are clear providing long range vision about 10-15 metres and when the sea is comparatively calm. Based on this the chank Fishery year is also like that of fasli from 1st July to 30th June of next year. During each year, prior to the proposed commencement date of Chank Fishery, the divers are informed and requested to register their names along with those of their assistants called THODAIS and their canoes and obtain the licences issued by the department . The divers, thodais and canoes are paid inducement money for this purpose. It is the custom that the fishery commences on an auspicious day and the divers set out to sea for their work. During previous years when the number of canoes were less the divers were directed to fish in specified beds for the sake of rational exploitation of the different beds and the divers were guided by departmental Parmandadiar. The chanks fished by the divers are to be surrendered to the department each day and got paid at the Government Chank Godown where they are classified into four groups.I a)Full sized I measuring 75 mm. and above in diameter, b) Full sized II above 64 mm. but, below 75 mm. in diameter, c)Wormed chanks above 64mm. and 4) Undersized that are below 64 mm.in diameter. The divers were paid at Rs.7.00 for full sized I and Rs.5.00 for full sized II (Later, it was enhanced to Rs.10/- and Rs.7/- respectively), and Re.1.00 per wormed chank. The undersized chanks are confiscated by the Government since the licence condition prohibits fishing the same. Out of the undersized chanks fished inadvertently and surrendered by the divers those that are alive are returned to sea on the next day. The Chanks taken over by the department each day are stocked in godowns, marked separately for each group. The ultimate responsibility for the quality and quantity of the chanks rest with the Inspector of Fisheries (Chank) as he is the officer-in-charge of all the transactions at the godown.

Previously the chanks in the custody of the department were disposed off by calling for tenders and sold to the highest bidder. From 1964-65 season chanks are sold to the West Bengal handicraft Development Corporation Ltd., Kolkatta on negotiation and to the temples of Tamil Nadu.

Details of Thoothukudi district Chank Fishery Operations from 1984-85 to 1993-94

Year	*Chanks collected*
1984 - 85	3,71,823
1985 - 86	1,47,878
1986 - 87	3,82,660
1987 - 88	5,37,559
1988 - 89	4,61,626
1989 - 90	1,97,691
1990 - 91	1,85,390
1991 - 92	50,450
1992 - 93	2,725
1993 - 94	222

From 1993-94, Government of Tamil Nadu have introduced the new licence system of Chank Fishery operations in Thoothukudi District with the following rate of annual licence fees.Rupees 1000/- per Vallam and Rs.500/- per Diver. The Government have also permitted the divers to sell chanks as they like.

The details of licences issued and revenue collected are given below:

Year	*Vallams Registered.*	*Divers Registered.*	*Revenue Collected* (in Rs.)
1993 - 1994	141	609	4,45,500
1994 - 1995	156	560	4,36,000
1995 - 1996	42	147	1,15,500
1997 - 1998	52	120	1,12,000
1998 - 1999	19	38	38,000
1999 - 2000	29	56	57,000

The Government have closed the office with effect from October 1995. After the closure of the office of the Assistant Director of Fisheries (Chank), the scheme has been monitored by the Assistant Director of Fisheries (Marine) Thoothukudi with residual staff for registration on Vallam and divers.

Valampuri Chank

Sinistral shell (Chank) popularly known as Valampuri Chank (Sacred Chank of India) is a freak of nature and its rarity and religious sentiment attached to it based on Hindu mythology fetches valuable price. The departmental vessels such as M.F.T.Valampuri, S.T.B.30, are engaged for patrolling work and during seasons additional vessels are hired for patrolling.

Pearl Fisheries

The pearl fishery had been the King's monopoly from the time of ancient Kingdoms of Tamil Nadu as in the case of Chank Fishery and afterwards the right of Pearl Fishery was passed on to State. Prior to 1907 the Pearl Fishery was under the control of Marine Department. With the formation of a separate Fisheries Department in 1907 the administrative control of Pearl Fishery operation was transferred to Fisheries Department.

Pearls are manufactured only by mother nature and buried deep in her bosom. Pearl fisheries are very rare in the world today. Thoothukudi was one of the four rare places in the world where pearls were obtained. The other places were Bahrein in Persian Gulf, Mannar in Sri Lanka and Tokyo in Japan. Thoothukudi is therefore literally a pearl set in the coastal contour map of India.

During the pearl fishing season, Thoothukudi would be a very busy town. Daily the boom of three guns would be heared throughout the town in the small hours of dawn. Loud speakers would announce the departure of skilled deep sea divers in canoes from the shores of Thoothukudi to the deep sea about 32 km. off the town. They would go in search of pearls that lie buried 60 feet under the blue - green waters and hidden inside tiny shells of living animals called *Muthusippi* or Oysters. In the north - east of Thoothukudi, there lied the *Pearl Fishing Camp; the Pearl Bazaar* was busy in the camp till midnight and oysters were sold and packed in gunnies throughout the night. In the pearl fishery camp there were pearl shops, Police Station, Medical and Health units, etc.,[13 a]

After taking over the right of pearl fishery by the department, pearl fishery was conducted on a Commercial basis during the years 1925-1928. After a lapse of nearly 27 years the pearl fishery was again conducted from 1955 to 1961. There are nearly 70 pearl banks off Thoothukudi coast. But all of them are not productive and only about ten pearl banks are productive, commercially. The Pearl Oysters in their adult stage lead a sedentary life attached to rocky or coralline surface known as 'Paars' locally and commonly termed as Pearl banks.

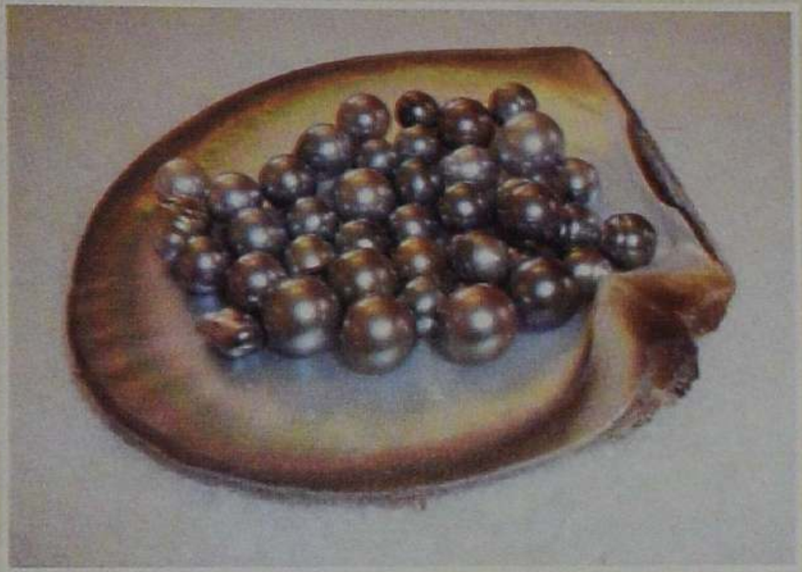
During the year 2000, more than 300 mechanised fishing boats were berthed. Almost all of them are engaged in trawling operations in the Gulf of Mannar. Due to the trawling operation by more number of mechanised fishing boats, the pearl oysters population is destroyed to a considerable extent.

The Government of Tamil Nadu have started a company called Tamil Nadu Pearls (P) Ltd. in collaboration with M/s.Southern Petro Chemical Industries Corporation Ltd., Thoothukudi for the production and marketing of cultured pearls. For this the Tamil Nadu Fisheries Development Corporation has contributed Rs.10,00,000/- as equity participation. They have established Nuclei implementation laboratory at Mandapam and Pearl oysters farm at Kurusadai Islands and made trial harvesting of cultured pearls. But this project was found to be a failure since sufficient quantities of oysters were not available, and hence was closed. From November 1983 to March 1986, the number of oysters collected was 7,72,465. Of these 1/3 of share (2,57,488) was taken by Tamil Nadu Pearls (P) Ltd and the 2/3 share (5,14,977) retained by Tamil Nadu Government. Initially, the price of oysters was Rs.5/- per thousand which was later enhanced to Rs.30/- per thousand. The project was later on, taken over by the Tamil Nadu Fisheries Development Corporation which carries on the pearl culture at Mandapam.

Institutions Engaged in Fisheries Research

Brackishwater Fish Farmers Development Agency

Government of India decided to protect the shrimp fishery from its decline by establishing Brackishwater Fish Farmers Development Agencies[14] in the Maritime states of India. Therefore Tamil Nadu State established the Thoothukudi Brackishwater Fish Farmers' Development Agency . The Brackishwater Fish Farmers Development Agency assists the members in site selection for shrimp farming; prepares project reports, estimates and helps the members in the farm establishments. It arranges



Pearls

for Bank Credit, Prawn seed, feed supply, and advises the beneficiary technically; helps in harvesting and marketing of farmed shrimps training and extends financial assistance as subsidy to the beneficiary. The Thoothukudi District Brackish water Fish Farmers Development Agency is functioning since 6 February 1991. This agency in addition to Thoothukudi district, extends its activities in Tirunelveli and Kanniyakumari districts as there is no separate agency for these districts.After reorganisation of the department on 1July 2000, the Assistant Director of Fisheries (Aquaculture) Thoothukudi discharges the duties of the Chief Executive Officer. It is managed by a Committee under the Chairmanship of the Collector (Ex-officio) Members of the Committee are District Revenue Officer, Project Officer, District Rural Development Agency, Joint Director of Fisheries (Regional) Thoothukudi, Assistant Director of Fisheries (Marine), Thoothukudi, Executive Engineer, Public Works Department, and the Assistant Director of Fisheries (Aquaculture) Thoothukudi. A Sub Committee select the beneficiaries under the Chairmanship of the Joint Director of Fisheries (Regional), Thoothukudi.

Those with a patta and long term leased lands can become a member of the Brackishwater Fish Farmers Development Agency and can avail the subsidy of Rs.30,000/- per ha. Water spread area limited to a maximum of ten hectare is allotted to a single beneficiary. This is 25 per cent of the capital cost and total cost of inputs for the first crop. Besides this, Rs.1 lakh is given as subsidy to every prawn seed hatchery. The subsidy outlay is being shared 50 per cent each by the Central and State Governments.

The shrimp culture activities to be undertaken under the scheme shall be governed by the supreme Court's directives in its judgement in 1996 as well as the guidelines issued by the Aquaculture Authority set up in this regard.

Fisheries Marine Biological Station, Thoothukudi

The Marine Biological Station was established atThoothukudi in the year 1947. It was under the control of the Assistant Director of Fisheries (Pearl and Chank) Thoothukudi from 1 April 1991, later it was attached to the Assistant Director of Fisheries (Technology) Thoothukudi. The station conducts scientific experiments on the pearl oysters and chanks and studies its biological aspects, in the natural habitats, collects statistical data of the more economically important fish landings in and around the area of Thoothukudi. It studies on the hydrobiology of waters over pearl banks and chank beds. It studies the physical, chemical and biological aspects of the coastal waters with

reference to water pollution caused by industrial effluents and the effects of various pollutants o the fauna and flora.

As per the Government Order dated 27.4.2000 the State Fisheries Department has been reorganised and both this Technological Station and Marine Biological Station are merged and renamed as Fisheries Research Station, Thoothukudi (Southern Region). Out of five Research Assistants sanctioned for this Unit, one Research Assistant is stationed at Kanniyakumari with 2 supporting staff. The Research staff of this station at Thoothukudi attend the research on drying, salting, canning, freezing and processing techniques. Research on survey of biotics, studies on biology of fishes are made. The Research Assistant at Kanniyakumari attends the research on the pollution of Manakudy Estuary due to the coir industries effluents and a study on the survey of Lobster landings at Kanniyakumari district.

The result of the research is brought out in various publications and the methodology has been standardised. This technology is extended from lab to the public by way of pamphlets and brochures. Through fisherwomen societies and non-Governmental organisations training programmes have been arranged to the fishermen for the preparation of speciality products from this station. Training programmes and workshops have also been arranged to students through Zoology department, Kamaraj College, Thoothukudi. As a part of Extension Programme, prawn feed is also supplied to the prawn farmers at a minimum rate.

Fisheries Research Station, Thoothukudi

This station was started on 15 November 1955 at Thoothukudi with the objectives to develop technology of traditional methods of fish preservation like salting, canning, freezing, etc. It evolves new products and processing techniques and drafts quality standards for dried fish products, studies the preparation and properties of fish meal, fish manure and fish oil from different varieties of fish and sea weed products. It formulates compounded feeds from locally available feed components for aquaculture development;and studies the spoilage characteristics of fresh water fish in ice storage and the Bacteriology of fishes and shell fishes. The station is under the control of the Assistant Director of Fisheries (Research) and five Research Assistants with other supporting staff who are looking after the functioning of the station after reorganisation of the Fisheries department.

Extension and Training Centre

A fisheries training centre, first of its kind in Tamil Nadu was started in Thoothukudi on 15 May 1956. The training centre offers regular courses on fishing methods, navigation and seamanship, marine diesel engineering, first aid, fire fighting, net mending and handling. Training on Coast Guard Administration, communication, physical training, etc. are also offered by the Thoothukudi Coast Guard Station. Through the courses, the centre makes the less educated young fishermen technically competent in handling their crafts. With the increased number of motor boats, it becomes necessary to have adequate number of technicians to service the engines and to attend to minor repairs. To meet this purpose, Junior Mechanic Course in Marine Diesel Engineering was introduced in the year 1963 in the centre. One extension unit was established on 15 February 1977 under the control of the Joint Director of Fisheries (Regional)Thoothukudi.Now these two offices are merged and redesignated as "Extension and Training" under the control of Joint Director of Fisheries (Regional) Thoothukudi. In addition to the training centre work, extension work is also carried out by this office. "Fisheries Extension" is the social process of widening the horizon of utilisation of fishery resources and improving the socio economic status of fishermen to bring about desirable changes in the knowledge, attitude and skill of the people in the Thoothukudi district. On the technical side, one Assistant Director of Fisheries, two Inspectors of Fisheries, one Research Assistant two marine foremen, one Sub-Inspector of Fisheries and other supporting staff are working in the centre.

After the reorganisation of the department on 1 July 2000, the fishermen and fisherwomen extension works and the demonstration of department schemes and fish culture activities to the rural fisherfolks are carried out by this unit.

Fisherwomen Extension Service

The Co-operative societies exclusively for fisherwomen have been organised by the Fisher women Extension service in November 1981 with a view to ameliorate the socio-economic status of fisherwomen.A co-operative society was set up at Tharuvaikulam in Thoothukudi district. The scheme was taken up as a Pilot Project initially for a period of three years with a view to extend them to other fishing villages. The living conditions of the fisherwomen who are involved in this co-operative societies have considerably improved since then. The fisherwomen members were given loans through nationalised banks for undertaking

fish marketing, fabrication of hand made webbings, and other petty trade besides training in tailoring. The fisherwomen members who are involved in fish marketing were supplied with Aluminium fish containers with 50 per cent subsidy offered by the Tamil Nadu Social Welfare Board, Chennai. Subsequently, the scheme is being implemented with Government subsidy, i.e. 60 per cent. There are 12 Fisherwomen co-operative societies functioning in the district.

Tuticorin Research Centre of Central Marine Fisheries Research Institute

The Tuticorin Research Centre of Central Marine Fisheries Research Institute, (TRC of CMFRI) a Central Governmental Organisation, under the Department of Agricultural Research and Education in the Ministry of Agriculture is functioning in Thoothukudi. This centre was established in 1948 as a Marine Fishery Survey Centre to collect data pertaining to fish catch, composition, craft, gear, number of units and efforts covering the coastal zone from Vaalinokkam to Neerodai. It was raised to the status of Unit in 1959 taking additional researchers pertaining to hydrology,planktonology fishery biology and under water ecology. The important step forward was the establishment of facilities required to carry out inspection, survey and underwater photography of pearl and chank beds in Gulf of Mannar and Palk Bay using SCUBA (Self Contained Underwater Breathing Apparatus) and training the scientists of TRC and officers of Tamil Nadu State fisheries to the use of SCUBA. This research centre even now remains as the only fishery research facility equipped to do underwater studies in India. The services of scientists and technical personnel of TRC have been utilised to carry out under water ecological studies at Vizhinjam,Mangalore, Gulf of Okha, Lakshadeep, Minicoy, Andaman and Nicobars, survey of maricultural sites in Andaman and Nicobars Islands, and identification of thrust areas of research in Andaman and Nicobars islands.

In 1971 Thoothukudi Research Centre ventured into maricultural research and took up culture of mussels, pearl oyster, edible oyster and production of cultured pearls. Though mussel culture was initiated a year earlier than Thoothukudi at Vizhinjam, it was soon discontinued here and Thoothukudi Research Centre succeeded in perfecting the techniques for the production of cultured pearl in 1973. Thus after Japan, India attained the knowledge to produce cultured pearls.

By 1975, though Thoothukudi Research Centre had developed suitable techniques to mariculture the bivalves on large scale, it was handicapped by having to depend on nature for its requirements of spats (baby molluscs). The young pearl oysters were hand-picked from the natural beds while edible oyster spats were collected by placing

lime coated tiles as spat collectors in the sea during the natural spawning seasons. Thus the success of culture production was depending on the vagaries of natural spat falls. Because of the absence of local mussel population each time mussel spats had to be brought either from Adyar or Vizhinjam. The growth and reproductive performance of the mussels were also not encouraging, and so mussel culture was abandoned.

In 1980 Thoothukudi Research Centre succeeded in inducing the pearl Pinctada fucata and edible Crassostrea madrasensis oysters and oysters to spawn by the use of hydrogen peroxide, by manipulating temperature and pH. In 1982 with designing and setting up of micro-algal culture laboratory sufficient micro algae especially Isochrysis galbana could be cultured and the last hurdle in the culture of bivalves too was thus overcome. The technologies developed, with regard to supply of quality sea water, air, breeding of molluscs and rearing their larva in the laboratory; were found very useful in translating into success the breeding and culture of other marine organisms such as Paphia malabarica, Meretrix casta, Anadara qranosa, Perna viridis, P. indica, Holothuria sp., with a little modification here and there.

Thoothukudi Research Centre conducts Summer schools, and trainings periodically to candidates sponsored by State Departments, Banks, Educational Institutes and Aquaculture industries on edible oyster culture, culture of pearl oyster and pearl production, Breeding and spat production in bivalves, culture of live feed and Diving with SCUBA. This Research Centre has been recognised by FAO as the only centre offering training in pearl production and has trained persons in pearl culturedeputed by countries like Belgium, Sri Lanka, Oman, Bahrain, Burma, Phillipines, China, Vietnam and Indonesia.

Thoothukudi Research Centre of CMFRI enters into consultancy as a means of commercial utilisation of its expertise and technologies developed. Of which the important ones are Environmental impact assessment of Sethusamudhram ship canal, transfer of cultured pearl technology and services of the diving team. This Research Centre advises the Government on policy matters pertaining to capture and culture fisheries and conservation of marine environment.

Through the monitoring of incidents of fish/turtle /shell fish poisoning, lab-to-land programme, free trainings to marginal fishermen/ fisherwomen, construction of artificial benthic habitats (reefs), and fish market surveys, this centre is engaged fisher friendly extension works.

Suganthi Devadasan Marine Research Institute (SDRMI)

SDRMI, a multi and interdisciplinary research institute on conservation and management of marine and coastal ecosystes in the

Gulf of Mannar, was set up in 1998 at Thoothukudi. It also renders help to the coastal folk. This marine research institute attempted successfully in reef restoration through coral culture and transplantation method. SDMRI is also engaged in investigating the diversity and density of corals in and around Thoothukudi coast.

Pearl Culture

The pearl oysters are the property of Government of Tamil Nadu and its fishery is completely regulated. The natural population of pearl oyster having dwindled, pearl fishery could not be conducted after 1961. At this juncture TRC of CMFRI stepped in and after a long research succeeded in producing cultured pearls in 1973, and in breeding and rearing of their larvae, in 1982. With time, more and more of secretion gets coated one layer over another and consequently the particle becomes larger and comes to known as pearl. Though pearls are not very common, they have an attractive shining and lusture and they have been considered as a gem. In the production of cultured pearl such a natural process is artificially initiated triggered by puncturing a slit in the gonadial region and inserting a round shell bead through the wound. Further a tiny piece of nacre secreting mantle graft tissue, from a donor oyster is placed over the already inserted bead. Thus placed mantle tissue without losing its nacre secretory function grows all over the bead to become pearl sac and continue to secrete the pearly coat over the bead in layers. In 8-9 months in our Indian warm climate the thickness of the coating reaches 0.5 mm and thus produced cultured pearl is now ready for harvesting.

The grown out and operated oysters are reared in the sea kept in side the netted cages. The cages in turn are suspended from floating rafts of 6m x 6m size secured by four anchors. In each raft about 10000 pearl oysters are usually kept in 100 cages. The cost input other than labour is about Rs.55,000 for a two year period per raft. Out of which for an year with a rate of return of 55.7 per cent over Rs.16,000 per year can be attained as profit. Presently at Thoothukudi Research Centre studies are being conducted to improve the quality and colour of the pearls.

Coral Reefs

Gulf of Mannar is unique for coral reefs. There are many islands along the Thoothukudi Coast in the Gulf of Mannar. These are of Coral origin. Coral colonies having existed in these spots from time immemorial have grown thick and massive. To these were added sea debris and sand. Thus slowly these colonies formed themselves into islands and

Pearls and Ornaments

are seen opposite to Thoothukudi. Because they are Coral in origin, they are variable source of calcium carbonate. In Thoothukudi within a range of about 5 km. to 8 km. from the sea shore are the Hare and Church islands respectively. Over the islands and up to two fathoms (12 feet) depth around the islands broken bits of Corals were commonly met with. The fishermen call such loose and broken bits of Corals as Challi. Prior to imposition of ban on coral mining, unskilled fishermen who couldnot go to deep water for Coral fishing, and children engaged in gathering the Challi along the shore and in neck deep water. The second type of Coral is known as Kadayal (medium sized). The third kind is called Nuraikal (large sized) meaning thereby *stones with bubbles of air.* The second and third varieties are not simply picked out but had to be hammered and broken loose from large Coral colonies at a maximum depth of 6 feet and had to be hauled up to the Canoe. This was a hard labour. Heavy blocks of Coral were hammered by the fishermen who knew diving and the Corals were broken loose all the time holding their breath and remaining at the bottom without being themselves lifted up to the surface on account of natural buoyance. This busy fishing goes on all the year end. The Coral fishing Canoes measured 36 feet in length 9 feet in breadth and carried a full load of 2 to 3 tons Corals at a time. The Challi and Nuraikal were sorted out and separately heaped. The latter was dexterously stacked in the form of huge cubes and rectangles as the unit in purchase and the sale of Coral was a cubic yard.

Fishing is no longer the preserve of men. Now, women are into it. Women in Thoothukudi prove their fishing skills. They venture into the sea with their menfolk, upto 15 km from the shore, for *karamadi* fishing named after the *karavalai,* a two fold shore seine-net. Normally five women accompany about 10 men for fishing in a *karamadi vallam*. A single shore seine can be stretched upto 60 meters. As many as 30 such nets are connected and dragged into the sea as the vallam moves. Coir ropes are used to support the net on either side. One end of the rope is held by a group of people on the shore and the net is carried in a *vallam*. The other end of the rope is handed over to another group of people on the other side of the shore. The net is then dragged slowly to the shore. This operation, which depends on the season and water currents may last up to seven hours.

Welfare Schemes

The State Government implement the following welfare schemes through Fishermen cooperative societies.[15]

M. Singaravelar Free Housing Scheme

The State Government provide free houses to the fishermen. The cost of each house was Rs.37,000/- in 2000. The beneficiary should be a member of fishermen cooperative societies and should have own land and must hand over the land to the Department of Fisheries for construction of houses.

Savings-Cum-Relief Fund Scheme

Under this scheme, the members of fishermen cooperative societies have to enrol their names and each member should deposit Rs.45/- p.m. for eight months when the total deposit comes to Rs.360/-. The Central and State Governments contribute equal shares and the total aggregate amount of Rs.1080/- would be disbursed to the beneficiary member during lean months.

Group Accidental Insurance Scheme

Under the scheme, the premium amount is shared by the Central and State Governments and the scheme is implemented by the State Government. The members of the Fishermen cooperative societies are eligible to enrol their names and an insured sum of Rs.50,000/- will be paid to the family of the deceased who dies in accident and Rs.25000/- for disability.

Fishermen Accidental Insurance Scheme

This scheme is meant for the members of the fishermen cooperative societies who have to remit Rs.24/- as annual insurance premium. The legal heir of the fisherman who dies in accident will be paid the insured sum of rupee one lakh and for the fully disabled person also the insurance amount of Rs.1 lakh will be paid, and Rs. 50000/- will be paid to the person for the partly disablement. The insurance scheme is also extended to the fisherwomen who enrol themselves as members of the fisherwomen cooperative societies. The fisherwoman family which remits Rs.20/- as annual insurance premium is entitled to get a sum of Rs.1 lakh as relief when she dies or when she becomes fully disabled. Similarly a sum of Rs. 50000/- is paid as relief to the fisherwoman who becomes partly disabled.

A new Accidental Insurance Scheme has also been introduced. Under this scheme, the fishermen should remit an annual insurance premium of Rs. 60/- per annum and the fisherwomen should remit Rs. 50/- per annum. If the fisherman dies in accident, or fully disabled then the legal heir of the fishermen who dies in accident will be paid an insurance amount or Rs.2.50 lakhs and to the fishermen for fully disabled.

Subsidy for Out Board Motor/In Board Motor and other Schemes

Traditional fishermen are eligible to get subsidy of Rs.10,000/- for 'Out Board Motor' and Rs. 12,000/- for 'In Board Motor'. Diesel subsidy is given to the fishermen for purchase of diesel for their crafts. Link roads, approach roads and street light facilities have been provided to the fishermen hamlets. A sum of Rs. 5000/- is spent to each fishermen broken houses to carry out repairs. One hut - one light service is provided.

The Assistant Director of Fisheries (Marine) Thoothukudi is the Authorised Officer for implementing the Tamil Nadu Marine Fisheries Regulation Act 1983 in Thoothukudi district. Works relating to registration, issue of fishing licences, renewal of licences, disposal of disputes between the country craft owners and mechanised fishing boat owners, regulation of fishing time, etc., are looked after by the Assistant Director of Fisheries.

24 marine fishermen cooperative societies, 4 inland fishermen cooperative societies, 12 fisherwomen cooperative societies and one Fishermen Cooperative Federation in the district serve for the welfare of the fishermen community. The marine fishermen cooperative societies have 34489 members as on 31 March 2000 and inland fishermen cooperative societies have 551 as on 31 March 2000 . The fisherwomen cooperative societies and the fishermen cooperative Federation have 4949 members and 101 members respectively.

National Fishermen Savings-Cum-Relief Scheme

Under the National Fishermen Savings - cum - Relief scheme 1995-96 Fishermen Co-operative Societies participated and about 17335 Society members were benefited. The share of the members of the Society, State Government and Central Government was Rs.61,25,625/. During 1994-95, 2764 vallams and 976 catamarans were registered and in 1995-96, 2980 vallams and 1216 catamarans were registered.

During the years 1993-94, 1994-95 and 1995-96, the revenue realised from Base Workshop was Rs.74468/-, and Rs.38265/- and Rs.121100/- respectively and from Slipway Rs.37785/-, Rs.45415/- and Rs.67775/- respectively. A sum of Rs.176884/- in 1991-92, Rs.276876/- in 1992-93, Rs.3,60,836/- in 1993-94 were given as diesel subsidy to mechanised boats which are less than 20 metres length.Out Board motors numbering 71 in 1991-92; 33 in 1992-93; 262 in 1994-95 were distributed under 50 per cent subsidy scheme. During the year

1995-96, licences were granted to 42 canoes, 147 divers and a sum of Rs.1,15,600/- was collected as licence fees up to 31 May 1996.

Agricultural Marketing

For ensuring remunerative prices to farmers and producers, the department of agricultural marketing was formed in the year 1977 carving out from the agriculture department. Agricultural marketing covers pre and post harvest, assembling, grading, storage, transportation and distribution.

Pledge Loan Scheme

In order to motivate the farmers to sell their agricultural produces in regulated markets Government have introduced various schemes and Pledge Loan Scheme is one among them. The scheme is in operation in regulated markets to prevent the farmers from making distress sale. Under the scheme, the farmers stock their agricultural produce in the godowns in the regulated markets for a maximum period of six months and take pledge loan not exceeding Rs.50,000/- in the year 2001. For the first 15 days, there is no interest and for the rest of the period, the interest rate ranges from 12-14.5 per cent. The pledge loan amount is limited to 75 per cent of the value of the produce stocked by small and marginal farmers and 50 per cent of the value of the produce stored by other farmers.

Commercial Grading Centre

The Commercial grading centres have been started to help the producers to get better price for their produce according to grades. In the District these centres are located at Kovilpatti, Vilathikulam and Kadambur.The Graders fix the grades as per the commercial grade specifications. The commodities graded are paddy, groundnut, chillies, cotton, gingelly, millets, turmeric, cane-jaggery, etc. The grading is done free of charge.The producers are able to gain Rs.10/- to Rs.15/- more per quintal by grading their produce before sale. Cotton is an important commercial commodity to decide on quality factors like fineness, colour, moisture, staple length, ginning percentage and presence of foreign matter. Kapas grading centres help the growers to secure better prices to commensurate with the quality of Kapas. They are located at Pudur and Kovilpatti.

Agmark Grading

With the main object of helping the consumers to get quality products, the Government of India enacted the Agricultural Produce

(Grading and Marketing) Act in 1937. Grading of various agricultural and animal husbandry products is done on the basis of these standards. Such graded products are known as "Agmark Products". The Agmark label bears a guarantee from the Government as to the quality of material so marketed. The grading of centralised commodities which requires chemical analysis is carried out at the State Agmark Grading Laboratories. Gingelly oil, groundnut oil, coconut oil, castor oil, ghee, ground spices, honey, sago, wheat products (atta, maida, suji) tamarind, coriander, turmeric (centralised commodities), rice, pulses, potato, eggs, fruits, arecanut, cane-jaggery and cardamom (decentralised commodities) are graded under Agmark Scheme.

Regulated Markets

The following are the regulated markets in the district

Sl.No.	*Location of the regulated market.*	*Date of establishment*	*Crops dealt with.*
1.	Kovilpatti	26June 1962	Cotton,chillies
2.	Thoothukudi	25 September 1963	Coriander
3.	Pudur	26 September 1963	blackgram
4.	Kadambur	17 February 1964	paddy,Ground
5.	Kalugumalai	27 November 1964	nut.
6.	Srivaikuntam	30 September 1966	
7.	Vilathikulam	5 January 1976	
8.	Ettayapuram	1 February 1983	

Marketing and Inspection Sub Office, Thoothukudi

The Government of India set up in 1935, a Central organisation known as 'Agricultural Marketing', an Agency for initiating and coordinating State activities relating to the development of agricultural marketing. The organisation was renamed as the Directorate of Marketing and Inspection which is under the control of Rural Areas and Employment. This organisation has its head office at Faridabad and many regional and sub offices spread all over the country. A Sub office of the Marketing and Inspection was established in 1963 at Thoothukudi in association with the Spices Export Promotion Council. Two Marketing officers, one upper division clerk and five grading attendants are working in the Sub office.[16]

There is a Regional Agmark Laboratory attached to the Thoothukudi sub office for testing the samples of agricultural commodities meant for export and for internal consumption. The laboratory also analyses research samples. It trains chemists and officers of Central and State Governments and private organisations. The objectives of the department are to effect quality control measures for agricultural commodities under AGMARK, promotion of the export of farm produce to earn more foreign exchange and development of infrastructure all over the country for the efficient marketing of agricultural and allied products.

Thoothukudi being a port town, has many export organisations which utilise the services of marketing and Inspection sub office. The commodities graded for export at Thoothukudi are chillies, turmeric, ginger,cardamom, blackpepper, and minor spices like coriander, cumin, fennel, fenugreek and celery, onion, potato, garlic, tendu leaves and tobacco. The tendu leaves intelligence bulletin is published every month from the Thoothukudi sub office.

Regional Office of the Spices Board, Thoothukudi

A Regional Office of the Spices Board at Thoothukudi is functioning from 22 November 1994. The Board develops, promotes and regulates export of spices. It grants certificates to export of spices. and controls quality of spices for export. The Thoothukudi Regional Office acts as a liaises with exporters aiming at higher export growth. It studies the problems faced by exporters and finds out ways to solve them. It liaises with port, customs and other Government organisations. It collects statistics of export of spices and weekly prices and other market intelligence reports. It functions as a contact point for the exporters and others connected with spices industry.[17]

Thoothukudi District Cooperative Agro Service Society

The Thoothukudi District Co-operative Agro Service Society is at Thoothukudi and the Block level agro service centres are at Ottapidaram, Karungulam, Pudukkottai, Pudur and Kovilpatti. These centres are manned by technically qualified persons. They are rendering services to the farming community such as custom hiring and servicing of agricultural machinery, sales of agricultural inputs, fabrication and distribution of ADV Phunmatic, tyre cart, storage bins besides implementing the government subsidy schemes such as supply of sprayers, tarpaulins, oil engines etc. In the field of irrigation, they are rendering services on turnkey basis for drilling of borewells.

Social Forestry Schemes

For implementing the social forestry schemes in Thoothukudi region,. a social forestry division with headquarters at Tiruchendur was functioning from 1981 covering Tiruchendur, Srivaikuntam and Ottapidaram forest ranges.[17] Since Ottapidaram range was closed and Thoothukudi range office has been functioning from 7April 1998. Tamil Nadu Agricultural development project, Community Wasteland Development Programme, raising of plantations in temple lands and drought prone area programme were implemented in the division during the year 1996-97 but closed in the same year. The Tamil Nadu Afforestation Scheme was implemented in the year 1997-98 with the assistance of Japan. Under the afforestation scheme, the needs of the villages which come under the reserve forests are fulfilled and afforestation is undertaken in the forests of the villages and soil erosion, wind erosion are prevented by maintaining the reserve forests. The villages which have been selected under this scheme are Alwarkarkulam near Vallanadu in the Tiruchendur range and Seethakulam village in Srivaikuntam range.[18]

Natural Calamities

This district receives rainfall during South West and North East Monsoons. Excessive rainfalls results in flood and shortfall results in drought. Whenever there is monsoon effect in Sri Lanka, its impact is felt in Thoothukudi district also. Famines were generally of constant occurrence during the seventeenth and eighteenth centuries. In the eighteenth century, famine occurred on seven occasions between 1709 and 1735. In 1811, the unseasonable weather conditions also affected the agriculture. The north east monsoon failed in 1847 and the district experienced severe drought, vast areas both of wet and dry land being left uncultivated. The most serious difficulties which within British times the district had to face occurred during 1877, when almost every district was in the grip of famine. The price of paddy had advanced by over 50 per cent that of cumbu had more than doubled. Small ryots and labourers began to emigrate to Ceylon in large numbers. By January 1877 regular relief work was opened in Ottappidaram and these taking the form chiefly of the constructions of roads and the sinking of wells. Cattle diseases broke out which claimed large numbers in Ottapidaram. In ottapidaram new distributory channels at the tail-end of the north main were dug, and improvements were made to the Thoothukudi water supply. Relief camps were also opened at Vilathikulam and Ettaiyapuram in March 1877. The famine directly affected Ottapidaram taluk; the dry lands suffered a set-back and showed a decline of population. In the drier tract of Srivaikuntam, the palmyrah was affected by bad seasons.[19]

Floods

Floods, confined mostly to the Valley of the Tamiraparani were fairly frequent, the most serious having occurred in the years 1810, 1827, 1847 (occurred during April), 1867, 1869, 1874, 1877 (two floods), 1880, 1895 and 1914. In 1810 rain began to fall on the 6th December continuing with unprecedented violence for 30 hours. More than a thousand houses were swept away, 500 being destroyed in Alwarthirunagari alone. Most of the main channels, many large tanks including the larger tank of Srivaikuntam were breached. The disaster of 1827 exceeded any that had occurred within people's memory. Cattle were swept away in hundreds. In the Srivaikundam and Tiruchendur taluks, the work of devastation was even more. Tanks and water courses were almost obliterated. Whole villagers were under water for several days. The cyclone of 1869 exceeded all its predecessors in devastation. At Thoothukudi, the sea rose to the level of the road, damaging it considerably, and the new light house in progress on Hare Island was completely destroyed. Innumerable channels and tanks not only in the river valley but throughout the district were breached; water stood five feet deep in the Srivaikuntam streets, and the road from Palayamkottai to Thoothukudi, which was newly completed, was seriously damaged. In December 1914, there was heavy rain resulting damages to roads, tanks and paddy fields. The right flood bank gave way in the night at Alwarthirunagari, and at the same time, the left bank breached in two places in the village of Appankoil. A cut was made in the Kadamba tank to save it; and the consequent rush of water added to the inundation from the river damaged a number of channels, overspread fields with spoil, washed away many mud houses and wrecked long stretches of embanked road between Alwarthirunagari and Tiruchendur. For several days communications were cut off. On the north side of the river numerous tanks and channels below Srivaikuntam were breached, and serious damage was done to the roads and fields

There was a cyclone in the early January 1961 which hit Thoothukudi, causing in heavy loss to boat owners.[20]

Drought

Thoothukudi district is usually affected by drought every year due to scanty rainfall. Major portion of the district is covered by coastal area and black cotton soil. Due to the failure of monsoon during 1995, Thoothukudi district was declared as Drought Prone Area. The ground water level went down, all the ooranies became dry and drinking water has become a scarce commodity in the entire district. Out of 468 villages in the district, 408 villages were affected with drought resulting low

yield during Fasli 1405 (1995-1996). An extent of 26.805 ha. with wet crops had withered and the yield was below 40 per cent. As regards the dry lands, an extent of 162281 ha. were cultivated and most of the crops withered for want of sufficient supply of water and in some areas, the yield is below 19 per cent.

The loss of crop production and their value are estimated as follows[21]

Sl. No.	*Name of the Crop.*	*Production Estimated.*	*Loss*	*Value of Loss* (Rs. in Lakh)
1.	Paddy	14255	14255	499
2.	Cholam	15354	15354	460
3.	Cumbu	29075	29075	870
4.	Ragi	268	268	10
5.	Maize	3182	3182	127
6.	Other cereals	524	524	11
7.	Blackgram	11001	11001	2200
8.	Redgram	108	108	46
9.	Greengram	4980	4980	996
10.	Horsegram	30	30	6
11.	Other pulses	746	746	112
12.	Sun flower	1170	1170	140
13.	Groundnut	1503	1503	226
14.	Fodder cholam	96830	96830	387
15.	Chillies	4181	4181	2409
16.	Coriander	2225	2225	667
	Total	186070	186070	9165

Due to this crop failure in the district, Government granted remission of land revenue, cess etc. and the amount of land revenue, cess, etc. remitted in the district worked out to Rs.71,14,915.13. The land revenue amounted to Rs.770820.70 land cess Rs.1057572.86 local cess, surcharge, Rs.5242283.79 A.W.A. Rs.19911.54 and A.W.C. Rs.24326.24.

The failure of North East monsoon has triggered severe and unprecedented drought condition in the district. It has caused acute scarcity of drinking water in almost all the areas. The district has been continuously declared as drought affected for the last one decade. Failure of South West Monsoon created vacuum in supply of water to drinking purposes, agriculture and industrial use. Good shower in quick succession in northern belt of Kovilpatti and Ottapidaram blocks witnessed substantial rains for three days in September-October 1996, but other

parts of the district had only much lower rainfall compared to the normal. After October 1996, there was no rain. Even during 1995, the total rainfall received in the district was much lower compared to the normal rainfall. Rainfall dwindled alarmingly which was scanty. Levels in reservoirs feeding the irrigation systems and providing sources for composite water supply had come down even during November/ December 1996. Farmers lost Kar, Advanced Kar and Pishanam (partly) crops.

Natural Calamities - Tsunami

The *Asian Tsunami* an earthquake at sea, near Sumatra in Indonesia swept across 13 nations, from Indonesia to Somalia, on 26th December 2004. It is described as *Black Sunday* and has no parallel in recent history. The earthquake at sea with a magnitude of 8.9 richter was the fifth largest terrifying power of elements since 1900.

Although the epicentre of the earthquake at sea was recorded in Indonesia, which is about 2000 km. from India, its impact was felt in India too. It was the first of tsunamis hitting Indian shores. Out of a clear blue sky, a moving wall of water with a massive sea waves reaching up to 30 feet in height hit the southern and eastern coasts of India on 26th December 2004, early that Sunday morning. In nature and scale, this was unprecedented, apocalyptic event. Gigantic walls of water smashed into the coastline, washing away everything in their path. The backwash dragged thousands of people into the sea. The titantic tsunami which unleashed tides that cut into the Peninsula of India, struck Tamil Nadu coastline terribly and the disaster was unprecedented as it was apocalyptic. Long stretches of inhabited coastal areas like Chennai, Cuddalore, Pondicherry, Karaikal, Nagapattinam, Thoothukudi, Kanniyakumari were wrecked by killer waves in minutes, thousands were died and thousands were rendered homeless and hundreds of fishing vessels were lost in the raging seas.

A series of massive emergency relief operations were undertaken both by the State and Central Governments to alleviate the sufferings and miseries of the people in the affected districts. Assistance was provided by organising rescue and rehabilitation centres in the affected areas.

Impact of Tsunami in Thoothukudi District

Thoothukudi is one among the thirteen coastal districts which was struck by the Tsunami on 26 December 2004. About 110610 people who were mainly depending upon fishing activity in 23 coastal villages spread over in 17 revenue villages in six taluks located along

the 120 km were affected due to the unprecedented devastation. That killer waves took away three precious lives including one young bud in Vembar in Vilkathikulam taluk and one breadwinner each in Periyathalai of Sattankulam taluk and Amalinagar of Tiruchendur taluk and the huge waves damaged 52 huts fully and 683 huts partly.

The damages caused to vallams, catamaram and nets are furnished in **Appendix - 8.** Relief operations undertaken by the Government are as follows:

The unprecedented devastation caused by the Tsunami claimed three human lives and the legal heirs of the deceased were paid Rs.1 lakh each as solatium as per G.O. Ms. No.574 Revenue (NC-III) Department : dated 27.12.2004 and also Rs.1 lakh as solatium from the Prime Minister's Public Releif fund. In this District, 735 fishermen families whose huts were damaged were given relief package worth Rs.4912/- each in the form of cash grant and materials as detailed below:

	Rupees
Cash Grant	4000.00
60 Kgs. of Rice	339.00
3 liters of Kerosene	27.00
One Dhothi, one Saree and Two Bed Sheets	546.00

The following are the benefited families and the amount of relief assistance distributed as per G.O.Ms.No.575 Revenue Department dated 28.12.2004.

No. of affected families	735
Cash Grant distributed	Rs. 22,57,000/-
Cost of other materials	Rs. 6,70,320/-

The Government in G.O.Ms.No.576, Rev. (NC-III) dept: dated 28.12.04 ordered that the relief assistance for the damages caused to fishing implements as follows:

a) Replacement of gill nets for vallams at Rs.20,000- per unit.

b) Replacement of gill nets for catamarans at Rs.10,000-per unit.

c) Repair /rebuilding of vallams at Rs.15,000-per unit.

d) Repair/rebuilding of catamarans at Rs.5,000-per unit.

Accordingly, a sum of Rs.3,37,70,000 was sanctioned as relief assistance to the affected fishermen.

The Government in G.O.Ms. No. 583 Revenue (NC-III) Department; dated 31.12.2004 and G.O .Ms.No.8 Revenue (NC-III) Department: dated 5.1.2005 ordered that Relief Assistance to the fishermen families, whose source of livelihood is fishing and allied business and who suffered wage loss due to the Tsunami may be given assistance. According to the Government Order, 18880 families were distributed Cash grant of Rs.2000/-, 60 Kgs. rice, 3 litre Kerosene, one saree, one dhoti and two bed sheets worth Rs.2912/- per family.

No. of families suffered wage loss	18880
Cash Grant	Rs. 3,77,60,000/-
Cost of other materials	Rs. 1,72,18,560/-

According to the G.O.Ms.No.10 Revenue (NC-III) Department; dated : 6.1.2005, 400 affected families whose huts have been damaged either fully or partly, were provided temporary shelters at a unit cost of Rs.8000/- each at the following locations.

Thoothukudi taluk	Siluvaippatti (146),
	Muthiapuram (225),
Tiruchendur taluk	Veerapandiapattinam (11)
Sattankulam taluk	Periathalai (5), and
Vilathikulam taluk	Vembar (13),

In addition to the above relief assistance, the Government ordered in G.O.Ms.No.23 Revenue Department ; dated 12.1.2005 distribution of one silver pot, one Kerosene stove and a steel trunk box to the 735 fishermen families whose huts were damaged. This relief assistance is to be supplied by the SIDCO.

The Government in G.O.Ms. No.57 Revenue Department ; dated 4.2.2005, ordered distribution of additional relief assistance to the affected fishermen families for three months from Februvary 2005 to April 2005 consisting cash grant of Rs.1000/- along with foodstuff worth Rs.560/- to each family until all the fishermen resume normal fishing activities.

Rescue Operations

Emergency rescue teams comprising staff of Revenue Development , Public Health , Fire Service and Police Departments were formed and pressed into rescue operations. The Rescue teams evacuated 3029 families from the low lying areas where the sea water engulfed the habitations.

Relief Measures

The evacuated fishermen families numbering 3029 consisting 11625 persons were accommodated in following 23 relief camps.

Name of Relief Centre	*No of evacuated members*	*No. of families*
Thoothukudi Taluk		
Malar R.C. Middle School, Thirespuram, Thoothukudi	120	500
Fishermen Training School, Thirespuram, Thoothukudi	210	20
Malar Kalyana mandabam, Thirespuram, Thoothukudi	195	600
Muniasamy Kovil, Thirespuram,Thoothukudi	85	200
Circuit House Annexure, Beach Road, Thoothukudi	150	600
Thermal Nagar, Camp 2 Community Hall, Thoothukudi	360	1200
Srivaikuntam Taluk		
Antoniyar Higher Secondary School, Palayakayal	10	55
TDTA Middle School, Palayakayal	15	65
Senthil Murugan Govt. Higher Secondary school, Tiruchendur	90	500
Hotel Thilagam, Tiruchendur	90	500
St. Thomas Higher Secondary School, Veerapandiyapattinam	250	1000
N.Muthiyapuram Kalyana Mandapam, Tiruchendur	95	500
Sattankulam Taluk		
Bentecostal Sabai, Mettu Pakuthi, Periyathali	150	700
Manal Matha Kovil, Puthantharuvai	300	1000
Govt. Higher Secondary School, Padukkapathu	300	1500
Panchayat Office Building, Padukkapathu	50	150
R.C.Middle School, Chettivilai	125	600
Villathikulam Taluk		
St. Peter Middle School, Vembar	40	120
Government Higher Secondary School, Vembar	2	15

Basic amenities including food and clothings were made available to the inmates of the relief camps.

Medical Camps

Medical assistance to the inmates of 23 relief camps was provided by the Public Health Department . 13 medical teams consisting of doctors, paramedical workers , block health Inspectors were formed and medical care rendered to the affected people staying in the relief camps. All the people were immunized against contagious diseases and treated for all ailments.

Mobilization of Relief Materials

A collection centre for the relief materials was opened at K.P. Kalyana Mandapam in the heart of Thoothukudi town and was manned by an officer in the cadre of Deputy Collector assisted by a team of staff drawn from Arivoli Iyyakkam. The materials consisting of foodgrains, dresses, utensils,bed sheets, mats, sarees, dhoties and other consumable items received as donation from the public were distributed to the affected people in the relief camps.

GROUNDWATER POTENTIAL

The ground water potential in the district was assessed blockwise by the Ground water wing of the PWD in January 1992 using water level fluctuation and specific yield method adopting the norms stipulated by the Groundwater Estimation Committee set up by the Government of India in 1984[22]. The utilisable annual ground water recharge is 28369 ham. The ground water extraction is in the order of 12600 ham. Balance ground water potential and the availability for further development in the Thoothukudi district is 11514 ham.

Blockwise Groundwater Potential

Sl.No.	*Block*	*Utilisable Ground Water* (ham.)	*Net ground Water Drafted Recharge* (ham.)	*Balance Ground Water for Development* (ham.)	*Category Station of the Block Available*
1.	Thoothukudi	1390	329	1061	White
2.	Srivaikuntam	1828	1450	378	Grey
3.	Karungulam	2055	1035	1020	White

4.	Tiruchendur	557	337	220	White
5.	Alwarthirunagari	2871	1409	1462	White
6.	Udangudi	1214	1070	144	Dark
7.	Sattankulam	1978	1682	296	Dark
8.	Kovilpatti	3308	2120	1188	White
9.	Kayathar	2421	635	1786	White
10.	Vilathikulam	1051	1013	38	Dark
11.	Pudur	2604	872	1732	White
12.	Ottapidaram	2837	648	2189	White

The utilisable ground water recharge in Kovilpatti block is the highest i.e. 3308 ham. followed by Alwarthirunagari, Ottapidaram, Pudur Kayathar and Karungulam which have 2871 ham; 2837; 2704 ham; 2421 ham. and 2066 ham. respectively. It is minimum in Tiruchendur which 557 ham. The net groundwater draft is also high in Kovilpatti block which is 2120 ham. followed by Sattankulam (1682), Srivaikuntam (1450) Alwarthirunagari (1409 ham.), Udangudi (1070 ham.) and so on. The net ground water draft is less in Thoothukudi, i.e. 329 ham. Extraction in the dark area blocks is banned for institutional purposes.

Soil Conservation and Water Resources Management

The Agriculture Engineering Department is engaged in the Conservation, Development and Management of the soil and water resources of the State. The Agricultural Engineering Department helps farmers in, the conservation of moisture and the protection of soil from erosion and degradation, the creation and stabilisation of irrigation potential through Minor Irrigation activities, Optimization of water use by introducing Micro irrigation system, water Management in tanks and river command areas, and providing farm power to carry out timely agricultural operations and reclamation work.

The Agricultural Engineering Department is implementing a number of developmental programmes throughout the State. The Schemes/ projects implemented by AED are Land Development, Minor Irrigation Schemes, Soil and Water Conservation Schemes in Hills and Plains, Comprehensive Watershed Development Project and Command Area Development Programme. The Department also takes up construction of percolation ponds, renovation of temple tanks, oornies and village ponds and standardisation of minor Irrigation tanks under the control of Panchayat Unions.

Shelter Belts

Wind erosion is controlled by covering the area of impact with protective vegetation to prevent further removal and movement of the soil. The moving sand dunes are stabilised and the wind force is reduced and deflected from the ground surface by providing some plant species with different habit and stature. A wind break is a narrow belt of trees planted in one or a few rows in a field or one or more sides of a farmstead to provide protection from wind. A shelter belt comprises a wide belt of trees planted in several rows across the direction of the wind. The wind break or shelter belt prevents the wind from beating on the land surface and blowing the soil. Any combination of trees which provides dense foliage for protection both at very near the ground surface and 30 to 40 feet above the ground level will serve as a good wind break.

Shelter belts having five rows of trees are established. The plants are so chosen and planted to impart a pyramidal cross section. The plant species are selected according to the characteristics like drought hardiness, wind hardiness, ease of propagation, a reasonable life span, adaptability to the local soil, compatibility with other species, economic utility etc. In order to counter the wind flow hitting the ground surface a close growing ground covering smaller plant is grown in the first row. This is followed by a shrub of little more height than the ground cover. This is followed by a tall growing tree higher than the first two categories with a longer life span and slow growing habit, followed by a shrub similar to that planted in the second row.

The shelter belts include small quick growing shrubs, tall and slow growing plants and plants of medium longevity and height. This shelter belts afford adequate canopy and foliage at different elevations during the peak periods of high velocity winds. The following species of plants trees and shrubs which are found to be more suitable are chosen for planting in different rows. As far as possible the local species which have the capacity to stand and survive severe drought conditions and also those which would give some economic return providing the required protection from the blowing high velocity winds are selected for planting.[23]

First row	:	Prosopis juliflora (Seemai Karuvel) Agave americana (Agave) Dodonaea viscosa Vilari)
Second row	:	Anacardium occidentale (Cashew) Acacia leteronum (Odai) Azadirachta indica (Neem)

Third row	:	Casuarina equisafifolia (Savukku) Eucalyptus citriodora (Eucalyptus)
Fourth row	:	Tamarindus indica (Tamarind) Mangifera indica (Mango) Robus lasiocarpus (Madhulai)
Fifth row	:	Zizyphus jujuba (Yelandai) Prosopis juliflora (Seemai Karuvel)

Some plants will be raised by direct dibbling of seeds, some by raising seedlings and some will be propagated by cuttings and suckers. The seedlings will be raised on leased lands where irrigation facilities are available. For planting an area of 2000 ha. nearly four lakhs seedlings will be raised and nearly 35000 palmyrah nuts will be gathered for direct dibbling. The planting of seedlings will be taken up during October onwards on the onset of north east monsoon. Pits of size 0.45 m x 0.45 m x 0.45 m are dug out and filled with sand, silt, light black and cotton soil. Neem cake powder and urea are mixed. Then the seedlings are planted. Watering is done at intervels. Pot wateing is most common. Borewells are sunk in the area to meet the water requirements. Mulching is done to protect the plants as well as to conserve soil moisture.

Shelter belts are the vegetative wind prone areas. Shelter belts with five rows of plants species to attain the pyramidal shapes are raised. The beneficial effect of the shelter belts is felt up to the tallest plant in the belt. Shelter belts had been raised for a length of 457 km. from 1978 onwards in Sattankulam, Pudukkottai, Udangudi, Tiruchendur and Alwarthirunagari blocks covering 22 villages. About 10200 ha. area was affected by wind erosion and an extent of 7787 ha. was protected against wind erosion. Shelter belts were formed by the Agricultural Engineering Department to control the wind erosion. According to wind velocity a shelter belt with five rows of trees was laid in every 200 metres distance.[24]

Agricultural College and Research Institute, Killikulam

Agricultural college, Killikulam located in Karungulam block about 2 km. from Vallanadu and was started during the academic year 1984-85. Plant Breeding, Agricultural Economics, Agricultural Extension, Soil Science and Agronomy are Postgraduate courses offered in the College. The research projects undertaken are oriented towards the field problems of the farmers of southern districts and find solutions with the aim of increasing agricultural production. One plant clinic centre is also functioning in the campus and one functional unit called "Farm Advisory council" has been set up to analyse and solve the farmers problems.

Soil Testing Laboratory, Kovilpatti

The Soil Testing laboratory at Kovilpatti, started functioning in 1963 for enforcing quality control. During 1973, one mobile soil testing laboratory was added on for the spot analysis. The Pesticide Testing Laboratory at Kovilpatti started functioning in 1 June 1966. The Fertilizer control laboratory was established in 1978. Approximately, 8.84 per cent of the fertilizer samples were found to be non-standard.

The soil testing laboratory and the mobile soil testing laboratory could analyse 66000 samples and 18000 samples per year in 1993. The analysing capacities of the Pesticides testing laboratory and fertiliser testing laboratory were 2160 and 1500 samples per year in 1993.

Agricultural Research Station, Kovilpatti

Agricultural Research Station, Kovilpatti, is situated in the middle of the Vertisol belt of the southern zone of Tamil Nadu.[25] This station is the first Research Station in Tamil Nadu established during 1901 for developing different dry land technologies and releasing new varieties and hybrids in cotton and millets suitable for the southern agro climatic region of Tamil Nadu. Initially, this station was started as a model farm and subsequently, it was designated as Agricultural Research Station for development of cotton and millets. A Meteorological observatory was started in 1948, and Karunganni improvement scheme was started in 1949. In the year 1962, multidisciplinary approach - agronomy, chemistry, entomology and plant pathology was initiated. In 1967, All India Coordinated Cotton Improvement Project was initiated and all India coordinated Research Project for Dryland Agriculture was started in 1971. The Research Station was merged with the Tamil Nadu Agricultural University. In the years 1989 and 1995, coordinating Research Projects on Agrometeorology and Agrometeorological Advisory Service Scheme were started in the station. Blue green algae production state centre at Killikulam and coconut parasite breeding centre at Udangudi are functioning in the district.

Crop Varieties evolved in the Station and their Population

Crop varieties/hybrids like K 10 and K 11 cotton, K 1 Blackgram, K.Tall, K.8 and K.10 sorgham, K 1 and K 2 chillies were popularised among the farming community of this tract by conducting frequent radio programmes through All India Radio, by conducting field days and farmers days, publishing in newspapers and by personal contact. This effort brought a change among the agriculturists. Almost all Karunganni tracts K 8 and K 11 replaced old varieties. K Tall sorgham hybrid, K 1 sunflower, K 1 and K2 chilli varieties are the ruling varieties in Tamil Nadu. K8 and K 10 sorghum varieties also replaced the old varieties.

Varieties / Hybrids Released from this Station

Hybrids in cotton are karunganni and Combodia. hybrids in sorghum, maize, cumbu, tenai, samai, kudiraivali, varagu, panivaragu, ragi, chilli, sunflower, safflower and blackgram have been released.

Farm Mechanisation

The mechanisation of farm operations in the district has been at a slow pace but is picking up momentum frequently. Multifarious operational use of the tractor including transportation is one of the reasons for increase in demand. The number of tractors available in the district is around 490 and power tiller is 204. The demand for power for farming operations is seasonal and will be intensive on the onset of monsoon in the rainfed area and during the release of water in canal irrigated area for preparatory cultivation.

IRRIGATION

Thoothukudi, a district of gamble of monsoon, is often experienced with scanty rainfall which makes a large part of the area dry through out the year. It is mainly served by well irrigation which contributes nearly fifty per cent of the total irrigated area of the district. The gross area of crops irrigated in 1998-99 in the district was 50101 ha. Out of the total cropped area of 197413 ha and the percentage of gross area irrigated to the gross area sown was 25.97. The irrigation intensity was 1.18 against the State average of 1.20. Tank irrigation which accounted nearly forty per cent of the total net irrigated area stood next to well irrigation. The ayacut comes under canal irrigation is only about ten per cent and there are only four Government canals and no private canals used for irrigation.The total length of the four Government canals is 78 km. which comprises Marudhur Melakkal and Keelakkal channels from Marudhur anaicut and north and south main channels from Srivaikuntam anaicut. The ayacut benefited under canal irrigation is large in Srivaikuntam, Karungulam and Alwarthirunagari blocks. Tank irrigation is more pronounced in Tiruchendur and Pudukkottai blocks.[26]

The Marudur Anaicut

The Marudur anaicut is of a curious irregular horse-shoe shape about a km. in length, with its curve up the river. As an effective anaicut, it may almost claim a British origin. "It is constructed" wrote the first Civil Engineer of the district, captain Caldwell, "upon no definable principle, the whole consisting of a rude mass which at the same time it manifests a considerable degree of enterprise on the part of the ancient inhabitants of the country displays a very moderate share of

corresponding skill or judgement". The blocks of stone composing it had been thrown together without any binding material, and generally the anaicut was in a state of hopeless, dilapidation. Its repair in 1808 cost nearly Rs.15,000/- a work apparently commemorated by the simple inscription (in Tamil) on the crest of the dam near the left-hand end: 'Mr.Hepburn". Two pillars engraved with inscriptions refer to repairs carried out by Mr.Torin in 1792 and seem to mark the limits of the reconstruction then carried out. Debris of the old work are still to be seen lying about below the present dam. It gives off channels both on the right (Keelakal) and on the left side (the Melakkal) of the river and provides irrigation for a larger area then commanded by any of the anaicuts above it. It is the last of the old anaicuts built during British period and classed as a "provincial" work.[27]

The length of the anaicut is 1247 M. The highest of the crest level is + 24.025 M. and the lowest crest level is +23.535 M. There are twelve sand vents and two head sluices. The average maximum discharge is 3823 cusecs. In the year 1992, maximum flood was discharged from the anaicut due to very heavy rain in the Tirunelveli district. The size of the sand vents are 0.99x1.33M; 0.91x 1.27M; 1.02 x 1.30M; 0.91 x 1.41 M; 0.91 x 1.98M; 1.37 x 1.83M; 1.45 x 1.83M; 0.76 x 1.06 M; 1.14 x 1.60 M; and 1.14 x 1.60 M.

Marudur Melakkal Head Sluice and Channel

There are five vents sizing 1.20 x 2.45 M. each in the Head sluice. The sill level is + 20.640M. The width of the channel on the bed is 14.33 M. The F.S.D. is 2.60 M. The discharge of F.S.D. is 30.01 cusecs. The length of the channel is 20.80 km. There are 16 tanks fed by the canal and their combined capacity is 648.26 M.cft. These tanks have 454 acres under direct ayacut and 8208 acres under indirect ayacut. The canal drains with the Vellur tank.

Marudur Keelakkal Head Sluice and Channel

There are four vents with the size of 1.37 x 1.52 M. each. The sill level is +20.860 M. The width of Channel on bed is 12.20 M. and the F.S.D. is 1.80 M. The Discharge of F.S.D. is 11.33 cummecs. The length of the channel is 16.00 km. 15 tanks with the combined capacity of 418.50 cft. are fed by the channel. These tanks have 2970 acres under direct ayacut and 4815 acres under indirect ayacut. The channel drains with the Srivaikuntam tank.

The Srivaikuntam Anaicut

Srivaikuntam anaicut is a work of comparatively modern origin. Of the area commanded by this work some 12800 acres were formally

being irrigated, partly by the surplus water of the tanks fed by the Marudur Keelakkal and partly by two main channels which led off one on either side of the river, at Srivaikuntam itself.About 10 km. below this point channels cut direct from the river supplied on the north bank the Korkai tank and on the south the Authoor tank. In addition to the area which they irrigated direct, the north and south main channels supplied also a chain of tanks extending on the north side almost to Thoothukudi and on the south as far as Tiruchendur.

Srivaikuntam project designed to enlarge and improve the decrepit and wasteful system was first brought forward in 1855 by Captain Horsley, the District Engineer. Briefly, the scheme provided for building an anaicut at Srivaikuntam with main channels, intended both for irrigation and navigation, as far as Thoothukudi on the north and Kulasekarapatnam on the south. a sum of Rs.3.85 lakh was finally sanctioned in 1857 and the Mutiny intervened and kept the work in abeyance. In 1866, Mr.Puckle revived the scheme and he collected a little over Rs.20,000/- from the ryots who subscribed it. Foremost among them being the people of Tentirupperai. The cut stones from the ruins of the dismantled Palayamkottai fort were brought here for construction.[28]

An estimate was submitted to Government by Captain Prendergast in 1867. In January 1868, owing to partial failure of the monsoon and the consequent short supply received by the Kadamba tank and the other tanks south of the river, Mr.Puckle, who was engaged in the settlement of the district, urged the necessity of cutting immediately a channel at the point where the south flank of the anaicut would rest. The subscription amounted to Rs.32,450/- and sanction was obtained to spend the unused balance of over Rs.18000/- on this work. A revised estimate was sent by Lt.Shepherd, R.E. in 1868 with the exception for navigation. The rise in prices had sent the estimate upto Rs.8.31 lakh. The area ultimately to be irrigated twice a year was calculated at 33000 acres, and a return of 16 per cent on the project was estimated. The work was started at once and operations came to a standstill in 1870 owing to trouble with the contractor and was not till the following year that the anaicut was completed. The works on the southern side were by this time well advanced, and irrigation under the anaicut dates from this year. By January 1873, the whole system was on the point of completion, and in June 1874 Thoothukudi received its first supply of drinking water from the Korampallam tank. In 1875, the sale of waste lands commenced by the new channels in Tiruchendur and other villages realised over Rs.60,000/-a sum which was spent in the construction of five tanks on the side of the river, of fifty-two masonry works, sluices and calikngulas, 25 km. of roadway and 25 km. of drainage channel, all

carried out under the direct supervision of Mr.Puckle and his subordinates.

Srivaikuntam anaicut is the eighth and the last anaicut constructed across the Tamiraparani river. The construction work was started in 1869 and completed in 1873. The total length of the anaicut is 414.00 M. There are 33 spans in the anaicut, out of which, 29 spans having the size of 11.40 M. each; four spans 11.25 M. each and 32 piers 1.20M width. the sill level is +9.560 M; the crest level of the lower portion is +11.995M. and its upper portion is +12.515M. and its upper portion is +12.515M. The maximum flood discharge is 3823.20 cusecs maximum floodwas discharged from this anaicut in 1992 since Tirunelveli district experienced a very heavy rain. The corresponding maximum flood level from sill is +14.895 M. There are two head sluices and 18 sand vents. The size of the each sand vent is 1.20 x 1.20 M.

South Main Canal

The south main canal stretches on the right side of the anaicut. There are five vents of which two are of the size 1.80 x 1.80 M each and three vents are of 1.20 x 2.40 M. The bed width of the channel is 15.24 M; the F.S.D. is 2.25 M. and the discharge at F.S.D. is 39.50 cusecs. The length of the canal is 33.94 km. The bed fall is 0.28 M per k. Fifteen tanks are fed by the canal and their combined capacity is 695.70 M. cft. These tanks have 2693 acres under direct ayacut and 10067 acres under indirect ayacut. The sill level is +9.57 M. The canal drains into Kadamba tank.

North Main Canal

The canal stretches on the left side of the anaicut. There are six vents on the head sluice and the size of each vent is 1.20 x 2.40 M. The bed width of the channel is 12.20 M. The F.S.D. is 1.95 M The discharge at F.S.D. is 30.86 cusecs. The length of the canal is 19.25 km. The bed fall is 0.28 M'Km. Seven tanks are fed by the canal and their combined capacity is 511.81 M.,cft. These tanks have 3289 acres under ayacut and 9511 acres under indirect ayacut. The sill level is +9.570 M. This canal drains into Korampallam tank.

Tanks

Marudur Anaicut Melakkal channel feeds 16 tanks and Keelakkal channel feeds 15 tanks. Srivaikuntam anaicut's south main channel has 15 tanks and the north main channel has 7 tanks. The south main channel has an ayacut of 5168 ha, and the north main channel has an ayacut of 5184 ha.

The Manimutharu reservoir has tail end reaches of Manimuthar main canal which feeds 89 tanks having an ayacut of 2157 ha.

There are three cultivation seasons, namely, Kar, Pishanam and Advance Kar. The period of Kar season is June to September (South West Monsoon) and has an ayacut of 15269 ha. Double crops are cultivated in wet lands during the Kar season. Pishanam season covers the period of October to March (North East Monsoon). This season has an ayacut of 18673 ha. Both single and double crops are raised and the cultivation period of Advance Kar is April-May.

The tail race water of the Papanasam Hydro Electric Project, the inflows due to springs flows into the system and the residual storage in the tanks under the Srivaikuntam anaicut at the end of Pishanam are better utilised by raising crops in the ayacut under the Srivaikuntam anaicut channels in favourable years. This is called as Advance Kar and the ayacut will be notified every year according to the storage position.

Kallaru, Koramballam Aru, Karumeniyar, Vaippar and Vembar are minor rivers. Kallaru has one anaicut and six tanks having 943 ha. ayacut Koramballam Aru has one tank with 916 ha. Karumaniyar has one anaicut and one tank having 101 ha. ayacut. Vaippar has two anaicuts and 11 tanks with 861 ha. ayacut. The entire agricultural operation depends on the North East Monsoon only and there is no storage work in these rivers. Only one crop alone is raised in the ayacut.

Tanks Formed Under Special Minor Irrigation Project

The following tanks have been dug under the Special Minor Irrigation Project:

Sl.No.	*Name of the Scheme Executed*	*Year*	*Ayacut benefited* (in ha.)
1.	Natchiarpuram Tank in Kovilpatti taluk.	1979	25.31
2.	Semmapudur tank & supply channel	1979	60.73
3.	Chinnamalai Kundur tank	1979	28.54
4.	Velampatti tank	1980	98.79
5.	Kummalaipatti tank	1980	22.96
6.	Alagappuram tank	1980	55.94
7.	Chinthalakarai tank-Vilathikulam taluk	1980	102.43
8.	Kilaripatti tank-Kovilpatti taluk	1982	45.35

9.	Eppodumvendran tank-Ottapidaram taluk	1989	443.11
10.	Vellayuthapuram tank "	1977	79.32
11.	Kollambarambu tank "	1977	160.14
12.	Panchan thangi tank-Vilathikulam taluk	1985	57.23
13.	Sivanthipatti anaicut & supply channel to Erachi tank-Kovilpatti taluk.	1995	53.78
14.	Paraikuttam tank - Ottapidaram taluk	1996	141.70
15.	Manikpatti tank - Vilathikulam taluk	1981	103.76
16.	Karrupur tank "	1981	126.72
17.	Chidambaram pathi tank-Kovilpatti taluk	1981	89.88
18.	Ottanatham tank - Ottapidaram taluk	1981	65.66
19.	Eppodumvendran tank "	1976	446.92
20.	Tamachandrapuram Tank -Vilathikulam tk.	1973	177.17
21.	L.Venkatesapuram tank - "	1974	70.15
22.	Kilakulam tank - Srivaikundam taluk	1979	57.98
23.	Kilakulam tank - Srivaikundam taluk	1966	53.93

Rainfed Tanks maintained by the Public Works Department.[29]

Sl.No.	*Name of Taluk.*	*Name of Tank*	*Ayacut* (in ha.)
1	*2*	*3*	*4*
1.	Ottapidaram	Panchanthangi tank	57.23
2.		Eppodumvendran tank	443.10
3.		Kollambarambu tank	160.14
4.		Veppalodai tank	27.91
5.		Vadakkukalmedu tank	30.69
6.		Therkkukalmedu tank	148.99
7.		Pattinamarudur tank	122.54
8.		Tharuvaikulam New tank	170.10
9.		Tharuvaikulam old tank	157.09
10.		Velayuthapuram tank	79.52
11.		Ottanatham tank	65.66
12.		Keelamangalam tank	55.87
13.		Bommiapuram tank	64.46
14.		Athilodai Tharuvaikulam	67.26
15.		Ottapidaram big tank	100.40
16.		Keelamudiman tank	74.44
17.		Avarankulam tank	52.02
18.		Kandasamypuram tank	43.85

19.		Perianathan tank	41.71
20.		Dhalavaipuram tank	170.10
21.		Karisalkulam tank	74.44
22.		Kannakattai tank	85.47
23.	Vilathikulam	Arungulam tank	48.18
24.		Padanthapuli tank	53.93
25.		T.Pudupatti tank	445.34
26.		Vadamalapuram	21.86
27.		Ayanarisalkulam tank	55.06
28.		Nedungulam tank	31.17
29.		Perayakudi tank	95.55
30.		Nambipuram tank	299.28
31.		L.V.Puram tank	70.15
32.		Puduchinnayapuram tank	150.61
33.		Boothalapuram tank	121.30
34.		Athankarai small tank	50.55
35.		Marilodai tank	176.11
36.		Athankarai big tank	55.71
37.		Vilathikulam big tank	83.40
38.		Thataneri tank	404.86
39.		Pallakulam West tank	31.17
40.		Pallakulam East tank	18.85
41.		Kaikuttam tank	23.74
42.		V.Sengulam tank	7.71
43.		M.Sengulam tank	28.35
44.		Nochikulam tank	32.40
45.		Poyyankulam tank	9.27
46.		Melmandai tank	194.40
47.		Veppankulam tank	10.93
48.		Sambakulam tank	38.88
49.		Mottayanandal tank	38.88
50.		Shanmugapuram tank	38.88
51.		Karuppur tank	6.72
52.		Arunachalapuram tank	70.85
53.		Kilanattukurichi tank	112.96
54.		Melakarandai tank	194.33
55.		Mavilpatti tank	103.76

1	2	3	4
56.		Ramachandrapuram tank	177.17
57.		Jagaveerapuram tank	47.03
58.		Kulathur South tank	63.28
59.	Kovilpatti	Karisalkulam tank	66.06
60.		Rajapudukudi tank	46.51
61.		Sayerpadaithangi tank	52.72
62.		Vadakkuperiakulam tank	52.67
63.		Kilapatti tank	45.35
64.		Kalangaraipatti old tank	52.63
65.		Kalangaraipatti new tank	78.54
66.		Chidambarampatti tank	89.88
67.		Thirumangalakurichi tank	103.16
68.		Siondamakarai	102.43
69.		Peethapuram	73.42
70.		Velampatti tank	98.79
71.		Semamapudur	60.04
72.		Meenakshipuram tank	53.66
73.		Athikinar tank	128.74
74.		Alagappapuram tank	55.87
75.		Kalampatti tank	62.75
76.		Ayyanaruthu tank	45.95
77.		Avudayammalpuram tank	39.92
78.		Saravanapuram tank	53.12
79.		Sathirappatti tank	29.91
80.	Srivaikuntam	Ayyankarkulampatti tank	82.66
81.		Therkkukaraseri tank	69.09
82,		Kilakulam tank	57.98
83.		Kaliyavoor big tank	55.22
84.		Thiruvaranganari tank	52.67
85.		Melacheriyandur tank	51.13
86.		Vallakulam tank	50.96
87.		Ulkudi tank	48.63
88.	Tiruchendur	Sadayaneri tank	101.21
	Total		7810.08

Six tanks in Kovilpatti taluk, two in Vilathikulam, and one in Ottapidaram taluk formed under Rural Landless Employment Guarantee Programme had a total ayacut of 1453.97 ha. and the details are as follows:

Sl. No.	*Name of Work*	*Name of Taluk*	*Year*	*Ayacut (in ha.)*
1.	Thalayaladanthankulam supply channel.	Kovilpatti	1988	551.82
2.	Saravanapuram tank	"	1987	53.12
3.	Sathirappatti tank	"	1987	29.92
4.	Avudayammalpuram tank	"	1987	59.92
5.	Aiyanaruthu tank	"	1988	45.95
6.	Kalampatti tank	"	1991	62.75
7.	T.Pudupatti	Vilathikulam	1988	445.34
8.	Boothalapuram tank	"	1988	119.68
9.	Kannakattai tank	Ottapidaram	1988	85.47
		Total		1453.97

Korampallam River Basin Division, Thoothukudi

Consequent on the bifurcation of Public Works Department into irrigation and building wings, the former Thoothukudi Division has been redesignated as Korampallam river Basin division with effect from 1st April 1996.Three Sub-Divisions namely Korampallam river Basin Sub Division at Thoothukudi, Korampallam River Basin Sub-Division at Kovilpatti and T.R.S.Sub-Division at Srivaikuntam are under the control of this Division with nine sections.[29] This Division is in charge of 51 rainfed tanks having an ayacut of more than 100 acres each with six major channels and 17 small anaicuts with supply channel, which are spread over Thiruchendur, Sattankulam, Thoothukudi, Ottapidaram, Ettayapuram, Kovilpatti and Vilathikulam taluks. These tanks receive water from rainfall and are in the category of Non-System tanks. This Division is looking after the repair works, improvements desilting and attending flood protective works during rainy season to these tanks, anicut and supply channels with the Government grants. An extent of nearly 10,000 acres are benefited by these tanks, anaicuts and supply channels. Besides these works, formation of new tanks is carried out by this Division with M.L.A. /M.P's Local Area Development Programme scheme.

Sources of water supply in the district during 2000-01 to 2002-03 and 2004-05 are furnished in the **Appendix - 9.**

APPENDIX - 1

Soil Characters - Classification under Soil Sub Groups and Crop Suitability

Sl. No	Soil Sub group	Technical Name	Taluk Occured	Crop Suitability	Remarks
1	2	3	4	5	6
1.	Black cotton soil	Typic chromusterts	Kovilpatti, Vilathikulam Ottapidaram and Ettaiyapuram	Cotton chillies, cumbu with gingelly as row sunflower and senna millets like cholam, tinai, kudhiraivali and pulses like green gram.	
2.	Shallow red soil	Paralithic Ustorthents	Srivaikuntam, Thoothukudi, Tiruchendur and Sattankulam	Groundnut, gingelly, sunflower, vegetables and shallow rooted rainfed crops.	Well drained
3.	Deep red soil (Theri lands and coastal sands)	Typic ustipsamments	Sattankulam, Tiruchendur, Thoothukudi, Vilathikulam and Srivaikuntam.	Palmyra, coconut groves, cashiew.	Excessively drained.
4.	River alluvium	Aquic Haplustalfs and vertuc Haplustalfs, Fluventic Haplustalfs	Srivaikuntam, Thoothukudi Tiruchendur and Vilathikulam	Paddy, banana, chillies, vegetables pulses and sunflower.	Imperfectly drained

APPENDIX - 1 (contd...)

Sl. No *1*	*Soil Sub group* *2*	*Technical Name* *3*	*Taluk Occurred* *4*	*Crop Suitability* *5*	*Remarks* *6*
5.	Strong calcareous soil(Marine soil)	Calcic Ustropepts	Tiruchendur taluk (Kulasekarapattinam and Udangudi regions)	Various types of sea shells.	Moderaately well drained Moderately slow perme ability.
6.	Saline soil	Halomorphic	Thoothukudi, Arumuganeri in Tiruchendur taluk Tharuvaikulam, Veppalodai of Vilathikulam taluk.	Salt manufacture	---
7.	Saline Mangrove	--	Thoothukudi harbour region, Tamiraparani delta region, Tiruchendur coastal zones, Veppalodai and Vaippar delta regions.	Mangrove vegeta- tion aqua farms; salt manufacture.	---
8.	Red Ferralitic soil	Typic Haplustalfs	Kovilpatti, Ettaiyapuram Ottapidaram, Vilathi- kulam, Tiruchendur, and srivaikuntam	Paddy, banana, sugarcane chillies pulses and vegetables.	Well drained

APPENDIX - 1 (contd...)

Sl. No. 1	Soil Sub group 2	Technical Name 3	Taluk Occurred 4	Crop Suitability 5	Remarks 6
9.	Deep fine loamy calcareous saoil	Typic ustropepts	Tiruchendur, Sathankulam, Srivaikuntam and Thoothukudi	Paddy, chillies Banana, groundnut and pulses.	Moderately well drained Poorly drained
10.	Brown, deep fine calcareous soil	Vertic Ustropepts	Srivaikuntam, Thoothukudi and Tiruchendur	Cotton, chillies choloam	Moderately slow permea bility.
11.	Dark grey	Fluventic Ustropepts	Srivaikuntam, Thoothukudi Tiruchendur	Paddy, banana wet crops millets, grams, fodder, cholam rainfed crop	Moderately well drained Moderately rapid to slow permeability.
12.	Reddish brown	Udic Rhodutalfs	Tiruchendur	wet crops-paddy	Moderately well drained to rapid permeability.

APPENDIX - 2

Talukwise Land Use Pattern (area in hect.)

Sl. No.	Land Use	Kovilpatti	Vilathikulam	Ottapidaram	Thoothukudi	Sattankulam	Tiruchendur	Srivaikuntam	Total.
1.	Forests	2378	--	1369	486	903	5553	2520	13209
2.	Barren and uncultivable lands.	523	582	8729	1349	2737	946	2053	16919
3.	Land putto non agricultural use.	12048	14307	6938	8985	2300	8689	11420	64687
4.	Cultivable waste	1809	127	1505	1973	4703	7727	5289	23133
5.	Permanent pastures and grazing lands.	301	112	998	1790	130	3	5235	8569
6.	Miscellaneous trees and groves.	61	20376	448	1428	3739	12	1884	27948
7.	Current falows	15778	10971	3742	2268	7096	2390	7131	49376
8.	Other fallows	5183	1551	1860	6970	6448	7558	6366	35936
9.	New area sown	57689	63265	48571	9146	8285	14270	18729	219955
10.	Total geographical area	95770	111291	74160	34395	36341	47148	60627	459732

Director of Agriculture, Chennai

APPENDIX - 3

Area Under Main and Subsidiary Crops Grown (Talukwise details) in Hectares

S. No.	Crop.	Thoothu-kudi	Ottapi-daram	Kovil patti	Srivai-kuntam	Thiru-chendur	Sathan-kulam	Vilathi-kulam	Ettaya-puram	Total
1.	Paddy	1191	34	1439	10177	7822	939	484	308	22,709
2.	Cholam	651	512	1074	--	--	--	4728	2357	9,333
3.	Cumbu	776	3838	3603	1138	--	--	8186	5306	22,847
4.	Ragi	50	68	192	--	--	--	69	119	498
5.	Maize	11	185	1907	--	--	--	313	765	3,181
6.	Blackgram	1075	6602	2315	2302	1558	31	3482	1913	19,278
7.	Greengram	476	2776	2284	367	190	33	2032	1425	9,583
8.	Cotton	1230	5587	4141	1563	26	221	3175	488	16,434
9.	Sunflower	14	1653	425	--	--	--	656	516	3,264
10.	Gingelly	236	2164	1133	169	344	1	62	95	4,245
11.	Groundnut	40	107	240	86	193	1698	282	95	2,741
12.	Banana	729	120	49	4749	3163	211	23	12	9,045

Joint Director of Agriculture, Thoothukudi, Report dated 19.2.2000.

APPENDIX - 4

Cropwise Production - Thoothukudi District

Crops	1995-96			1996-97			1997-98			1998-99		
	Area	Yield	Prodn.	Area	Yield	Prodn.	Area	Yield	Prodn.	Area	Yield	Prodn.
Paddy	22635	5682	84883	14409 (Rice)	7050	67045	17907 (Rice)	6399	75627 (Rice)	21721	7111	10194 (Rice)
Cholam	7254	189	1371	11684	2373	27726	8367	2373	19855	8746	2373	20754
Cumbu	19036	235	4473	23198	1652	38325	25201	1796	45260	18180	1968	35778
Blackgram	19270	26	501	16269	543	8834	15325	450	6896	14784	306	4523
Greengram	6807	35	238	8697	525	4566	8082	347	2804	7315	309	2260
Cotton	24833	100	248.3	18985	441	8372	17660	348	6145	17450	445	7765
Sunflower	2456	33	81	2170	754	1636	2541	378	960	1776	543	964
Gingelly	3072	26	79.87	4408	428	1886	3464	385	1333	3354	322	1079
Ground Nut	2039	500	1019	1527	2374	3625	1727	2374	4099	2762	2715	7498

APPENDIX - 5

Area under Principal Crops, 2000-01 to 2002-03 and 2004-05, Thoothukudi District (Area in hectares)

Sl No.	*Crops*	*2000-01*	*2001-02*	*2002-03*	*2004-05*
1.	Paddy	15620	10201	14722	16415
2.	Cholam	9212	5806	7140	10624
3.	Cumbu	18973	18150	18734	20965
4.	Ragi	315	445	207	202
5.	Maize	5204	3316	3931	4203
6.	Other cereals	509	507	489	355
7.	Total cereals	49833	38425	44863	52764
8.	Bengalgram	70	98	94	51
9.	Redgram	69	78	73	38
10.	Greengram	6144	8228	12337	25883
11.	Blackgram	11743	11560	13717	14469
12.	Horsegram	19	15	11	666
13.	Other pulses	499	1126	788	752
14.	Total pulses	18544	21105	27020	41859
15.	All foodgrains	68377	59530	71883	94623
16.	Sugarcane	105	113	113	60
17.	Cotton	9954	9743	7435	6599
18.	Groundnut	1985	1782	1684	2097
19.	Gingelly	3405	3010	2595	4083
20.	Caster	154	74	73	55

Sources: Statistical Hand Book of Tamil Nadu, 2002, 2003 and 2005

APPENDIX - 6

Production of Principal Crops, 2000-01 to 2002-03 and 2004-05, Thoothukudi District (In Tonnes)

Sl No.	*Crops*	*2000-01*	*2001-02*	*2002-03*	*2004-05*
1.	Paddy (in terms of Rice)	67970	42780	64496	67929
2.	Cholam	12600	4530	4270	6743
3.	Cumbu	22970	20160	24451	43654
4.	Ragi	810	1020	399	313
5.	Maize	7541	2152	2709	3339
6.	Other cereals	295	3039	284	230
7.	Total cereals	112185	70945	96609	122208
8.	Total pulses	1961	8474	9903	20635
9.	Sugarcane	1090	1130	1038	6604
10.	Cotton	11280	4400	3834	7108
11.	Groundnut	3380	3260	2460	3000
12.	Gingelly	900	1100	544	2159

Sources: Statistical Hand Book of Tamil Nadu, 2002, 2003 and 2005

APPENDIX - 7

Livestock and Poultry Population, Thoothukudi District, 1997 and 2004 Livestock Census

Sl No.	*Name of the Livestock*	*Total Numbers*	
		1997	*2004*
1.	Cattle	145282	163343
2.	Buffaloes	46684	20933
3.	Sheep	194139	20419
4.	Goat	251672	342180
5.	Pigs	28170	6941
6.	Horses and Ponies	73	1011
7.	Donkeys	3849	2257
8.	Dogs	31846	35400
9.	Fowls	558721	447566
10	Poultry	563463	450229

Sources: Statistical Hand Book of Tamil Nadu, 2002, 2003 and 2005

APPENDIX - 8

Damages to Fishing Vessals during Tsunami

Sl. No.	Name of the Village	Population affected	No. of Catamarams damaged			No. of Vallams damaged			No .of Engines damaged			
			Fully	Partly	Value	Fully	Partly	Value	OBM	Value	BMI	Value
1	2	3	4	5	6	7	8	9	10	11	12	13
	Vilathikulam Taluk											
1.	Vempar	2157	-	-	-	-	-	-	-	-	-	-
2.	Periyasamy puram	912	-	13	45000	-	6	35000	-	-	-	-
3.	Keelavaippar	1620	-	-	-	-	-	-	-	-	-	-
4.	Sippikulam	727	-	-	-	-	-	-	-	-	-	-
	Ottapidaram Taluk											
5.	Pattinamaruthur	810	-	-	-	-	-	-	-	-	-	-
6.	Tharuvaikulam	6050	-	-	-	-	-	-	-	-	-	-
7.	Vellapatti	1145	-	-	-	-	5	10000	-	-	-	-
	Sattankulam Taluk											
8.	Periathalai	5075	-	394	1970000	-	191	283000	-	-	-	-
	Tiruchendur Taluk											
9.	Punnakkayal	7747	-	-	-	-	6	22000	-	-	-	-
10.	Kombuthurai	664	-	-	-	-	14	135000	1	3000	-	-

APPENDIX - 8 (contd...)

Sl. No.	Name of the Village	Population affected	No. of Catamarams damaged			No. of Vallams damaged			No .of Engines damaged			
			Fully	Partly	Value	Fully	Partly	Value	OBM	Value	BMI	Value
1	2	3	4	5	6	7	8	9	10	11	12	13
11.	Singadurai	1144	-	46	79000	-	-	-	-	-	-	-
12.	Veerapandiapattinam	2927	-	34	100000	-	58	860000	-	-	-	-
13.	Jeevanagar	225	-	-	-	-	16	90000	-	-	-	-
14.	Amalai Nagar	1837	-	31	12900	-	52	405000	-	-	-	-
15.	Alanthalai	2815	-	14	45000	-	8	20000	-	-	-	-
16.	Kulasekarapattinam	517	-	6	12000	-	3	6000	-	-	-	-
17.	Manapadu	5076	-	3	6000	-	142	243000	-	-	-	
	Thoothukudi Taluk											
18.	Loorthammalpuram	4200	-	-	-	-	1	5000	-	-	1	2000
19.	Siluvaippatti	4620	-	-	-	1	17	39000	-	-	2	4000
20.	Thoothukudi North	30300	3	10	37000	1	37	82000	2	4000	12	4000
21.	Thoothukudi South	28421	-	92	93000	-	24	52000	43	52000	2	4000
	Srivaikuntam Taluk											
22.	Ratchanyapuram	693	-	-	-	-	-	-	-	-	-	-
23.	Palayakkayal	928	-	-	-	-	-	-	-	-	-	-

APPENDIX - 8 (contd...)
Damages to Nets during Tsunami

Sl. No.	Name of the Village	Population affected	Gill Nets		Shore Seine Nets		Other Nets			
							Lobster		Crap Nets	
			Number	Value	Number	Value	Number	Value..	Number	Value
1	2	3	4	5	6	7	8	9	10	11
	Vilathikulam Taluk									
1.	Vempar	2157	136	71000	-	-	-	-	2220	889000
2.	Periyasamy puram	91							533	229000
3.	Keelavaippar	1620	5103	1212000	-	-	-	-	2167	548000
4.	Sippikulam	727	462	1000000	-	-	-	-	3315	720000
	Ottapidaram Taluk									
5.	Pattinamaruthur	810	-	-	-	-	-	-	72	30000
6.	Tharuvaikulam	6050	5060	1883000	-	-	-	-	3303	1197000
7.	Vellapatti	1145	-	-	-	-	34	17500	828	593500
	Sattankulam Taluk									
8.	Periathalai	5075	8380	8380000	-	-	-	-	-	-
	Tiruchendur Taluk									
9.	Punnakkayal	7747	-	-	-	-	-	-	-	-
10.	Kombuthurai	664	-	-	-	-	-	-	-	-
11.	Singithurai	1144	-	-	-	-	1408	1408300	-	-

APPENDIX - 8 (contd...)

Sl. No.	Name of the Village	Population affected	Gill Nets		Shore Seine Nets		Other Nets			
							Lobster		Crap Nets	
			Number	Value	Number	Value	Number	Value	Number	Value
1	2	3	4	5	6	7	8	9	10	11
12.	Veerapandianpattinam	2927	719	1049300	-	-	-	-	-	-
13.	Jeeva Nagar	225	832	300000	-	-	-	-	-	-
14.	Amali Nagar	1837	131	1300000	-	-	-	-	-	-
15.	Alanthalai	2815	1420	477000		-	-	-	-	-
16.	Kulasekarapattinam	517	1090	424000	-	-	-	-	-	-
17.	Manappadu	5076	4891	2613000	-	-	-	-	-	-
	Thoothukudi Taluk									
18.	Loorthammal puram	4200			-	2138	439000	-	-	-
19.	Siluvaipatti	4620	770	78000	27	19500	581	70310	435	66190
20.	Thoothukudi North	30300	1286	80100	117	20500	16276	1428139	1534	151161
21.	Thoothukudi South	28421	932	67500	32	409000	1598	50000	4193	746500
	Srivaikuntam Taluk									
22.	Ratchanyapuram	693	-	-	-	-	-	-	90	54000
23.	Palayakayal	928	-	-	2	10000	50	30000	-	-

APPENDIX - 9

Sources of Water Supply, 2000-01 to 2002-03 and 2004-05, Thoothukudi District (in Numbers)

Sl No.	*Sources*	*2000-01*	*2001-02*	*2002-03*	*2004-05*
1.	Canals				
	Number	4	4	4	4
	Length (Km.)	78.04	78.04	78.04	78.00
2.	Wells used for irrigation purpose only	28037	28026	31778	24062
3.	Tube Wells	206	206	206	755
4.	Wells used for domestic purpose only	14351	14351	14354	14354
5.	Reservoirs	--	--	--	--
6.	Tanks	634	634	634	634

Sources: Statistical Hand Book of Tamil Nadu, 2002, 2003 and 2005

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CHAPTER - 5

INDUSTRIES

Thoothukudi, known as pearl city, is a hub of industrial activity and has good infrastructural facilities like power, roads, railways, port, waterways, etc., for industrial development. Industries, such as salt, chemicals, fertilisers, fishnet and boat building in Thoothukudi and its surroundings; match units, ginning factories and spinning mills in the Kovilpatti area, (called by the British as Black Cotton Country) palm jaggery and palm leaf products units in Tiruchendur and Srivaikundam areas have come a long way and gradually traversing from old type to new industrial arena. The major Thoothukudi Port, the Asia's biggest fertiliser plant- Southern Petro Chemical Industries Corporation (SPIC), the Thoothukudi Alkali Chemicals and Fertilizers Ltd., (TAC), the Dharangadhara Chemical Works, one of the earliest industrial units, Coats Vyella Ltd., formerly known as Madura Coats, the Thoothukudi Thermal Power Station, Sterlite Copper Smelter Plant, Textiles and Spinning Mills in Kovilpatti, Pudur and Vilathikulam blocks, sea food unit apart from number of tiny readymade garment factories around Pudhiyamputhur, Small Scale Units, palmyrah products manufacturing units Match factories of various types around Kovilpatti area and dry flower units adorn the Thoothukudi district in the industrial map of the country. Macrone, a native bakery product said to be originated from Iraq is made from the ingredients of cashewnut, egg white, and sugar and special muscoth halwa are the specialities of the district. The Thoothukudi major port with a rich hinterland activates the industrial growth.

Kovilpatti is an important industrial and business centre in the district. It is located on the National Highway-7 and has a century old Loyal Textiles Mills. The Lakshmi Mills, Coimbatore, a pioneer in Textile Industry, established a mill at Kovilpatti which provides employment to local people. Kovilpatti is a harbinger of the match industries, and match manufacturing is carried on as a cottage industry providing employment to thousands of local people particularly to women folk. Small and cottage industrial units such as rice mills, oil mills, brick works etc., are found scattered in the district. Palm jaggery, palm candy manufacturing units, palmyrah products including palmyrah fine leaf articles and fishing activity are found in the Tiruchendur area which was popularly known as a 'land of palmyrah groves'. The availability of palm juice in the area made opening for sugar factories at Alwarthirunagari in 1890 and E.I.D.factory at Kulasekarapattinam in 1905 and in due course these factories became defunct due to non-availability of raw materials.

The District Industries Centre and various State Government agencies undertakings for the industrial development like the State Industries Promotion Corporation Ltd. Tamil Nadu Industrial Development Corporation Ltd., Tamil Nadu Small Industries Development Corporation Ltd., Tamil Nadu Industrial Investment Corporation, Small Industries Service Institute (a unit of the Government of India) etc., offer incentives, concessions and services to the entrepreneurs who venture to start new industries or expand the existing units in the district particularly in the backward taluks. The District Industries Centre, Thoothukudi, guides and offers various assistances to the entrepreneurs under one roof.

Old Time Industries

In the villages, carpenters, goldsmiths, blacksmiths and ordinary artisans exist and their work is much more the same as elsewhere. Cotton is grown in large areas and cotton industries are the most important ones in the district. Spinning mills, ginning factories and steam-presses are employed in the treatment of cotton. There are numerous hand-gins (manai), worked either by cotton-growers on their own account or owned and controlled by small entrepreneurs; handlooms for the production of carpets, blankets and cloths of all kinds exist in hundreds throughout the district. During the early centuries, chunk-cutting industry was an important one in the ancient cities of Korkai and Kayal.[1]

Korkai (it was mentioned) might have been an emporium of artisans and craftsman where ironsmiths, goldsmiths and carpenters, particularly ship builders abounded. It has now become an established fact that Korkai and Adichanallur were important centres in the megalithic period (Circa 8th century B.C to 3rd century A.D), when iron smelting was practised on a large scale. River sand containing iron ore called olukkarai or olukku aral was collected in heaps and iron extracted with great labour. This practice is still in vogue in this area, though the quality of the product is inferior. a palm-leaf manuscript belonging to 1857 A.D. mentions that such iron objects were locally manufactured at Eral near Korkai, and exported through the port of Thoothukudi. People who were familiar with iron technology and who buried the dead in huge urns, lived here in the 8th century B.C.[1a]

Hand spinning as an important industry has long been extinct, a few spindles which had survived the competition of imported machine-made yarn having fallen into almost complete disuse with the establishment of spinning factories at Thoothukudi and Kovilpatti.

The Coral Mills

In 1883, Mr.Frank Harvey was engaged in the cotton trade in the region which was known as black cotton country. By knowing the

potentiality of raw cotton Andrew and Frank Harvey started a cotton mill at Thoothukudi by name "Coral Mill" in the year 1888.[2] It was worked by a 2000 B.H.P. parsons steam turbine; it employed daily 1800 persons and turned out in a year 2500 tonnes of yarn. The factory was a private limited company with a capital of Rs.15 lakhs.The Mill was amalgamated with Madura Mills Company in the year 1924.[3]

The Coral Mills Strike

Working condition in the mill was poor.In 1908, a total of 1695 workers, 59 per cent of them aged 14-16 worked at Coral Mills[4]. Their day started early, at about 5 a.m. and they laboured until seven in the evening. This long working day was conducted in stuffy, insalubrious surroundings. No adequate sanitation was provided, and no full-time medical officer was as on hand. On 27 February,1908, the Coral Mills work force decided to go on strike; their demands included a reduction in the number of working hours and a pay increase. The workers' cause was taken up by V.O.Chidambaram Pillai, who had long been interested in labour welfare, and the striking workers quickly gained the sympathy and support of the people of Thoothukudi. Relief-centres were started by public subscription for the feeding of workers by local merchants, lawyers, land owners and peasants and in fact, practically every section of the society became involved in the supportive efforts.

Cotton Factory, Kovilpatti

The cotton factory at Kovilpatti near the railway station worked nearly on 15000 spindles and employed about 800 persons. The factorywas started by some Muslims as a limited company with a capital of rupees five lakhs. As the company went bankrupt, it was wound up in 1908. The company was then bought by two Nattukkottai Chettiars for about Rs.7 lakhs. The mill was reopened as a purely private concern in the name "Kamakshi Mills". A new company by name the "Sri Chidambara Vinayakar Mills Ltd.," was started in 1911 with a nominal capital of Rs.7 lakhs. Ginning work was done in a small scale in the factory.

Cotton Ginning

Cotton ginning was done by two wooden rollers fixed horizontally one above the other across a frame. By means of a handle attached to the side the cylinders were made to revolve in opposite directions, the raw cotton, or *Kappas* was placed between the rollers, which allowed the lint to pass while the seed was detained. There were formerly large hand-gin- factories (pirais) owned and managed by dealers. Ryots also ginned their own cotton. A sizeable strength of pirais survived in Kovilpatti taluk and ginning at home gradually faded away.

Ginning was also done by mechanisation. The steam-ginning factory was first introduced in the district in 1894. There were about 13 gins worked by machinery. The largest factory was that owned by Messrs. Ralli Bros, at Thoothukudi. Other factories of the kind were those of Messrs. Dymes & Co. Ltd., one at Kadambur, the other at Thoothukudi. Messrs. Volkar Bros. had a factory at Nalattinputhur, a village near Kovilpatti. Steam gins belonged to Messrs. A and F.Harvey, the New Berar company at Thoothukudi. A factory belonging to a native owner was leased to Messrs. Ralli Bros. The remaining factories, mostly small, were distributed over the district.

Cotton Pressing Factory

The pressing of cleaned cotton with a view to reducing its bulk was a necessary preliminary to its storage or its exports. There were six steam presses in Thoothukudi, all owned by European firms, the largest one was belonging to Messrs. Ralli Bros. The first pressing machine was erected at Thoothukudi in 1832 by Mr.Groves, an English merchant of the place. (The press machine was then called screw). An improved specimen of the old machine was seen in the "Bravi Senna Press" at Thoothukudi. The press at Thoothukudi owned by the Tinnevelly Cotton Press Ltd., and managed by Messrs. Dymes & Co. was originally such a screw. The oldest steam press in the place was originally set up in 1840 by Messrs. Arbuthnot & Co. and then it passed on to the New Berar Co.Ltd.[5] The growth of the mill industry in India and the reduction of consumption of cotton caused the decline of the pressing units.

Cotton Weaving

The weaving of cotton cloths forms the chief occupation. The most prosperous centre of the industry is Seydunganallur in Srivaikuntam taluk and Kayalpattinam in Tiruchendur taluk. During the Dutch period, weaving was an industry of prime importance. The Dutch had weavers bound by contract to work for them in various centres, and the broad cloth of the district found a ready sale in the markets of Europe.

Dyeing Industry

Dyeing as an industry was almost extinct in the district. Its gradual disappearance was mainly due to the increased importation of dyed yarn from Madurai and other districts. This industry existed at Vallanadu in Srivaikuntam taluk.

Bangles, Bell-Metals, Jewellery

Wax bangles (kankaram) are made at Maramangalam in Srivaikuntam taluk.Bell-metel vessels are made in Seydunganallur and

Eral in Srivaikuntam taluk. The jewellery and ornaments are manufactured by the goldsmiths in all parts of the district.

Tanning and Printing Works

Leather of a good quality, which was exported to Europe, was produced in a tannery near Pudukkottai. Printing Presses are distributed over the municipal towns. They are mostly engaged in the printing of leaflets, notices, official and semi-official records and rarely, philosophical writings.

Sugar Refineries

The oldest factory viz., "Lakshmi Sugar Mills", at Alwartirunagari was founded in the year 1890 by a native of Attur[6]. He sold it to a vakil of Srivaikuntam, who again sold it to a Tirunelveli vakil, and from the latter it came to a Nattukottai Chettiar. The factory was a small one, employing during the working season about 40 persons. The factory produced palm sugar. The sugar was sent to Tirunelveli, Pettai and Thoothukudi. The industry gradually decayed for want of patronage.

In 1905 the East India Distilleries Company Ltd., established a factory near Kulasekharapatinam, 11 km. by a sandy track from Tiruchendur situated on the southern apex of the bay enclosed between the headlands of Tiruchendur and Manappadu. The factory was established for the manufacture of sugar not only from jaggery (the boiled juice of the palmyrah) but also from the juice itself direct.The produce of the factory which was of two kinds, soft white sugar and white crystal sugar was shipped to Thoothukudi and from there to other parts of Southern India. The crystal sugar was also largely used in the manufacture of candy. Several kilometres of light rails were laid traversing the surrounding palmyrah areas; juice was bought from the tappers, placed on trolleys and railed into a central station, from which it was pumped through a pipe line to the refinery. It was found, however, that chemical action affected the purity of the juice during the transit period and the pipeline was therefore soon abandoned. The purchase of jaggery for the factory continued for some years but the growing demand for jaggery for direct consumption and the smaller quantity of jaggery manufactured in the district militated against economical production and the manufacture of sugar at Kulasekharapatnam was discontinued in the year 1927.[7] Even now the remains of the factory the pipeline and the large tubs are seen in the site.

Industrial Art Schools

Two industrial art schools, one for boys and another for girls were managed by the Christian settlement at Nazareth. During 1877, a

large industrial school was founded. Instructions were given in tailoring, carpentry, blacksmith's work, weaving, drawing and many other subjects. The girls were taught, among other things, lace-making. In the eighteenth and nineteenth centuries, the Tamil country continued its pre-eminance in arts and crafts as there was great demand for its goods and the foreign countries vied with one another to have commercial contact with it.

The Decline of the Industries

The agricultural sector was in acute distress in the closing years of the nineteenth century, its cottage industries and fledgling industrial sector presented an equally depressed picture. A government report on industrial progress since 1896 found in 1901 that 'progress in industries had been slow and insignificant. Among the traditional industries, weaving was in a bad condition, its skilled crafts people beset by poverty and debt. As Srinivasaraghava Iyengar had observed in 1893, 'the spinning and weaving trades, especially, have suffered severely from foreign competition, and the former as a separate profession is rapidly disappearing. As part of an attempt to revive ruined traditional industries and protect Indian manufacturers from unfair competition from British imported goods swadeshi enterprises were promoted.[8]

Cottage Industries

Cottage industries play a vital role in improving the economic conditions of the rural poor. The District Industries Centre arranges sanction of bank loans from the Nationalised banks for the cottage industries. There were 102 cottage industries in 1995-96 and 384 units in 1996-97; 400 units in 1997-98; 409 units in 1998-99 and 402 units in 1999-2000 were functioning in the district. The cottage industries in the district are as follows: Arecanut cutting; appalam manufacture; bakery products; confectionary & sweets; jaggery, palmgur making from sugarcane, datepalm, palmyrah, jam, jellies & preserves, artificial flowers; brush manufacture; embroidery, knitting & needle works, laundry, leather goods making, ornamental design cutting & jewellery; ornamental leather crafts, tailoring, agarbathis; printing and allied grade, book binding block making, Koraimats plates, baskets, hand bags & window screen, palmyrah leaf fancy utility articles, wood turning, coconut leaf making, beedi manufacture, pickles & mixtures, wet grinding, photo picture frames, handmade murukku, coir and coir making etc.[9]

Palmyrah Cultivation and Palm Jaggery Manufacture

The tropical climate, coupled with the sandy soil in the coastal areas provide conducive environment for the growth of palmyrah trees

in Thoothukudi district. The concentration of palmyrah trees is high in Tiruchendur, Vilathikulam, Thoothukudi, Srivaikuntam and Sattankulam taluks and its concentration is less in Kovilpatti and Ottapidaram taluks. In Thoothukudi district, particularly a great part in Tiruchendur, red sand dunes were formed and the surface formation of these masses of sand was constantly changing under the action of furious winds of South West Monsoon. Idayankudi, Arasur or Naduvakurichi, and Kudhiraimozhi villages had the red sand hills. The highest of these sand hills was that lying in villages of Arasur and Naduvakurichi which at its centre rose to an elevation of 219 ft.and the Kudhiraimozhi theri covered an area of 55 sq.k.ms. approximately was the largest. The dunes of white sand to the north of Thoothukudi was in formation. The danger of these drifting sands had long been recognised and in the year 1848, Mr.E.B.Thomas, the then Collector of Tirunelveli district initiated a scheme of encouraging ryots to plant trees on favourable terms, Palmyrahs in particular on the sand hills to arrest the progress of drifts in the region through the forest department. Some hundreds of acres of sand along the western side of the Theri was considered fairly fixed and these theri lands have been studded with 1000 of palmyrah trees; (Palmyrah forests) is a phrase by which this region is often discribed[10]. Palmyrah has been the principal products and it provides more employment opportunities to the local people. Mats, baskets, brushes various fancy products, jaggery, candy and confectionery are manufactured from the palmyrah and they find good market in India and abroad. There are 20 lakh Palmyrah trees in the district of which five lakh trees lie in Tiruchendur taluk, four lakhs in Vilathikulam taluk, three lakh trees each in Thoothukudi, Srivaikuntam and Sattankulam taluks. Kovilpatti and Ottapidaram taluks have one lakh trees each. Palmyrah industry offers employment opportunities to a large number of people in the district and about 53000 people particularly more women are employed in this industry. Products such as palmyrah jaggery, palm candy, caps, baskets, brushes, garlands, etc., are manufactured and marketed in India and abroad. The number of persons employed in various works are as follows:

Sl.No. 1	*Industry* 2	*Males* 3	*Females* 4	*Total* 5
1.	Jaggery	11,000	7,000	18,000
2.	Fibre	2,000	5,000	7,000
3.	Palm candy	6,000	4,000	10,000
4.	Palm leaf	2,000	13,000	15,000
5.	Others	2,000	1,000	3,000
		23,000	30,000	53,000

Palmyrah tree is the friend of both poor and rich. Each part of the tree is useful in one way orthe other. Palm juice, palm jaggery, palm sugar, palm baskets, palm fancy articles, raft, choir brushes etc., are manufactured from palm trees. Even today, in southern districts of Tamil Nadu, palm trees are important assets and shared among the family members during partition of the ancestral property.[11]

An ancient Sanskrit poem enumerates 801 uses to which the tree can be put, and a Tamil proverb declares that the palmyra lives a thousand years and centuries when cut, another thousand. Every scrap, of the tree can be turned to account. Its leaves when young are made up into fine baskets, it is hollowed out to form water-pipes, sluices, and aqueducts. Basket making is commonly pursued by women in the villages in Tiruchendur taluk. The leaves are cut into strips and dried in the sun and are then often dyed to a variety of colours. Fancy articles, such as models of professional cars and animals, are also made. When the leaves are more mature, they are cut and plaited to form mats and baskets or are twisted to serve as water-buckets. Fully matured leaves are used for thatching pinposes and go a long way towards making a complete shelter for the poor class. The stem of the leaf is a most valuable item. "From the stalk of the palmyrah leaves fibre is extracted". The black species, which is the best is obtained from the convex side of the stalk, the most serviceable tree for the purpose bring a fully-grown of 20 years or more. The fibre when beaten out is twisted into yarn and ropes; The so-called mattai, a higher part of the stalk, yields two kinds of fibre or string; that obtained from the concave side is smooth and broad and is used largely in the manufacture of chairs, mats and native bedsteads; the other fibre, forming the outer edge or binding of the stalk, possesses great strength and serves rougher purposes. The stalk also serves in the formation of palings, pandals or the cross-beams of small houses. The web which envelopes and conceals the base of the stem is used as fuel.The ripe fruit is planted for the sake of the edible shoots it puts forth after three months' growth. It is just buried in a pit under a thin layer of earth and occasionally watered. The shoots (panai kilangu), which are either baked or pounded to a powder before they are eaten, form a common article of diet in all parts of the district in which palmyrahs grow.

Palmyrah Tapping

Palm juice is obtained both from the female/male trees with a difference. The female tree when left to produce fruit is known as a *kay* or fruit trees; if tapped for juice, it becomes a paruvam. A male tree which is tapped is known either as an *alagu or katupalai* affording to the method of its treatment. A male tree which is not tapped and yields

only leaves is called an *olaivettu,* i.e. "a tree whose leaves are cut" after six months growth in the concealment the flower-stalk or spathe, from which the juice (pathanir) is obtained, begins in October or November, and, provided good rains have fallen in the preceding March and April, which for the palmyrah is the most critical period of the year, more important even than the monsoon months of November and December, the spathe will be fully developed by February. The seasons vary in different parts of the district. The serious business of tapping begins in March. There is the average number of spathes put forth; and, as soon as any one of them is about a feet long, it is squeezed with a pair of wooden pliers and snipped at the end wrapped round with a strip of palmyrah leaf. The snipping is continued for a day or two; and earthern pot is attached to the end of the spathe, and in a week from the beginning of the operation the sap begins to flow. The daily yield of a normal male tree varies according to the number of spathes yielding juice at one time. Left to itself, the juice quickly ferments, and, if fermented juice or toddy (kallu) is not required, the pot is lined with lime. Pots are removed both in morning and evening, the danger being that, if they are left longer, the fumes and froth of the fermented liquor will damage the spathe. The sweet juice is removed only in the early morning; but during the period of actual tapping, which in the case of individual tree may last three weeks or a month, the spathes have to be sliced twice at its tips. About the same time the female tree is ready to be tapped. The spathe, which is thicker than that of the male and, if left to grow, produces round juicy fruits (nungu) is pressed, cut and tapped as soon as it is about 18 inches long; and the tree will continue to yield juice for 20 or even, in some cases, 40 days. The *paruvam* produces any number of spatches up to 20 or 30. The quantity and duration of yield are in the case of all kinds of palmyrah most uncertain. The paruvam, whose tapping season is only slightly less, gives more juice than the *kattupalai*. Paruvam juice is superior than *alagu* and *Kattupalai* juice.

Palm Jaggery Manufacture

A small proportion of the juice produced in the district is required for consumption as a drink *pathaneer* and the rest is boiled to produce either the coarse sugar known as jaggery or, palm-candies of different kinds. To make jaggery, the sweet juice is boiled to a semi-solid state and then poured out either into coconut shells or into pits dug for the purpose. In half-an-hour the juice hardens and, when cooled, it is removed from its case. The lumps are then tied up either in sacks or matting, the latter method being employed only when the jaggery has been thoroughly well dried and the juice is consequently not liable to run. The mat jaggery is sold for home consumption, being used largely to sweeten

tea and coffee and in the manufacture of sweetmeats of all kinds. The "sack jaggery" is bought up extensively for use in sugar refineries and distilleries, in and beyond the district.

A superior kind of jaggery produced in a few villages of the Tiruchendur taluk, notably in Kayalpattinam and, under the supervision of Jesuit missionaries, in Adaikalapuram is that known as *sillukarupatti* or puttu. The juice is allowed to stand until it becomes slightly acidic and is then filtered through a cloth and boiled. When it becomes sufficiently thick, it is poured generally into small squares or cones cut in wooden planks and is left to cool and solidify.Spices are added to flavour it, and the product is highly priced as a sweetmeat. A still more refined article made from palmyrah juice is the sugar candy produced in a few villages of the Tiruchendur taluk where "Palmyra forest" is found.

In the district, there are 88 jaggery manufacturing co-operative societies, of which 30 societies are in Tiruchendur taluk, 23 are in Sattankulam, 15 units in Ottapidaram, 11 units in Vilathikulam and three units are in Thoothukudi taluk. The palm juice known as *'neera'(Padhaneer in Tamil)* is extracted from January to September and jaggery is manufactured during this season. Other palm products such as fancy caps, baskets, brushes, garlands etc., are made throughout the year. The annual production of jaggery in the district in 1999 was about Rs.2.50 crores and that of palm candy and fibre was Rs.0.50 crore each. The manufacture of palm leaf articles was Rs.0.50 crore and other products was rupees one crore. Tirunelveli district palmyrah products cooperative Federation lends all guidance for the palmyrah workers in the district. Government implement various welfare schemes through the Tamil Nadu Palm Products Development Board.[12]

Tamil Nadu State Palmgur and
Fibre Marketing Co-operative Federation Ltd.

The Tamil Nadu State Palmgur and Fibre Marketing Co-operative Federation was formed to promote the welfare of the workers engaged in the Palmyrah cultivation and the marketing of palmyrah products with headquarters at Chennai. A branch office of this federation functions from 23 December 1965 at Thoothukudi and is exclusively engaged in the export of palmyrah fibre products to foreign countries through the Thoothukudi Port.[13] This is an important centre in South India. Palm fibre is sorted out into prime, medium and extra strips which are in light colours ranging from $1^1/_2$ inches to 20 inches in length. Palm fibres are dyed in different colours and exported. Brooms, winnows etc., are made from palm fibre. The palm fibre is also exported to foreign countries of the dyeing are in natural colour.

The State Federation is exporting fibre products directly from the year 1973 with Thoothukudi as headquarters. It procures materials from Colachel, Karungal, Sinna Tharapuram, Kadapakkam, Pudukkottai and Vedaranyam. There are six employees working in the office.Export details of palm fibre products , physical and financial from 1991-1992, to 1999-2000 are furnished below :

Year	*Unit in tonnes*	*Value* (Rs.in lakhs)
1991-1992	575	109.45
1992-1993	584	126.47
1993-1994	456	97.40
1994-1995	286	62.46
1995-1996	289	84.17
1996-1997	310	118.98
1997-1998	126	38.67
1998-1999	230	80.37
1999-2000	130	47.13

National Palm Candy Research *cum* Training Centre, Tiruchendur

To develop the palmyrah cultivation, to increase the living conditions of palmyrah workers and to produce the palm candy on modern methods, National Palm Candy Research *cum* Training centre was started at Tiruchendur by the Tamil Nadu State Palmgur and Fibre Marketing Cooperative Federation Ltd.,[14] which is functioning from 21 March 1963. The centre provides loans to the palmyrah workers; it procures and markets the finished palmyrah products to fetch profitable prices. It helps the palmyrah workers to manufacture palm candy on modern methods. There is a Palm Kraft Sales centre at Veerapandian Pattanam which was funded by the THADCO. Candy is manufactured by collecting the palm juice from the palmyrah trees belonged to the centre by employing workers on wage basis.

Production and safe of Palm Candy from 1990-91 to 1999-2000

Year	*Production (*in Rs.*)*	*Sales (*in Rs.*)*
1990-1991	491866.00	657993.00
1991-1992	641492.00	777649.00
1992-1993	467078.00	564584.00
1993-1994	517223.00	640826.00
1994-1995	700963.00	867028.00
1995-1996	670541.00	857336.00
1996-1997	245050.00	177924.00
1997-1998	226000.00	309000.00
1998-1999	530000.00	645000.00
1999-2000	730000.00	492000.00

The Manapad Women Workers Palm-leaf Industries Co-operative Society

The Manapad Women Workers Palmleaf Industrial Co-operative Society one of its kind in India that does direct export business on handicrafts, was started on 1st October 1957 with the object of improving the economic conditions of the women folk by encouraging the traditional trade of manufacturing palmyrah products[15]. Training to the members to make fancy and utility articles out of palmyrah leaf like baskets, trays, and toys, on new designs and models is imparted by District Rural Development Agency, Women Development Corporation and Khadi and Village Industries Commission etc., which paved way for providing regular employment to the women artisans.

The society was under the control of Tamil Nadu Industries and Commerce Department from 1 October 1957 to 30 September 1977and from October 1977 to 30 November 1996, it was under the control of Tamil Nadu Khadi and Village Industries Board and from 1 December 1996, it functions under the Tamil Nadu Palm Products Development Board. From the inception of the society upto 10 July 1977, it was managed by seven Board of Directors nominated by the Government. But from 11 November 1977 the Board of Directors are elected by the members of the society. The society which started functioning with a membership of 94 and with a paid up share capital of rupees 517, grew up to have 790 members and a paid up share capital of Rs.128935 in 1999. The marketing of the finished products was confined only to private traders up to 1971-72 and the society finds good markets both in India and other countries. The members get incentive bonus at the rate of 60 per cent based on the production value besides their wages. The value of total production in 1980-81 was Rs.136455 and their value showed fluctuations in the following years during 1985-86 it was Rs.52,992/- and it increased to Rs.750744/- in 1990-91; to Rs. 855202/- in 1995-96 and to Rs.939528/- in 1997-98.

Palmyrah and Korai Mat Weaving and Baskets Making

Mats of varying degrees of coarseness are made from the leaves of the palmyrah in almost all parts of the district where the trees are planty[16]. The manufacture of mats and other articles forms a regular employment for the women folk of the tappers' families during the off-season. Srivaikuntam and Tiruchendur taluks are the main centres for mat manufacture. Korai grass mat making was important at Kayattar and Aiyanaruttu in Kovilpatti. For the ordinary mats the korai is obtained from the beds of tanks and channels in the district. It is dyed to a variety of colours and woven by hand on to a warp, which is made of aloe fibre.

In many villages of Srivaikuntam and Tiruchendur taluks, baskets are made out of palmyrah leaves. Some are made out of the mid-ribs of palmyrah leaves. Others consist of leaves only or combination of leaves with fibre obtained from the stem. Nice fancy baskets, suitable for betel and tobacco boxes, out of tender palmyrah leaves dyed in a variety of colours are made.

The fifth session of the All India Palm Gur Workers' Conference was held at Thoothukudi from June 10, 1953.The conference lasted till 13th June. The object of the conference was to coordinate the activities of the palm gur workers all over India and to device ways and means for speedy and sound development of the palm gur industry.

Small Scale Industries

Hoisery and readymade garments, chemical units, food producing units, wood products, transport equipments units, electrical unit paper units etc., form a major share in the district.

Thoothukudi is a major salt manufacturing district in Tamil Nadu. A large number of salt producing and crushing units are functioning in the district. Fishing activity is another important occupation along the coastal areas. Fishnet manufacturing, marine products processing units and other related units are important. Similarly, chemical manufacturing industries like Southern Petro Chemical Industries Corporation, Tuticorin Alkali Chemicals, Darangadara Chemical Works, etc., help the growth of a number of small scale and ancillary units in Thoothukudi and suburban areas. Further saw mills, rice mills, oilmills, flour mills, dhall mills, spinning mills and poly bags manufacturing unit function in the district. Kovilpatti taluk is notable for match, spinning and other related industrial units. Match works function at Ettayapuram, Vemboor, Nagalapuram, Kazhugumalai, Vanaramutti, Pandavarmangalam, Keezha Eral, Thuraiyur, Kayathar and Nallatinpudur which are popular in the district. Printing works are also noteworthy.

These industries provide employment to thousands of workers particularly to women in the district, Bricks and tile works are found in Thappathi, Manthikulam (Vilathikulam taluk), Mukkani, Vallanadu and Muthalamkuruchi in Srivaikuntam taluk and stone crushing works are in Pudukkottai and Mudivaithanendal. Rice mills function in Thenthiruperai, Kurumbur, Paramankurichi, Aathoor, Nazareth, Udangudi, Alanthalai and Mukkani. Snuff manufacturing units are in Srivaikuntam. Ginning factories are in Kurukkuchalai, Maniyachi, Eppodumvendran, Veppalodai, Keezha Arasadi, Vaippar and Tharuvaikulam. Ottapidaram taluk has less number of industrial activity barring few rice mills. Ginning factories and salt works. Match works are found in large numbers in

A range of palmyrah products, Manappadu

Kovilpatti town and scattered over Kattalangulam, Pandavarmangalam, Kayathar, Illupaiyurani, Kalugumalai, Nallatinpudur. Vaippar, Nagalapuram and Vilathikulam areas. Coir and fibre units are in Tiruchendur, Veerapandipattinam, Kulasekarapattinam and Udangudi areas. Saw mills are in Thoothukudi, Kovilpatti, Tiruchendur and other urban areas. Printing works are in Kovilpatti and Thoothukudi. Sericultural operations can be found in Ettayapuram and Sattankulam taluks.

The major percentage of small scale industries are salt, safety matches, oil, chemicals, and marine based industries. Out of 3428 small scale units as on 31 March 1992 scattering all over the district, 1266 were in Thoothukudi taluk and 1260 units in Kovilpatti taluk. which make 73 per cent of the units of the district. Tiruchendur taluk has 361 units, Vilathikulam 179 units, Srivaikuntam 149 units and Sattankulam 89 units. The blockwise analysis of data shows that Thoothukudi has 1266 units followed by Kovilpatti 1152. Tiruchendur, Vilathikulam, Ottapidaram have 273, 141, and 124 units respectively. The number is less in Alwarthirunagari, Pudur and Karunkulam blocks each of which has 38 units.

Categorywise registered Small Scale Industries (Permanent) in the district as on 31 March 2000 are as follows:[17]

Sl.No.	*Category of SSI Units*	*No.of Units*
1.	Food products	1055
2.	Beverages, tobacco products	29
3.	Cotton Textiles	52
4.	Wool, Silk, Synthetic, Fibre textiles	2
5.	Jute, Hemp & Meota products	1
6.	Hoisery & Readymade Garments	2656
7.	Wood & Wood Products	640
8.	Paper & Paper products	378
9.	Leather & Finished Products	226
10.	Rubber & Plastic Products	273
11.	Chemical & Chemical products	1199
12.	Non-metalic Mineral products	194
13.	Basic metal products	25
14.	Metal Products and parts	159
15.	Machinery and parts except electrical	315
16.	Electrical machinery apparatus	408
17.	Transport Equipments & Parts	577
18.	Miscellaneous Manufacturing Industries	2197
	Total	10386

Blockwise Industrial Units [18]

Kayatar

Favourable wind conditions here encourage starting of wind mills. There are 85 match units in the villages of Kadambur, Kayathar and Kalugumalai employing about 800 persons. Mat weaving activity is predominant in some villages, about 10 spinning and ginning factories are functioning in Kayathar block.

Kovilpatti

Kovilpatti block is famous for match units. There are 900 match units, employing about 20000 persons, functioning in the block. About 30 food products manufacturing units such as edible oils, flour mills, rice mills, pop corn units, groundnut cake making units, three large scale textile mills under private sector and one in cooperative sector employing about 2500 persons are located in the block. Apart from these, printing press industry is catching up fast. Ten splints and veneer units and ten cotton ginning factories are located in this block. There is a SIDCO Industrial Estate which is located in 8.5 acres, where 57 developed plots have been allotted to entrepreneurs.

Vilathikulam

In this block, 51 match units employing about 500 people and one spinning mill are located. In rural areas people are engaged in Charcoal making. Eight salt pans are found in this block.

Pudur

Fifteen match units are functioning in this block. Charcoal making is a predominant village industry. Since lime deposits are available in and around Pudur block, persons are engaged in the manufacture of burnt lime.

Ottapidaram

Two hundred ready-made garment units are found in and around Puthiamputhur village. In Veppalodai, Tharuvaikulam, and Arasadi villages salt pans are located in 6000 acres. Fifteen match units are functioning in the block.

Thoothukudi

SPIC, Asia's largest fertilizer plant, Travancore Chemicals and Manufacture, Thoothukudi Alkaline Chemicals and Fertilizer Ltd., South India Carbonate Gas Industries, Bharat Petrolium LPG bottling Plant, Kilburn Chemicals producing Titanium Oxide in SIPCOT complex,

Thoothukudi Spinning Mills, Arasan Textiles, Coats Vyella are located in this block . These industrial units provide employment to about 10000 people. Sea food industries such as Amulya, Diamond Sea Foods, and Nila Seafoods are located in Thoothukudi area. Ten HDPE oven salt manufacturing units are functioning. Iodised salt units and cold storage plants are predominant. About 30 edible oil units are located. Thoothukudi is famous for Bakery products especially macroan.

A Thermal Power Station (TTPS) having a capacity of 1050 megawatts is functioning in Thoothukudi. A large number of salt pans are located in this area. Boat building and repairing are done in this area. Senna leaves, dry flowers, salt, shrimp and masala powder are the export products from Thoothukudi.

In the middle of 1990 a cent per cent export oriented industry came up. It manufactures dry flowers from vegetable wastes. Three industries viz., Ramesh Flowers Ltd., W.Hogwoning Dry Flowers Manufacturing Co & Fauna International are earning sizable foreign exchange for our country as well as providing employment to about 2000 women workers directly and employment for equal number of workers indirectly.

Srivaikuntam and Karungulam

Brick making units are found in large numbers in these blocks. Eral is a predominant business centre. Seven chamber bricks kilns are functioning in the Karungulam block.

Tiruchendur

Ten coir fibre extraction units are located in this area employing about 200 persons. Dhrangadara Chemical Works producing caustic soda and other chemicals is located in the block. Salt pans are also predominant here.

Alwarthirunagari

Four brick chamber kilns and ten country brick kiln units are functioning in this block. A cooperative spinning mill is located in Nazereth.

Udangudi

This block is famous for Palmyrah based products. Palm leaf products from Manappadu are exported to European countries. Five coconut oil extraction and six curled coil units are functioning in Kulasekarapattinam and Udangudi area.

Sattankulam

Fifteen country type lime units and four match units are functioning. Palmgur manufacture is a predominant industry. Garnet mineral available in the area is exported.Two match units are running here providing employment to about 700 workers.

Salt Industry

From the times of yore salt manufacture, as a labour intensive industry, is in vogue along the Coromandal coast at convenient centres. Thoothukudi is a premier salt producing centre which has carved a niche in the salt map of India.Salt is manufactured by Solar evaporation of brine obtained either from sea or sub-soil sources of different densities varying from three to sixteen degree Beaume's Hydrometer. Tamil Nadu ranks second in salt production next to Gujarat thanks to Thoothukudi, which contributes the most in salt production in Tamil Nadu. Common salt is produced in salt pans spread over nearly 17 km. of coastal stretch from Veppalodai to Pazhayakayal. Apart from Veppalodai, salt manufacture has been going on along the coast line in Arasadai, Karapad, Levingipuram, Sevandakulam, Urani, Urani extension, Kalavasal (Private), Korampallam, Kayalpattinam, Keeranur and Kulasekarapattinam salt factories. The geographical location, salubrious climate and congenial weather conditions favour the growth of salt units in this area. Coupled with these strong dry westerlies characteristics of the tropics, low humidity, impervious soil, vast and flat lands, availability of cheap labour, both land and sea transport help salt manufacture in Thoothukudi circle. The average annual output of salt in and around Thoothukudi is between 10 and 12 lakh tonnes.

During the first half of the nineteenth century, salt factories were concentrated in a few large centres for effective supervision of the Government and for the improvement of the quality of supply. The salt factories were situated at Thoothukudi, Kayalpattinam, Kulasekarapattinam and Kuttanguli. In and around Thoothukudi, therewere four factories - Karapad, Sivanthakulam, Sivanthakulam extension, and Levingapuram. A sub factory was located at Arasadi, 4.8 k.m. north of the town. The Kayalpattinam 'group' similarly comprises of four factories, that at Kulasekarapattinam, 22.4 k.m. to the south, being treated as a 'subordinate' of Kayalpattinam. The Kuttanguli factory was small and unimportant, existing solely in the interest of the local consumption.

In 1839, therewere eight salt factories in the district. Until the year1931, there was only licensed production of salt in the country. The Gandhi-Irwin Pact in 1931, envisaged granting of concession to

Salt Pans, Thoothukudi

poor classes living in villages immediately adjoining areas to collect or make or sill salt for domestic use in respective villages. The salt so made should be carried only on foot in headloads and should not be traded outside the village limits. The system of licensing under Central Excise and Salt Act 1944 was liberalised in the year 1948 and an individual or group of individuals were permitted to produce salt without licence and exempted from payment of Salt Cess provided the area worked was not more than 10 acres.This concession actually encouraged the rapid growth of small scale manufacture of salt in Thoothukudi by private persons without licence. Unlicensed manufacturers were competing with licensed manufacturers in the markets at a cheaper rate of their produce. Since 1952, enormous production of salt besides attaining self sufficiency encouraged export of surplus salt. The advent of salt department consequent on the abolition of salt duty in 1947 brought about a radical change in the administration of the factories by the State department. The disappearance of the Revenue function of the department and the progressive and changed policy of the government ushered in a new era in the salt industry.

The two World Wars gave an impetus to the growth of salt industry in Thoothukudi when supplies from foreign countries were disrupted. At the same time rich salt mines in the Punjab area were transferred to Pakistan; Government too decided to increase the salt production to bring in self sufficiency preceded by abolition of duty and relaxation of licensing policy gave a new spurt to the salt industry.

At the advent of Indian Independence, accompanied by the abolition of the salt duty and the grant of 10 acre concession to small holdings, salt manufacturing units under private sector also increased largely. Within a short span of five years, the country became self sufficient in salt and it reached a peak production of 861 lakhs of maunds in 1953 and in 1956, 889 lakh maunds.

The production of salt in Thoothukudi circle in 1975, 1976 and 1977 was 1001631, 1141630 and 860519 tonnes respectively enabling an average production of 1001265 tonnes. But, cyclones and power cut retarded production of salt at various sources and led to depletion of stocks. Now salt industry at Thoothukudi area is employing more than 20000 labourers (both men and women) directly connected with salt production.

There is no doubt that, discovery and exploitation of subsoil brine three to four times rich in salt content than sea water, in the early fifties, and the enterprise and hard work of the local people contribute to the high productivity in Thoothukudi Salt pans.

By maintaining the quality and conforming to the standard on par with other manufacturers of salt industry, the Thoothukudi salt Industry could withstand the competition from the West Coast manufacturers. Because of this, Thoothukudi salt is finding its way to the remotest corner of the country. West Bengal, Assam, Bihar, Orissa, Madhya Pradesh and the Southern States receive their regular supply of salt from Thoothukudi. A sizeable quantity of salt is exported to other countries like Singapore, Hongkong, Bangaladesh and Maldives. Salt exported to foreign countries in 1975, 1976 and 1977 were 79149, 23274 and 188333 tonnes respectively. M/s.Mettur Chemicals, Travancore, Cochin Chemicals, Andhra Sugars, Dharangadhara Chemicals Ltd., are the major Chemical industries which receive their regular supply of salt from Thoothukudi.

Of the 234 salt pans under licensed sector in the district, 61 are in Sevandakulam, 57 in Levingipuram, 57 in Kayalpattinam, 21 in Karapad, 14 in Veppalodai, 13 in Arasady, eight in Urani and three in Urani Extension. The number of salt pans in the non-licensed sector is 1817. Of these 1538 salt pans are in Thoothukudi and 279 are in Kayalpattinam. At present salt works in the district are undertaken by the private agencies only. The total area of land under licensed salt manufacture is 8733 acres. On an average, about 2900 men and 2750 women are employed in the salt manufacture in the district. During the year 1996, a quantity of 126221 tonnes of salt valued at Rs.897.71 lakh was exported. In 1997, 1,41,317 tonnes quantity of salt to the value of Rs.1055.05 lakh was exported and 78,814 tonnes of salt to the value of Rs.665.78 lakh of rupees were exported during the year 1998.

In the Industrial sphere, salt manufacture undoubtedly contributes much to the industrial and economic development of Thoothukudi. It provides direct employment to about 12000 workers. With the development of Thoothukudi as a major port, the salt industry gets a further boost by exploiting and bringing into cultivation another 2000 acres and adopting intensive methods of cultivation in areas already developed, making Thoothukudi a premier centre for manufacture of salt in India.

Since iodine deficiency causes some diseases, the Government formulated a programme to overcome this. The Salt department is the nodal agency for implementation of National Iodine Deficiency Disorder Control Programme. It undertakes planning, production and distribution of iodised salt to meet demands of the country. To combat the menace caused by Iodine Deficiency Disorders (IDD), people are advised to use iodised salt for human consumption (edible use). In Thoothukudi, 3,73,000 tonnes of iodised salt was produced in 1998.[19]

Salt Pans, Thoothukudi

Salt Manufacturers Association

During the 19th century, Thoothukudi salt Manufacturers were inclined more on producing 'light salt' resulting in reduced salt duty levied on the basis of weight and ensure more number of measures per bag in their sales. There was no evidence of any close or coordinated cooperation among the manufacturers in the form of an association or any other organised body. The first evidence of any such move came in 1920, when the Modified Excise Salt Licensees Association was formed. Prior to this the entire salt manufacture was carried on under Central Excise Rules. The salt scarcity during the First World war made many people get licenses for salt manufacture. Salt manufacturers at Thoothukudi and its surroundings took up the work in the new extension available in the East Coast under what had come to be known as "Modified Excise Procedure". Thus in Thoothukudi district approximately 560 acres were brought under salt production in Karapad, Sevanthakulam and Levingipuram extension areas. In Thoothukudi, the total area of salt production increased to 830 acres from 252 acres. The Modified Excise Salt Licensees Association was mainly concerned with the solving of various problems faced by the members. This association can be termed as the pioneer co-ordinating agency of the major salt works of the present day.

During 1925, a second association by name the 'Salt Works Syndicate' was formed and this association brought within its fold the entire manufacturing section of the salt industry in Thoothukudi. In 1931, this association gave birth to a new formation called "Salt Merchants Syndicate". The Syndicate included both salt manufacturers' and leading salt traders. In 1939, this was renamed as the "Salt Manufacturers and Merchants' Association", Thoothukudi. The Association started assisting the licensed salt manufacturers in the re-alignment of their holdings, not only produce better quality salt but also to have the full benefit of reaping a good harvest of gypsum in their factories. The exploitation of sub-soil brine, three to four times richer in salt content than sea water and the enterprise and hardwork of local people contributed to high salt productivity. The grant of concession to small salt farms up to 10 acres facilitated the growth of a number of private parties to manufacture salt in the unlicensed sector.

In due course, various salt manufacturers associations were formed in Thoothukudi and surrounding salt manufacturing areas. Some of them are Thoothukudi Small Scale Salt Manufacturers Association, Coromandal Salt Manufacturers Association, Pasuvanthanai Thanpaddu Small Scale Salt Manufacturers Association at Kovalam (Mullakkadu), Gandhi-Irwin Salt Manufacturers Association at Kalavasal, Arasadi Salt

Manufacturers Association, Pazhayakayal Salt Manufacturers' Association etc. The salt manufacturers' Associations represent to the Government Organisations for providing better infrastructure facilities to salt units, giving status to salt units on a par with agricultural industry, a separate berth in Thoothukudi Port for exporting salt and allied chemical products. Further the existing zonal system for transport of salt within the zonal area is helpful as they avoid unnecessary competition from Salt Manufacturers of other parts of the country, especially Gujarat, which produces slat in large scale.

There are 250 members in the Thoothukudi Small Scale Salt Manufacturers Association and about 4000 acres are used by the members for salt production. The Pasuvanthanai Thanpaddu Small Scale Salt Manufacturers' Association has 400 members and 1500 acres of land used for salt works Salt cess is levied for manufacturing salt on poramboke lands whereas tax is levied for salt manufacture on patta lands. Both sea water and sub soil brine is used in the salt manufacture in the district.The sea-water or sub-soil brine is evaporated over extensive areas for a long period to obtain salt and other marine chemicals. The soil of the crystallizer area is prepared impervious to check percolation and hard enough to obtain clean salt without disturbing the bed. Soil harvesting operation is done both by men and machine. The annual subscription for members who have below 10 acres of land is Rs.25/- since they fall under small salt manufacturers' catagory. Salt bore wells are dug at a distance of five kms. from the sea shore. A sum of Rs.435/ - per year was charged from the salt manufacturers as lease amount and it has been reduced to Rs.135/- for the fasli year 1408 (July 1999 - June 2000).

Salt industries are found in Pazhayakayal, Authoor, Mukkani and Arumuganeri on the south of Thoothukudi and Veppalodai and Vembar as the north. The salt content is 3° in the sea water and 7° to 8° in the sub soil brine in the district. The depth of the borewell is about 100 feet to 150 feet. There are six salt pans in the salt farms and final product is obtained when the sea water is undergoing one stage to another. A sum of Rs.75/- is paid as wages to male worker for eight hours work and Rs.65/- is paid to female worker. The yield of salt is 2000 bags per acre in 8° sub soil brine and it is 2500 bags per acre in 10° to 12° sub soil brine. The yield in sea water is about 1000 bags per acre. Salt bags are available in 40 kgs. 75 kgs. and 80 kgs. The 40 kgs. bag is sold at Rs.8.00 in 2000 as against Rs.12.00 in 1999. At present, zonal system is prevalent for marketing the salt manufactured in the north and south India. The salt produced in Thoothukudi is sent to Tamil Nadu, Andhra Pradesh and Karnataka States for consumption.

Boat Building Industry, Thoothukudi

Boat building , though a traditional industry, in Thoothukudi, has evolved from the common sailing lighters that were built about the time of the First World War expressly for ship to shore lighterage work. The common sailing lighters in Thoothukudi are known as *'thonies'*. A number of the older vessels still perform this task entirely under sail. The *thoni* is a comparatively new arrival in the dhow world and the hall possesses none of the usual dhow characteristics.[20]

Prior to the actual construction of a thoni a prospective owner must calculate the size of his proposed vessel according to the tonnage it will be required to carry. It is arranged for a contractor to build the vessel and the requirements are discussed with the contractor's foreman carpenter. It is then up to the owner to secure timber coir and hittings and to obtain the necessary permits for iron work. For long length of timber the Malabar timber yards are secured and perhaps a visit is made to the forests as well. As much as 4000 cubic feet of Venteak for planking and 1500 cubic feet of Karumarudu for the keel, stem and sternpost, beams, etc., could be required as well as countless babul branches and trunks for the frames.

Before the actual building of a thoni commences, the frames are scored in to the floor of a hert. To these, templates are cut and they are to their shape that the babul is added for making up the ribs. A keel of about 85 feet in length would be finished to approximately 21 inches by `15 inches. It is the custom to place in a cavity cut in to the keel where the stem is to be fitted, some small but valuable trinket, perhaps gold, a pearl or a piece of coral symbolic of luck and wealth. At this time a ceremony is held. Both stem and sternpost are massive bulks of *Karumarudu* and to raise them into position sheerlegs are erected. When in place the vital end timbers are shored up.

Approximately 400 babul trees go into a 300 tori hull and much of the country side has been denuded of mature trees. Babul, which grows adjacent to water tanks (reservoirs and lakes), along the banks of irrigation canals and rivers. Pottia or neem wood is sometimes used for ribs although babul is preferred. As the naturally grown bends of jungle wood are added to shape they are made into complete frame members on the ground and then hoisted into position. Until planking commences they too are shored up and additionally secured with coir lashings. The erection of the first frame member into position is an excuse for yet another little ceremonial gathering.

Venteak an inferior type of teak which comes from the western ghats is generally used in the construction of a thoni. Deck beams call

for substantial lengths of baulk timber and here Karumarudu is employed. The main thwartship beams, perhaps three in number, measure about 24 inches by 19 inches and are lowered into position by opening out the hull slightly with the aid of screw jacks, Internal stringers are 14 inches by five inches Planking is not streamed. To acquire a bend a length of timber is merely placed over logs that have been sunk vertically into the ground so that they protrude a few feet. The ends of the plank, or planks, are then weighted down with length of old chain or other heavy scrap. As the planks often measure some 10 inches by 3 3/3 inches it needs little imagination to realise that a vast accumulation of old iron and rocks is necessary for this bending operation. Caulking is with coir Oakum followed with twisted cotton and then a mixture of pitch, coconut oil and resin, Iron spikes rather than nails, are countersunk and their heads covered with resin which soon hardens. The Tamil Kunthurukam (resin) is boiled in either groundnut or fish oil and kept in a semi-liquid from until required for use. A quantity is then poured onto the surface of a piece of wood and vigorously hammered until it reaches the consistency of pastry.

The under-water part of the hull is tarred, felted and sheathed. A coarse cloth used to be placed over the planking before applying the felt but this is now eliminated because of the cost. For the same reason copper sheathing is no longer used, it being replaced with aluminium alloy with a 3.5 per cent magnesium content. It is specially rolled and tempered for maximum softening. A common practice adopted in the building of a thoni is the splitting up of the carpenters employed into two gangs, one to each side of the hull. In doing this the work seems to progress at a good steady pace but there is no competitive spirit and certainly no race to see which side gets finished first. The completed hull is launched sideways with the help of windlasses aboard other craft moored offshore. It is laboriously winched and jacked into the sea over logs laid under the heel. Although during actual construction much loving care is bestowed upon the thoni the final moments on land are extremely painful but the hull, being a staunch one, is well capable of surviving the ordeal of taking the water. Naturally, the launching of a thoni is an occasion for jubilation and, of course, another ceremony. Although chambegen, beer and popular soft drinks have been used in thoni launchings, coconut milk is normally splattered over the bows in wishing the vessel's longevity.

The manufacture of sail cloth for the Thoothukudi vessels is a 'cottage' industry performed by a small number of households about 8 km. from Thoothukudi. It is woven in 18 inch rolls from cotton yarn, 3.20 for the warp and 4.20 for the weft. The cloth is made in 5 lb 'bundles' and forty of these go into a bale.

Boat building and repairing

As a trading vessel the *thoni* gradually grew in stature and when its voyaging became more extended hulls became larger and more sail was added. Today the Thoothukudi thoni is undoubtedly the most impressive of all the dhows carrying the most fantastic array of sails. It is easily identified, even when hull down in the moist Malabar atmosphere. The hull of the thoni is designed for capacity and to this end there is very little deadrise and the hold is deep.Rising light the vessel is little more than a great slab-sided double-ended barge, painted black except for a white band immediately below the gunwale. Large white registration numbers do little to enhance its appearance either.Despite all this the thoni is a unique vessel and as a type, it has been most successful, otherwise such vessels would not still be built as they are at Thoothukudi.

In 1960 there were about 125 vessels of the thoni type registered at Thoothukudi and ten at the neighbouring Kulasekarapattinam. Ten years prior to this two or three vessels a year were being built but by 1955 the rate of construction began to increase and between the years 1958 and 1961 about 30 vessels were built and it was during that period that the hulls of greater capacity came into being and the first three master was built. Later a four masted thoni with a capacity of 40 tons was built at Thoothukudi.

From a small *vallam* to the present 52 footers,the boat building industry's capability of constructing mega vessels has been considerably increased. After a sluggishness in boat building activity in 1990 now the fortunes of the industry is picking up again. Orders both from the Government and private are getting momentum. The most suitable wood for constructing boat is 'aiynee'. This wood is not adequately available to meet the requirements. The cost of wood in 1995 was Rs.600 per cubic feet as against Rs.150/- in 1976. About 70 per cent of the wood is in 'aiynee'in a boat and approximately 800 to 1000 cubic feet of wood costing nearly Rs. 6 lakh is required for building a 52 footer. The traditional fishermen are not aware to inventions like steel bodied vessels, ferro cement boats and fibre bodied boats. The changing scenario in the country's fisheries sector towards the blue revolution demands huge vessels with complete on-board accessories.[21]

Thoothukudi Fisheries Co-operative Boat Construction Society

The Thoothukudi Fisheries Co-operative Boat Construction Society[22] is engaged in boat building since 1976.Started with a government share base of Rs.25,000, the main objective is to provide employment opportunities to the local artisans particularly to the carpenters trained in the I.T.Is. The society with 44 members which

was floated under the Government of India's Million Jobs Scheme is the only functional society of this kind in the district. The society suffered a set back in 1990 due to spiralling cost and severe competition from the private builders. The accumulated loss over all these years also piled up to about Rs.60 lakhs and the workers were thrown out of employment in that period. The society received orders from the Forest Department for a couple of boats in 1992 which marked a turn around and orders from other boat owners were obtained. The society's approach had changed from total responsibility to a service-oriented one. Service, electricity and water for a sum of Rs.1300 per month are offered to the owners on condition that they should employ the members of the society to construct a boat. The yard is now humming with activity and regular employment to its members has been ensured.

Mechanised Sailing Vessels Industry

Modernisation of sailships in design, build and operation, in the district was taken up a few dcades ago. Bargues, Brigantines and Caravals were some of the Thoothukudi thonies owned and operated by Thoothukudi. Shipowners during 18th and 19th centuries. Thoothukudi dhonies are flush deckers with elliptical stern and a clipper bow, fitted with a main mast, a mizzen mast and a course mast. The rigging is fore and aft mostly with lugs and lateens. The rudder is tiller type. The catching capacity of the sail ships ranges from 250 to 300 M.T. The mechanisation of the vessels with some alterations to stern and rudder has increased the carrying capacity of the vessels per tonne. During the Portuguse period the Thoothukudi shipowners had mostly vessels locally called "Uroo", which, depending upon their rigging system, looked more or less like the Iberian Caravella Lateana or Caravella Rodunda. Later on during the period of Dutch and the British, newer designs like brigs, bargues, brigantines and schooners were built at Thoothukudi. The primitive type of vessels were called Uroo by the people. There is a place called Melmanthai near Thoothukudi said to be settlement of shipbuilders in those days. Those Uroos were operated mainly as tools of trade by the owners, who themselves sailed on their own vessels with their own merchandise to distant places like Akyab, Rangoon, Penang etc., to barter cargo.

Given below is a list of Owners of Thoothukudi Schooners/Barques at the end 19th century / early 20th century.

Name of Owners	*No. of Vessels Owned*	*Names of Vessels*
The Jathi Thalaivar of Thoothukudi	7	Santa Maria Das Nevis Santa Helena Santa Gertrude

Cargo Boats berthed at Thoothukudi

Catamarans studded Thoothukudi Beach

		San Rosario San Miguel San Gabral San Raphael
Nambikkai Maria Roche Victoria, Thoothukudi	3	Sherlina Skyride Two cousins
Soosai Antony Corera, Thoothukudi	1	Josephine
Sannathambi Gomez, Thoothukudi	1	Elizebeth
San Tiago Neto And Thomas Moraes, Thoothukudi	1	Rossae
Caitan Soris, Thoothukudi	1	Dhanalakshmi
Philip Cattan Motha, Thoothukudi	1	Philipan Family
Manuel Lous Corera, Thoothukudi	2	Santa Anne Santa Regina
Cruz Motha,Edith, Thoothukudi	2	Morning Star Edith
Nazareth Silva & Brothers, Thoothukudi	1	Ramani
Antony Inaci Cruz Fernando, Thoothukudi	2	Paulina Carmel Mary
Christian Roche, Thoothukudi	1	Dona Maria
Nazereth Corera & Alexander Fonseka Thoothukudi		Santa Helena (Bought From Jathi Thalaivar)
Antony Xaverimuthu, Kaliyavoor	1	Mohamed Siddique
Cruz Machado, Thoothukudi	1	Dhairiya Lakshmi
Joackim Machado Thoothukudi	7	Names not known
Caitan Villavarayer	3	Bridget Lily Regina
Sana Mána (S.M.Fernando), Senthamangalam	3	Aram Valarthamman Maria Josephina Maria Chinthathrai

Thommai paiva, Manappadu	5	Jean Marie Bethelehem Karthiyayini Quit bal Mohideen Bux
Kattrai Kanganiyar of Manappadu & Juan Xavier Ravel of Thoothukudi	3	Salve Maria San Anthony Spark
Santa Cruz Fernando Manappadu	1	Quitful Alam
S.V. Bastian Cunha, Soosai Nevis Fernando,Manuel Cruz Villavarayen Alias, Srapu Chettiar (All of Veerapandian pattnam)	2	Philipston Swaminaha Puravi

When British India Steam Navigation Co.Ltd., and P & O Lines launched regular steamer services between. Thoothukudi and Sri Lanka, between Chennai/Nagapattinam range and Singapore / Penang range and between other adjacent ports, those sail ships were slowly driven out of the sea. Most of the traditional ship owners migrated to Sri Lanka, where they flourished in other business ventures. With the exit of the once powerful sailship owners from the scene and with the advent of British steamer companies a new monied class of boat owners rose up from among the Tindals and crew of the erstwhile sailship trade.

After Independence the British Steam Navigation Company Ltd., withdrew its services between Thoothukudi and SriLanka. In the fifties and sixties once again there was a demand for sail ships to move Colombo bound cargo. Many enterprising new comers, especially from the villages who were brought by the lighterage owners as crew for their highters ventured to launch sail ships. In doing so, instead of building schooners, the "lighterage-crew-became owners" started building magnified sizes of lighterage type vessels with decks and fitted with two or three masts. The Thoothukudi owners gradually realised the importance of mechanisation and majority of the vessels are fitted with diesel engines for propulsion. A large number of vessel owners who hail from the second and third generation migrated from the rural areas. Another feature is that there are also owners of other communities. Details of mechanised sail ship owners are as follows:

S. No.	Boat Nos.	Boat Names	Owner's Name
1.	TTN - 12	MSV. "Jayamary"	Mr.Antony Pious Ranjan
2.	TTN - 15	MSV."Herman Mary"	Mrs.Isabellammal Cardoza
3.	TTN - 20	MSV."Maria Antony"	Mrs.Goretti Fernando
4.	TTN - 24	MSV. "Maria Matha"	Mrs.Syriapushpam Pachae
5.	TTN - 31	MSV " Shanthi"	M/s.Kumaran & Co
6.	TTN - 33	MSV."Maria Benitts"	M/s.Victoria Marine Transport & Co.
7.	TTN - 43	MSV."Maria Anto Raj"	Mr.Anto Victoria
8.	TTN - 49	MSV."Silver Gloud St	Mr.Nevis Morais John De Britto
9.	TTN - 52	MSV."Auxilia Madonna"	Mrs.Ansleeyn Vaz
10.	TTN - 61	MSV."Sacred Heart"	Mr.Heartly Machado
11.	TTN - 78	MSV."OUR lady of	Mrs.Johnseyammal Vailankannee
12.	TTN - 90	MSV "Coromandal star	Mrs.Asha Acthuram
13.	TTN - 146	MSV."Maria Laneammal	Mrs.Rita Ubaloraj Lunna
14.	CLR - 146	MSVC."ST Joseph	Mrs.Rogasiammal
15.	TTN - 185	MSV."Maria Seles Rushan Transport & Co.,	Mrs.Victoria Marine
16.	TTN - 191	MSV."Maria Remigius"	Mrs.Ruba Machado
17.	TTN - 199	MSV.Maria Janeammal	Mr.Anto Machado
18.	TTN - 203	MSV."Maria Lunan"	Mrs.Rita Ubaladraj
19.	TTN - 204	MSA "Thangiah"	Mrs.M.dV.P.Shakuntalai
20.	TTN - 210	MSV."Mari Joe Qinceni	Mrs.V.P.Rayer
21.	TTN - 211	MSV."Arockia Mary"	Mrs.Isabellammal Cardoza
22.	TTN - 213	MSV."Infant Jesus of	Mrs.Joeammal Nethiraj Praque
23.	TTN - 215	MSV."Sancta Maria"	Mrs.Rita Ubaldraj
24.	TTN - 219	MSV."Our Lady of Snows"	Mr.E.P.Rayer
25.	TTN - 220	MSV."Esther Rajathree"	Mrs.Raymond
26.	TTN - 221	MSV."Smaila"	Mr.J.Antonysamy
27.	TTN - 222	MSV."Al-Siraj"	Mrs.Mariam Beevi
28.	TTN - 223	MSV."Selvamatha"	Mr.S.Victor
29.	TTN - 224	MSV."Ruberi Vijay"	Mrs.Amala Ammal'

30.	TTN - 225 MSV."King JNesus"	Mrs.Johnseyammal
31.	TTN - 226 MSV."Jayam"	1Mr.Gunaseelan Fernando
32.	TTN - 227 MSV."Ave Maria"	Mr.V.P.Rayer
33.	TTN - 228 MSV."ARK of God	Mrs.Leteseyammal
34.	TTN - 229 MSV."Sister Alphonsa"	Mrs.Shanthammal
35.	TTN - 230 MSV."Ocean Clipper"	M/s.Marine Cargo Co.
36.	TTN - 231 MSV."Bennaya"	Mrs.Barbarammal & T.Masie
37.	TTN - 232 MSV."Arumpon"	Mr.A.Mangalaraj
38.	TTN - 233 MSV."Jesus"	Mr.Raj Vaiz
39.	TTN - 234 MSV."Maria Angella"	Mrs.Anittee Morats
40.	TTN - 235 MSV.Mouni Mary"	Mrs.Letesiammal
41.	TTN - 236 MSV.Agoslia Madonna"	Mrs.R.Chandra

The Mechanised Sailing Vessels (MSV) Industry in Thoothukudi is an old one and over 3000 families depend on it for their livelihood. There are 45 mechanised sailing vessels operating between Thoothukudi and Colombo handling small loads of cargo mainly onion, chillies, coriander and iodised salt. An association known as the 'Coastal mechanised Sail Vessel Owners' Association' is functioning in Thoothukudi. For the welfare of the vessel owners, the Tamil Nadu Industrial investment Corporation (TIIC) provides financial assistance to the tune of more than one crore to build new vessels to the owners.[23]

Matches and Printing Units

Safety Match Units, printing units, and fireworks are fairly concentrated in the southern districts of Thoothukudi, Tirunelveli and Virudhunagar. In these drought prone areas, climatic conditions, availability of cheap labour force availability of certain raw materials, and other infrastructure available locally coupled with the entrepreneurial skill to develop these industries encourage the growth of these industries. The pioneers in the field of safety Match Units and fire works in Tamil Nadu are the industrialists Ayya Nadar and Kaka 'Shanmuga Nadar of Sivakasi who went to Culcutta in the year 1923 to study the manufacturing process of matches. Then they started the safety match units on a small scale in Sivakasi in 1924 which gradually spread to neighbouring areas like Kovilpatti, Kalugumalai, Sathur, Sankarankoil, Elayirampannai and other drought prone areas in the region.These industries provide employment opportunities and help improve the standard of living of the people in the dry region. Match units are highly concentrated in Kovilpatti area, and spread over sparsely in Vilathikulam and Ottapidaram taluks. In the region, we could find, mainly non-

Match Unit, Kovilpatti

mechanised match units. There are 624 registered match units consisting of 113 C Class 508 D class units and three semi mechanised units, in the district. Kovilpatti taluk has a large number of match units consisting of 95 C Class and 482 D class registered units. There are two semi-mechanised units and fifty match industries related units in the taluk. Vilathikulam taluk has 13 registered 'C' class and 24 'D' class units and one semi-mechanised units. Ottapidaram taluk has seven units consisting of five 'C' class and two 'D' class units. Of the 624 units in the district, fifty units come under co-operative fold.[24]

The match manufacturing consists of several processes such as framefilling, wax coating, chemical dipping, natural drying, box filling, bend rolling, labelling, unit packing and bundle packing. Except Chemical dipping work which is done by machine other works are made by hand. Raw materials such as wax, chlorate, sulphur, splints and veneers, phosphorus etc., are brought from various States of India. In the manufacturing process, wood splints are filled in wood frames specially designed for this purpose for use in the match industries. The frames are so designed that each frame contains 52 latch, each latch has 52 grooves. Then the splints fillled frames are dipped in wax and fixed on hot plate for one or two seconds. The dipping is so done that the dips of the splint alone can get dip.

The frames are again in the same manner dipped into the match head composition, prepared out of Potassium chlorate, sulphur, blue and other chemicals. After that the frames are stored in wooden racks for dyeing. The matches so manufactured are then removed and filled in boxes with 50 sticks each. The boxes then will normally be affixed with Central excise stamps of applicable rates of duty. The match boxes are then packed into units containing 100 boxes (10x10 boxes each). Six of each unit are packed into bundles and sent for utilisation. Match units in the district manufacture 10 crore matches per annum valued at Rs.250 crores.[25] The finished products are marketed all over India and also exported to South Africa through agents in Bombay. Match units provide direct employment to 12000 females and 3000 males besides providing indirect employment to about a lakh of people which covers frame filling, inner boxes and outer boxes making, scoring and screening etc. Piece rate wages are paid to employees engaged in various work in the safety matches manufacture. For filling 100 safety match boxes with match sticks, an amount of Rs.1.10 is paid as wages; forty nine paise per 100 boxes is paid for hand rolling and labelling; 37 paise per 100 numbers for other box making; Re.1.95 per 100 numbers for inner box making; Re.1.23 per frame of 52 lakhs for frame filling and 30 paise per box for band rolling. To safeguard the interests of the match manufacturers and to solve their problems in the district,South

India Match Manufacturers Association in 1960 and National Small Match manufacturers Association in 1995 were formed at Kovilpatti. The former took steps to reduce the Central excise duty on matches from Rs.4.50 to Re.0.85 and also in removing the State sales tax for hand made matches to protect the handmade match industry. Labour welfare measures for the workers in match industries cover safety, education and recreation etc.

Child Labour in Match and Fireworks Factories

The provisions of section 67 of factories Act, 1948 are enforced by the Department of Inspectorate of Factories for the elimination of child labour. The registered match and fireworks factories are inspected by the Inspectors of Factories. If children are found to have been employed in factories prosecutions are launched against the offending employers and a minimum amount ofRs.10,000/- is fined against the employers under the penal provisions under Section 14 and 15 of the Child Labour (Prohibition and Regulation) Act 1986. Child labourhas been eliminated in the registered Match and Fire Works factories in this district. However employment of child labour is prevailing in the small and tiny cottage industries which are classified under 'D' class factories by the Central Excise Department. In these units, the work is carried on with the aid of the family members. Moreover these units are mostly located in residential areas or in isolated pockets of remote areas and interior villages. The District Revenue Officer is issuing licences under the Arms Act, to the factories classified under 'D' class. There are 1633 match factories under 'D' class of which 1405 factories have been registered under the Factories Act 1948. A total number of 156 children were identified in these 1405 factories.[25a]

Printing Units

In Kovilpatti town, printing industry plays an important role in its development. Original printing press, a major one,which functions from the year 1947 in Kovilpatti carved a niche for printing industry. Tenzing Printing Press, Vijayalakshmi Printers, the Kovilpatti Industrial Co-operative Off-set Printers Ltd., Classic Printers and Packs, Swastic printers, Amale Printers, Rajam Printers, Sri Dhanalakshmi Press, Rajesh Scoring Works and Velayudham Screens are some of the printing works in Kovilpatti which stand as witnesses to the development of printing in the district.

Readymade Garment Units, Puthiamputhur

Situated at a distance of 25 km. from Thoothukudi, Puthiamputhur village in Ottappidaram taluk popularly called by the traders as little

Japan, is silently carving a niche in readymade garments manufacture which is a cottage industry here. The credit goes to S.S.Maharaja Nadar & Bros., who first started the garments manufacturing unit in the year 1942 and gradually garment units spread their wings in and around Puthiamputhur village attracting more employment opportunities to the local people. Presently about 150 garment units including 10 major units are functioning in the area. Each unit has a minimum number of five sewing machines. Besides these, garments are also prepared in houses. These units provide employment to about 3000 persons including 1000 persons from Puthiamputhur village and persons who had left the village in search of employment now return to the native and employment in this village itself. Garments to the tune of Rs.3 crores are manufactured annually.

Raw materials are brought from Surat and Mumbai. A lorry load of raw materials brought here daily and the quantity is doubled during festival seasons. Finished products like midi, frocks, pants, shirts, churidars, baba suits etc., are marketed in Tamil Nadu, Pondicherry, Kerala and Andhra Pradesh. Loans and advances are extended by the Tamil Nadu Mercantile Bank to the entrepreneurs. The industry it seems has good scope in future.

Handlooms

There are 1498 handlooms in the Thoothukudi district of which 1396 are in the cooperative fold. Ettayapuram, Pudur, Ayanbommiahpuram, Sawyerpuram, Eral and Paramankurichi have more concentration of handloom weaving units. There are 40 primary weavers co-operative societies with a working capital of Rs.236.72 lakhs ,functioning in the district. The district has 26 powerlooms under private sector, two spinning mills under cooperative sector (Ettayapuram, Nazareth) and 23 spinning mills under private sector. Co-operative spinning mills manufacture 2/80 and 26-S yarn counts and private spinning mills manufacture 10-S, 20-S, 26-S, 40-S and 2/60-S count yarns.[26] Production and sale of handlooms between 1986-87 and 1999-2000 are given in **Appendix-1**.

The handloom production in 1986-87 was 23.44 lakh metres valued at Rs.210.14 lakh and the sales to the corresponding year stood at 18.24 lakh metres valued at Rs.180.64 lakhs. In the year 1991-92, the production was 25.12 lakh metres valued at Rs.296.22 lakh and the sales during that year was 24.63 lakh metres valued to Rs.224.12 lakh. A quantity of 27.04 lakh metres valued at Rs.320.16 lakh was produced in 1995-96 and the sales showed a quantity of 26.03 lakh metres valued at Rs.290.32 lakh. In 1998-99, the total production was

14.16 lakh metres valued at Rs.290.12 lakh and the total sales to the corresponding period was 22.18 lakh metres valued at Rs.261.15 lakh. In 1999-2000, the total production was 14.16 lakh metres valued at Rs.267.84 lakh and saleswas 13.02 lakh metres valued at Rs.262.32 lakh. The handloom products are sold directly and also through the co-optex sales units as well.

Weavers' Co-op.Societies get subsidised finance from the NABARD Bank and from the Central Co-operative Bank. A sum of Rs.144.74 lakh from the NABARD and Rs.118.740 lakh from the Central Cooperative Bank in 1999-2000 was given to the Weavers cooperative societies. Savings and Security scheme, free distribution scheme project package scheme, health package scheme, handloom development centre, quality dyeing unit, weavers family pension scheme and housing scheme are implemented. Five hundred and twelve group houses at Ettayapuram, 46 houses in Pudur and 50 houses in Sawyerpuram have been constructed under housing scheme.

Handicrafts

There were 127 handicraft units during the year 1995-96 and the number of units in 1996-97 was 342; it was 201 in 1997-98; 203 in 1998-99 and 202 in 1999-2000.

Large and Medium Scale Industries

Thoothukudi, barring port and Thermal Power Station, had about fifteen large and medium scale industries. Chemical industries like SPIC, DCW, Thoothukudi Alkali Chemicals and Fertilizers, Sterlite Plant are some of the major industries in the district. Loyal Textile Mills, and Lakshmi Mill both at Kovilpatti are major units in the district. Spinning and Weaving mills are functioning in the district. Activities of some of the large and medium scale units are mentioned below :

SPINNING MILLS

Coats Vyella India, Thoothukudi

Coats India, formerly known as Coral Mills, a reputed spinning mill under private sector, was established in the year 1889 by Andrew Harvey and Frank Harvey of Scotland who came to India in 1870 for doing cotton business.[27] They started their business first in Bellary, Karnataka, then at Virudhunagar in 1880. Gradually they extended their business in the south. They started 'Tirunelveli Mills Company Ltd. at Papanasam in 1883. In the year 1889, 'Coral Mills Spinning Mills at Thoothukudi was established and in 1892, 'Madurai Mills company Ltd.,' was started. In the year 1924, all these three mills were merged and functioned under the name 'Madura Mills' group. In 1974, A & F

Harvey Mills, Madurai Mills and J & B Coats merged and functioned under the name 'Madura Coats Ltd.'. The Madura Coats Ltd., merged with Vyella, England and is functioning under the name Coats Vyella from 1 October 1993.The factory is established to manufacture yarn and thread of cotton and synthetics for domestic and foreign markets.

The registered and production capacity of Coats India Mill, Thoothukudi was 52344 spindles. The mill is manufacturing sewing thread. The mill manufactured yarn about 10 tonnes per week from commencement till 1920. Between 1921 and 1952, the mill expanded its capacity to produce 35 tonnes a week and it was 70 tonnes per week till 1997.The mill is continuously upgrading its manufacturing capacity and also improving its productivity.

The mill provided employment to about 5000 persons in 1921 which increased to 6000 in 1952. In 1970, about 3000 persons were employed. The number decreased to 2500 in 1986. In 1997, about 2000 persons are working in the mill. Regarding wages to employees, rupees fifteen per month was paid to a worker in 1948; from 1952 to 1960, an employee was paid Rs.60/- per month; from 1961 to 1972, Rs.150/- was paid. From 1973 onwards, piece rate system (Basic pay) was implemented and a worker was paid Rs.364/- per month. It was increased to 875 in 1980and from 1981 to date Rs.905 per month is paid.

The workers had to work under very poor working condition. In 1908 out of a total of 1695 workers, 59 per cents were in the age group of 14-16 years. Their work started very early at 5 a.m. in the morning and continued till seven in the evening. This long working day was conducted in stuffy, insalubrious surroundings (the Mill management vigorously opposed the practice of taking an samples in order to ensure that workers had access to the required quantum of fresh air); no sanitation was provided; and no full-time medical officer was on hand. On 27 Feb.1908, the Coral Mills work force decided to go on strike; demanding a reduction in the number of working hours and a pay increase. The workers' cause was taken up by V.O.Chidambaram Pillai, who had long been interested in labour welfare, and the striking workers quickly gained the sympathy and support of the people of Thoothukudi. Relief centres were started by public subscription for the feeding of workers; local merchants, lawyers, land owners, peasants in fact, practically every section of society became involved in the supportive efforts.

The Thoothukudi Spinning Mills Ltd., Thoothukudi

The Thoothukudi Spinning Mills, a partnership firm, was started

functioning from 19 July 1946. The mill is located at Thoothukudi on the Tirunelveli road about 3 km. from Thoothukudi. The investment as in 1981, on land was Rs.23,822; on buildings Rs.748559 and on machineries Rs.21,70,685. The amount of wages paid to employees per annum was Rs.4100000. Yarn from cotton is manufactured in the mill.

The Tiruchendur Co-operative Spinning Mills Ltd., Nazareth

The Tiruchendur Cooperative Spinning Mills[28] was established at Nazareth about 45 km. from Thoothukudi on the south. The mill was started on 10 April 1959 with the production capacity of 25,200 spindles. Cotton yarn is converted as hank yarn and cone yarn. Investment of the mill in '1962 stood at Rs.17.97 lakhs which subsequently increased to Rs.41.83 in '1975; to Rs.43.35 lakhs in 1980 and to Rs.93.71 lakhs in 1997. The mill provided employment to 264 persons in 1961 which raised to 711 in 1975. Particulars regarding the number of spindles installed, utilisation of spindle, number of days worked, number of spindle shifts, actual production etc., from 1962-63 to 1996-97 are tabled in **Appendix - 2**. The performance of the spinning mill comprising spindle utilisation, production, yarn sales, profit and loss are furnished in **Appendix - 3**. Cost structure of the mill is furnished in **Appendix - 4.**

Loyal Textile Mills Ltd., Kovilpatti

Loyal textiles mills is a composite mill which was established in 1894 at Kovilpatti. In the year 1900, the mill was commissioned under the name "Spinning and Weaving Mills, with handlooms in the weaving section and was managed by Englishmen. Subsequently Messrs.Chary & Co., a company managed the mills under the name "Tinnevelly Mills". M/s.C.D.Sessoon & Company, Bombay acquired the mill in auction from the then Imperial Bank of India in 1928. The mill acquired the name "Loyal Mills" with additional spindles. There were 71 ring frames with 24242 spindles. Weaving section was revived in 1936, by installing 224 second hand plain looms purchased from Bombay. The mill's gada cloth earned a good name in the market. In 1946, M/s.A.V. Thomas & Co Ltd., Madras purchased the mills from M/s.Sassoon and floated a new company with its name "Loyal Textiles Mills Ltd.,". Due to financial constraints, the managing agency rights were transferred to Thiagaraja Chetty & Sons Private Ltd., Madurai and 12180 spindles were added and 24242 old spindles were replaced with new frames which contributed to increased production. The capacity of the mill in 1999 was 32696 spindles, 2912 rotors and 214 automatic looms. With the

Loyal Textile Mills, Kovilpatti

Lakshmi Mills, Kovilpatti

abolition of managing agency system, the Board of Directors managed the company from I January 1969. Valli Cotton Traders Ltd., another composite unit at Venkateswarapuram near Kovilpatti was amalgamated with Loyal Textiles with effect from 1 April 1994. The company has started bleaching and dyeing unit and garments unit. It is an Export Trading House recognised by Government of India. The company has 975 employees and 135 staffers. Loyal Mills has 32696 spindles, 2912 rotors and 253 looms[29]

The Lakshmi Mills, Kovilpatti

Kovilpatti area, called by the British rulers as *black cotton country* was mostly a dry and a developing region in the erstwhile Tirunelveli district. The entire area of the soil is alluvial in which cotton is raised as a major crop. Ginning factories were established in and around Kovilpatti and the cotton was mainly sent to Loyal Mill, Kovilpatti, Madura Coats Mills at Ambasamudram and Coral Mills, Thoothukudi which were started by the British during the later part of the eighteenth century.

At this juncture, Shri G.Kuppusamy Naidu, a pioneer in textile mills, who established the Lakshmi Mills in Coimbatore in 1909 evinced interest to start a spinning mill at Kovilpatti a developing area, where cotton was available in plenty. Under these circumstances, he wanted to start a mill and purchased 86 acres of land at Kovilpatti and started construction work in the year 1940. Machines were imported from England and Japan in the middle of 1941 through Thoothukudi harbour and the mill started functioning in the year 1941 with 24000 spindles.[30] The mill provides employment to hundreds of workers. Educational institutions such as schools, one college in the name of Venkatasamy Naidu (brother of Kuppusamy Naidu) have been started at Kovilpatti by the mills management. Housing colonies to the mill workers, recreational and medical facilities are rendered for the welfare of the mill workers and the public as well.

Particulars of spinning mills functioning under private and co-operatives sectors and reeling units are tabled in the following statement:

Sl. No.	*Name of the Spinning mills*	*Location and address*	*No.of spindles*	*Category*
1.	Thoothukudi Spinning Mills	106, Palayamkottai Road, Thoothukudi.	42,000	Private
2.	Coats Vyella India Ltd.	83, 88 North Beach, Road, Thoothukudi.	52,144	"
3.	Kamachi Mills	D-16, Thoothukudi	3,792	"

	Co.op.Industrial Estate, Korampallam, Thoothukudi.		
4. Arasan Textile Mills (P)Ltd.	1/13 South Cotton Road, Thoothukudi.	7,168	"
5. Thoothukudi Textiles (P) Ltd.	S.No.1435/1 Bye-pass road, Meelavittan, Madathur, Thoothukudi.	10,700	"
6. Meemalin Mills (P) Ltd.	138/2/C Maravan-madam, Korampallam Thoothukudi.	6,000	"
7. Sri Jayanthi Spinning Mills	S.P.15, Co-operative Industrial Estate, Korampallam, Thoothukudi.	3,828	"
8. Arasan Textiles Mills (P) Ltd.	'B' Unit, S.No.97/A Kottudankadu Mangalagiri, Thoothukudi.	12,100	"
9. Mountain Spinning (P) Ltd.	S.No.97/1A Kottudangadu, Mangalagiri, Thoothukudi.	25,000	"
10. S.S.T.Spinning Mills	S.No.259/1, Muthalaipuram village, Vilathikulam.	8,140	"
11. Aruppukottai Sri Vijayalakshmi Textiles.	S.No.192,194,196, Sankaralingapuram(PO)	1,176 Rotors (Open and yarn produced)	"
12. Sri Jagathambigai Mills Pvt Ltd.,	S.No.137 Sankaralingapuram, Puthoor Post.	840 Rotors	"
13. V.P.S.Spinning Mills	S.No.401/5,402/1, Thoothukudi-Madurai Main Road, Eppodumvendran.	7,000	"

14. Loyal Textile Mills	2/4 Mill Street, Kovilpatti	31,248	"
15. The Lakshmi Mills Company Ltd.	432/10,Tirunelveli Main Road, Kovilpatti.	53,352	"
16. The Bharathi Co.op. Spinning Mills Ltd.	S.No.156/78/427 Ettaypuram Post.	12,480	Co-op -rative spinning Mills.
17. Shenbagam Mills	S.No.125/6 I Lakshmipuram Post, Kovilpatti.	2,580	Private
18. Venkatalakshmi Spinners	140,Elayarasanendal Road, Kovilpatti	2,000	"
19. Amali Mills (P)Ltd.	S.No.158/2, 159/284 Venkateswarapuram Road, Kalugumalai.	4,420	"
20. The Tiruchendur Co-op.Spinning Mills	S.Nol.126, Nazareth	25,200	Co.op. Mills.
21.Pearl City Spinning Mills	Sl.No.103 Pudur Pandiapuram Post Ottapidaram taluk.	6,500	Private
22. Ganesan & Co.	34/1-A South Raja St. Thoothukudi.		Reeling unit
23. Senthooran Textiles.	50, Main Road, Kayathar.		Reeling Unit

CHEMICAL INDUSTRIES

Southern Petrochemical Industries Corporation Limited (SPIC)

SPIC is one of the front ranking industrial conglomerates in the country. The fertilizer complex was promoted at Thoothukudi in 1969 by Tamil Nadu Industrial Development Corporation (TIDCO) on a large scale jointly with Dr.M.A.Chidambaram Group a leading entrepreneur in Tamil Nadu.[31] The fertilizer industry commenced its production on commercial lines in 1975. The SPIC complex and its township are located on the coast of Gulf of Mannar, eight km. from Thoothukudi on the south covering an area of 600 acres. SPIC Fertilizer complex comprises facilities to manufacture products like urea, di-ammonium phosphate and intermediates like ammonia, sulphuric acid and phosphoric acid. It also manufactures high purity aluminium fluoride from waste Hydrofluosilicic acid which is used in the manufacture of paper, ceramic

and glass. Gypsum and Silica are the by products. Raw materials such as sulphur, Rock Phosphate, naphtha and aluminium hydroxide are used in manufacturing these products. The total registered capacity of the industry per annum are 3,52,000 MT of ammonia; 5,12,000 MT of urea; 1,50,000 MT of sulphuric acid, 52,800 MT of phosphoric acid, 4,15,000 MT of Di-ammoniam phosphate and 2560 MT of aluminium fluoride.

When SPIC went on stream in 1975, it was the first wholly non-turnkey venture of its kind in the country. The ammonia plant was the largest naphtha-based single stream plant in Asia. The urea plant was then the largest of its kind in the world. SPIC produces around six lakh tonnes of urea, four lakh tonnes of di-ammonium phosphate and 3000 tonnes of aluminium fluoride. SPIC has implemented various modernisation plans such as terminals at Thoothukudi Harbour to handle imported phosphoric acid and Ammonia, installation of DG sets, Gas turbine and 18 MW captive Power Plant to maintain regular power supply, addition of a second Train of DAP Plant and then retrofitting of DAP firstTrain, implementation of DCDA process at SA Plant, modernisation of ammonia and urea plants with Distributed Digital control system. For pollution-monitoring and control, many in-plant and inter-plant modifications have been arranged to recover, recycle and reuse the effluents.

Over the decades, SPIC has established its presence in diverse fields including shipping. It has great concern for power generation as it has geared up for establishing SPIC Electric Power Corporation with a Power plant of 525 MW capacity at the port area.

SPIC is playing a vital role in the development of the port as about 40 per cent of the value of goods handled at Thoothukudi Port pertains to SPIC. A fully refrigerated LPG Terminal, first of its kind in India, was commissioned in April 1995. SPIC provides employment to thousands of workers indirectly and develops many ancillary industries. These industries have uplifted the socio-economic standards of this locality.

Health promotional programmes in the nearby villages, drinking water projects, educational programmes, self-employment for the downtrodden and handicapped, sports and cultural programmes among the village folks, beautification of various locations in the Thoothukudi town and maintenance of more than 100 Noon Meal scheme centres in the nearby villages are some of the social services in which SPIC has engaged. Excellence in performance has enabled the industry to bag many productivity awards from the State and Central Governments and also safety awards from various institutions in India and abroad, as

A Panoramic view of SPIC industry, Thoothukudi

well SPIC has a vast marketing network over 12 States with about 400 warehouses and 4000 dealer outlets for serving the farmers of the country.

Tuticorin Alkali Chemicals and Fertilizers Ltd. (TAC)

Thoothukudi Alkali Chemicals was started in the year 1982. TAC a member of the SPIC group, in technical collaboration with Hitachi Zosen, Japan manufactures Soda Ash (1,15,000 TPA) and Fertilizer grade Ammonium Chloride (1,05,000 TPA) based on the Japanese Toyo Soda Dual at Thoothukudi. Based on in house R & D developed process, it has diversified and manufacturers other products also. Ammonia, one of the raw materials required for the production of their main products,is imported and drawn from SPIC using SPIC storage facilities and Carbon-di-oxide requirement is met from SPIC Ammonia plant through direct pipelines. The reasons for starting TAC at Thoothukudi are that the raw materials like carbon-di-oxide can be obtained from SPIC and large quantity of salt is obtained from Thoothukudi area itself. TAC owns salt pans of 330 acres at Mullakkadu. TAC is a subsidiary of SPIC and TIDCO, a joint sector undertaking.[32]

Dharangadhra Chemical Works Ltd., (D.C.W. Ltd.)

DCW Limited, (Dharangadhra Chemical Works Limited), Sahupuram, a multi product heavy chemical complex in the tiny salt village of Arumuganeri on the main road of Thoothukudi and Tiruchendur (25 km. from Thoothukudi and 12 km. from Tiruchendur) came into existence in the year 1959. This chemical complex was established by Shri Sahu brothers who hailed from Gujarat State. DCW which commenced with the production of caustic soda in the year 1959 diversified its activities and the Liquid Chlorine unit commenced in 1965; Trichlorethylene unit 1968 and the integrated PVC Resin unit as well as the export oriented Beneficiated Ilmenite unit in 1970. With the growing demand of power in this power intensive core sector coupled with undependable grid power supply, DCW ventured into manufacturing captive power initially as a test measure in 1991 and subsequently attained self sufficiency in 1996 with the installation of totally six number of six MW DG sets. The capital investment at the time of starting was Rs.111.53 lakh and the total amount of investment in 1999-2000 was Rs.37432.55 lakh. The industry provided employment to 1472 in 2000 comprising 557 staff, 775 workers, 75 Badli and 65 short term Apprentices. A sum of Rs.1833 lakh was paid as wages during the year 1999-2000. The industry manufactures caustic soda, chlorine, Trichloro Ethylene, Ileminite and PVC resin and the finished products are marketed throughout India and abroad.[33]

The sources of raw materials are salt, soda ash and mercury for caustic soda products, sulphuric acid for production of liquid chlorine, calcium carbide for the manufacture of Trichloralthylene, raw ore and lecofines for Beneficiated Ilmenite, manganese dioxide for weld grade ilmenite and furnace oil, LSHS (Fuel oil) for captive power plant. Raw materials such as Bevaloid 2532, Butyl Hydroxy Anisole, Gobsenol KH 17, Liladox, LPO, Noxol AF, Plyuic S202, Alcotex, VCM, Staflex M-26, Tetra Sodium Pyrophosphate, Indian 162, Indian 1463, Luperox 223 E40, Trigonox EHPW 405 etc., are used.

Sterlite Plant

Sterlite Industries (India) Limited is the first to establish a copper smelter in India in private sector with an investment outlay of over Rs.1,500 crores. The copper smelter complex housed in a sprawling 400 acres in the SIPCOT Industrial Estate in Thoothukudi is the major investment that has happened in the southern districts of Tamil Nadu. The all weather port, investor friendly policies of the State Government availability of trained and qualified man power and other infrastructure enable the group to locate its copper smelter in Thoothukudi.

Smelter Complex at Thoothukudi

The Smelter Complex at Thoothukudi sources copper concentrates from various mines all over the world and converts them into copper cathodes. The cathodes are further refined at its plant at Silvassa and copper anode, the final product, is put to use in various applications including Defence, Railways and Telecom. The Smelter Complex also houses a Sulphuric Acid Plant to convert the sulphuric di-oxide gas, which is generated in the process, to sulphuric acid. The Phosphoric Acid Plant in the complex produces a value added product phosphoric acid by using sulphuric acid available in the complex and imported rock phosphate. Phosphoric acid is the major input for fertilizer industries.

The Copper Smelter Complex of Sterilite has tied up with international companies for technology. MIM, Australia is the technology partner for smelter and technology for sulphuric acid plant is sourced from Chemetics, Canada. Hydro Agri UK has provided the technology for Phosphoric Acid Plant.

Sulphuric Acid Plant

The capacity of the plant is 3,00,000 tonnes per annum. Sulphur dioxide gases from ISA smelt and the converters come to a mixing chamber and then this gas at 350^{0} C enters the gas cleaning and cooling

Dharangadara Chemicals, Sahupuram

section through the main gas dust. In this section, the remaining fine dusts are removed and the gas is cooled to 35°C for conversion to sulphuric acid. The cleaned gas is dried by circulating sulphuric acid in the drying tower and the sulphur dioxide is converted to sulphur trioxide in the catalytic converter over four beds of Vanadium Pentoxide catalyst. The sulphur trioxide gas is absorbed by circulating sulphuric acid in the absorption towers and the product acid is pumped to four storage tanks of 2500 tonnes capacity each.[34]

Phosphoric Acid Plant

This plant has the production capacity of 100,000 tonnes of Phosphoric acid per annum.By mixing sulphuric acid and rock phosphates in three agitated Reactors, 43 per cent phosphoric acid is produced. Then it is filtered in the filter building and pumped to the concentration section where the acid is upgraded to 54 per cent and then pumped to two storage tanks of 9000 tones capacity.

The unit was ordered to be closed by the State Government due to the discharge of "purge gas" from the unit that led to the hospitalisation of about 90 employees most of whom were women in an adjacent Ramesh Dry Flower industrial unit which is manufacturing artificial flowers. The management of the Sterlite Industries refuted allegations of gas leakage. Total bandh was observed in Thoothukudi on July 9, 1997 demanding its permanent closure. An expert committee was set up by the Tamil Nadu Government to inquire the gas leak. The committee felt that sulphur dioxide content in the atmosphere was well within permissible limit. Moreover, that the contradictory eye-witness reports of the colour of the leaked gas ("yellow, black, ash (coloured), did not square up with the fact that surphur dioxide is colourless. It was also thought that the toxic gas might have been either chlorine or methyl bromide emanated from the Dry flower unit. The committee concluded that the "Sterlite Industries" had been operating within the parameters and conditions prescribed by the Pollution Control Board. The Experts committee suggested that "the operations of Sterlite can be resumed with a total of nine ambient air quality monitoring stations around their campus for a period of one year. The management of the industry resumed its operation in August 1997.

Sterlite also contributes for the betterment of the neighbourhood community in education, help, community infrastructure and sports. Initiatives like rural clinics, regular health camps are taken to provide equality health care to community. Renovation of noon meal centres,

schools, laying of village roads, providing drinking water are community infrastructure initiatives taken by Sterlite industries.

Plastic Resins and Chemical Industries, Sahupuram

Plastic Resins and Chemical Industry, a private concern, situated about 40 k.m. fromThoothukudi started functioning from 19 July 1972. The investment made on land was Rs.406828, on building was Rs.7132309 and machinery was Rs.10681736 in 1981. The unit provided employment to about 373 persons. PVC resins are manufactured from Naphtha and Chlorine. Plastic resins and chemicals staff and workers union and Plastic Resins and chemicals National Employees Union are looking after the problems of the employees.

Regional Testing Laboratory, Thoothukudi

The Department of Industries of the State Government has set up a regional testing laboratory at Thoothukudi in the year 1971 to test the quality and standard of various chemical products such as salt, brine, bittern, gypsum, limestone, calcium carbonate, bleaching powder, alum, sodium sulphate, water, sulphur, chalk powder, safety matches etc., which are manufactured in Thoothukudi, Tirunelveli and Kanniyakumari districts. The laboratory was initially known as the State Research Station for Salt and Marine chemicals but later was changed as Regional Testing Laboratory from 1 April 1993. This laboratory imparts training in chemical analysis and guides the entrepreneurs in starting small chemical industries. Testing fees fixed by Government are collected and 50 per cent concession is offered to the registered small scale units with the Industries department.[35] The laboratory is under the control of the Senior Chemist and supporting staff.

Power

The source of power is the ThoothukudiThermal Power Station, Kodayar Hydro Power Station, Kayathar grid sub station and the Thoothukudi auto substation. The demand is met by grid and controlled by load despatch centre. The demand from various categories of consumers is 161 MW. The connected load is 435.5 MW. The peak demand for power is from 7 P.M. to 9 P.M.

There are ten E. High Tension sub stations having 23 transformers with an aggregate capacity of 333500 KVA. There are seven transformers in Thoothukudi including one in the Thoothukudi SIPCOT complex. Sattankulam, Eppodumvendran and Kalugumalai sub stations have three transformers each. Kovilpatti, Arumuganeri and Ottapidaram

sub stations have two transformers each while the Manjaneerkayal sub station has only one transformer. The aggregate capacity of the seven sub stations in Thoothukudi is 2,18,000 KVA possessing more than 65 per cent of aggregate capacity. The aggregate capacity of Sattankulam sub stations is 30000 KVA that of Eppodumvendran is 23000 KVA and that of Kovilpatti is 20000 KVA.

Number of major and minor sub stations, their location, voltage ratio, capacity and aggregate capacity are furnished in **Appendix - 5.**

High Tension and Line Tap Sub Stations

There are eight High Tension sub stations and four line tap sub- stations. The eight SS have 10 transformers aggregating 50000 KVA and four line tap SS have one transformer each aggregating 7050 KVA. The details of sub stations, voltage ratio and capacity are given in the following statement.

High Tension Sub Stations [36]

Sl.No.	*Location*	*No.of Trans-formers.*	*Voltage Ratio in in kva.*	*Capacity in kva.*	*Aggregate capacity in kva.*
1.	2.	3.	4.	5.	6.
1.	Srivaikuntam 33/11 kv.	2	33/11	5000	10000
2.	Udangudi33/11 kv.	2	33/11	5000	10000
3.	Nazareth 33/11	1	33/11	5000	5000
4.	Kulathur 33/11 kv.	1	33/11	5000	5000
5.	Ettayapuram 33/11 kv.	1	33/11	5000	5000
6.	Nagalapuram 33/11 kv.	1	33/11	5000	5000
7.	Kadambur 33/11 kv.	1	33/11	5000	5000
8.	Tiruchendur 33/111 kv.	1	33/11	5000	5000
	Total	10		40000	50000
Line Tap Sub Stations					
1.	Palayakayal 22/11 kv.	1	22/11	2000	2000
2.	Sivagnanapuram 66/11kv	1	66/11	1000	1000
3.	Chettikurichi 66/11 kv.	1	66/11	3050	3050
4.	Pillaiyarnatham 33/11 kv.	1	33/11	1000	1000
		4			7050

Number of consumers, per capita consumption

There are 3,03,290 consumers. The connected load is 435421 Kv. Power consumption is 5,99,80,876 units. Per capita consumption per month is 13.46 units. 2930.78 km. HT line and 7962.498 km. LT line have been energised. In distribution, 450 numbers 22 kv. transformers and 1935 numbers 11 kv. transformers have been energised.

Thoothukudi Thermal Power Station (TTPS)

Generation of power in the state is not proportionate to the requirement. The Government have to, therefore, attempt other sources to generate power. As the hydel resources in the State have almost been exhausted. Thermal Power Station at Thoothukudi was selected because it is easier to transport coal from Bengal by sea to Thoothukudi. The policy of the Government of India in respect of future thermal plants is to locate such large thermal stations on the coast thereby avoiding inland transport of coal by rail. The southern part of Tamil Nadu has at present no large power stations and the industrial development in the region is also picking up with establishment of SPIC, heavy water plant, Thoothukudi harbour, chemical works, cement plants etc.The Thoothukudi Thermal Power Station is the first venture of a coastal power station based on coal moved by sea and the first unit of 210 MW capacity in the project constitutes a major landmark in the history of power generation in the State. This is the country's third unit of over 200 MW.The power house is situated in 395 acres of land. It was commissioned with three units of 210 MW each to augment the power generation.

The Rs.1071 crores TTPS is the biggest one ever undertaken by the Tamil Nadu Electricity Board and is another milestone in Tamil Nadu's efforts to use power for increased industrial and agricultural production. There are totally five units of 210 MW units commissioned with an installed capacity of 1050 M.W. At an average 7000 million units are generated by using about 4503378 tons of coal and 6600 kilo litres of furnace oil. M/s.Instrumentation Ltd., Kota, a Public Sector undertaking supplied the equipments for measurement and control. Some of the instruments are imported from George Kent, U.K., while some others are made to Russian design. The boilers required for the Thermal station, capable of producing 700 tonnes of steam per hour at 540°C and 139 kg/Cm ^{2} pressure were manufactured in the BHEL factory Tiruchirappalli and the Turbo-generator set is supplied by the Haridwar factory of M/s.BHEL.The project was cleared by the Government of India during 1973. Works on the Project were commenced in January

Thoothukudi Thermal Power Station

Oil pipeline and conveyor for coal, Thoothukudi port

A view of coal jetty, Thoothukudi Port

1976. The project was executed in three stages.In the first stage, two units of 210 MW capacity each were commissioned on 9 July 1979, in the second stage, one unit of 210 MW capacity was commissioned on 17 December 1980 and in the third stage two more units of 210 MW capacity each were commissioned on 11 February 1992 and the fifth on31 March 1991.

The location of the Thermal plant at Thoothukudi has certain advantages. The deeply embedded rocks render the cost of foundation less. The calmness of the bay and its non-disturbance by any cyclonic winds facilitate transport of coal all through the year and drawal of cooling water from sea without any platform. The power station helps to stabilise voltage conditions in the Southern Region and is the load centre for the industrial complexes at Thoothukudi.

The total requirement of coal for the power station is about five million tonnes per annum. The coal required for the boilers is supplied from shiploads from the Raniganj Coal fields of Bengal, Bihar and from Australia. The 1.8 million tonnes of coal required per annum for the three units, is being transported by sea by M/s.Poompuhar Shipping Corporation. They are procuring 30,000 DWT ships for this purpose. The Ships "Tamil Periyar" and "Tamil Anna" were first utilised for carrying the coal. The Bengal-Hibar coal used in the Power station has a calorific value of 5200 to 6300 K. cal. per kg. with an ash content ranging from 14.5 per cent to 23.5 per cent.The landed cost of coal at Thoothukudi when the mechanised conveyor system came into operation was about Rs.214 per tonne. At this rate, the cost of coal per unit generated was 9.6 paise. A separate coal berth has been provided in the harbour and coal is unloaded from the ship and directly transported to the power station by conveyors.

Cooling water is drawn from the sheltered harbour basin by a channel and closed conduit in some sections. It flows by gravity upto the Forebay near the pump house. A total quantity of 100000 m^3/hr, is required for operating the three machines. It is interesting to note that the quantity of sea water (10000 m^3/hr, utilised here would meet the water supply needs of the population of ten major towns. From the Pump house, water is pumped by 9 pumps out of 12, 500 KW Motor driven pumps of 10500 m^3 /hr, capacity each and 14.2 m head through concrete tunnels to the surface condensers. After use the water will flow back to the sea.

About 2.3 MGD raw water required for purification and use in the boiler and for other use is tapped off from the 20 MGD water mains laid by Tamil Nadu Water supply and Drainage Board. There are two

station transformers 25 MVA, 230 KV/TKV required for start up of the station and to feed common auxiliaries. Four 230 KV feeders evacuate power from the station.Two of them link the station with the Auto-sub station at Thoothukudi and, of the remaining two feeders, one connects Madurai and the other Neyveli. There are about 300 Engineers, 450 Managerial and clerical staff and 1250 workers directly employed by the Board besides 3,000 persons engaged by the various contractors. A small township, named 'Tutithermal Nagar' sprang up and the Board had built about 1000 tenements (Multistoreyed blocks, based on HUDCO design) for its officers and staff. More tenements are also coming up. School, hospital, community hall, shopping and recreation centres and other facilities have been provided to promote the welfare of the staff engaged in this stupendous task. The power station triggers the impetus to industrial growth in the district. Major industries like the Southern Petro Chemical Industries Corporation Ltd., Thoothukudi Alkalies Chemicals and Fertilizers Ltd., Heavy Water Plant, Chemical Works, Spinning Mills, etc., have been established and they accelerate the socio-economic development of the region.This power station meets about 20 per cent of the power requirement of Tamil Nadu.[37]

Heavy Water Plant,Thoothukudi

The Heavy Water Plant construction[38] which was commenced in April 1971 at a capital cost of Rs.3741 lakh by the Department of Atomic Energy, Government of India in collaboration with GELPRA, a French consortium, was completed and commissioned in July 1978. The plant which is designed by the GELPRA and demonstrated at the 20 Te/annum Heavy Water Plant at Maznigarbe,France is located in an area of 8.40 ha. It is 14 kms. away from Thoothukudi railway station and is adjacent to Southern Petro Chemical Industries Corporation (SPIC); Heavy Water Plant exerts the ammonia-hydrogen exchange process (monothermal). Synthesis gas produced in SPIC plant for their captive use, is routed through the plant for extraction of deuterium present in it and thereafter the gas is returned to SPIC. The plant provides employment to 501 persons.

The total capacity of the plant is 49 Te and its operating pressure is 250 kg/Cm.2. The synthesis gas flow rate is 48 Te/hr. The total weight of structure is 2840Te and total weight of equipment is 1700 Te including the heaviest equipment which weighs 365 Te. The equipment has maximum diameter of 2.8 m . The maximum height of toer is 40 m.The length of piping and electrical cables that is used is 27.25 km. and 90 km. respectively. The plant consumes 210 MWH power 1200 M^3 of water 100 M^3 of naptha and D.M.water per day.

The plant won many safety awards. Through periodic inspection control measures are enforced. Emergencies are handled with the help of SPIC.

Wind Energy - Programme

Wind energy is a free, renewable resource and also a source of clean, non polluting, electricity i.e. reaped from nature. Wind energy is the process by which the wind is used to generate mechanical power or electricity. Wind turbines convert the kinetic energy in the wind in to mechanical power which can be used for specific task. A generator can convert this mechanical power in to electricity.

The Tamil Nadu Energy Development Agency (TEDA), a Government of Tamil Nadu undertaking started functioning from 1 February 1985 to promote use of new and renewable source of energy; energy conservation activities and (iii) rural energy programmes. Under the Wind Energy Programme, the first wind farm for power generation was commenced in 1986 at Mullaikadu in the district. It has been assessed that about 2000 MW can be harnessed from wind alone in Tamil Nadu. In Kayathar belt alone there is scope for about 600 MW. The World Bank also has taken keen interest in establishing a wind farm around Kayathar belt.[39]

Wind Power and Solar Power Generation

Tamil Nadu has great potential for power generation through wind. The southern districts, especially Thoothukudi, Tirunelveli and Kanniyakumari have a cluster of wind mills.

Wind Power Project

The wind which flows through the Ariyankavu Pass near Shencottai in the western ghats is a boon to the Kayathar region. This bountiful gift of nature is ideally utilised for generating electricity by the non-conventional energy source at Kayathar. A large number of wind mills next to California in USA have been set up in this region both by Government and private sectors. About 2000 MW wind energy is produced in Tamil Nadu which is one tenth of wind power generation in India. The total capacity of the wind mills under the Government control is 19.35 MW and under private sector is 770.71mW. The power generated by the wind mills is sold to the Tamil Nadu Electricity Board.The contributions by Private Sector in generating power through wind mills is high that they almost outnumber the Tamil Nadu Electricity Board Mills and generating capacity.[40]

Under non-conventional energy generation, Kayathar in

Thoothukudi district which has potential for generation through wind energy, has a favourable wind velocity for the establishment of wind farm projects, in tapping this potential. Both the Central and State Governments take initiatives and contribute for the wind monitoring programme. In this endeavour, they have established 12 monitoring stations with the assistance from the Ministry of Non-conventional Energy sources. Of the 12, six are located at Overy, Toopakudi, Mangalapuram, Achankundram, Panagudi and Vinayagapuram in Tirunelveli district and two at Kayathar II i.e. Ayyanaruthu and Vagaikulam in Thoothukudi district.[41]

Apart from harnessing wind energy, this region has potential for solar power generation. The Tamil Nadu Energy Development Agency has set up a solar photo voltaic plant of 15 kv. capacity at the Kayathar wind farm and another plant of 100 kv. capacity at Kethanur.

Wind Energy Testing Centre

To test all the wind energy equipment a national wind energy testing centre has come up at Kayathar. The Rs.200 crore centre would also recommend for adoption the right type of foreign technology best suited for Indian conditions for tapping wind energy.[42]

Wind Monitoring stations have been established at Kayathar II (Ayyanaruthu) on 2 November 1995 and at Vagaikulam on 4 March 1996 under Relocation Programme funded till September 1996 by MNES and the Government of Tamil Nadu.

A 15 MW wind power project under private sector was commissioned on 5 July 2000 at Panikkarkulam near Kayathar. This power project is accommodated in 102.63 acres of land. On the same day, a Wind Energy Experiment Station of the centre for Wind Energy Technology was inaugurated at a cost of Rs.20 crores at Kayathar. This is the first of its kind in India.

Ocean Thermal Energy Conversion Plan (OTEC)

The work related to the installation of the world's first floating Ocean Thermal Energy Conversion Plant[43] (OTEC) by the National Institute of Ocean Technology (NIOT) under the Department of Ocean Development (DOD) 60 km. southeast of Thoothukudi was commenced on 7 February, 2001. This technology demonstration project of one MW rating would be first of its kind in the world and based on the results of the plant, larger plants with 25 MW capacity and above could be built to provide pollution free renewable energy at a cost comparative to other fossil fired plants. The *Jai Vigyan* project was totally funded

Windmills, Kayathar

by the DOD and implemented by the National Institute of Ocean Technology with the participation of National Ship Design and Research Centre, Visakhapatnam and support provided by the Tuticorin Port Trust, Navy and Coast Guard. Other private industrial units such as Dempo Shipyard, Goa, Turbo-tech, Bangalore and many other agencies were supplying the various sub-systems of the OTEC plant.

This was a technology demonstration plant to convert the thermal energy in oceans into electricity by using the temperature difference between the warm surface water (*28 degrees centigrade*) and cold deep sea water at 1000 metre depth (*6 degree centigrade*).

The plant would generate electricity using a closed ranking cycle with Ammonia as a working fluid. The components of the OTEC plant were located on a floating barge, which was built in Dempo shipyard, Goa, which was of 70 m x 16 m x 4 m size. The cold water from 1000 metre depth drawn up to the barge through a HDPE vertical pipeline with a dia of one metre and length of 1000 metres. The pipeline had been assembled together inside Thoothukudi port premises along with its moving system. The ships *ORV Sagar Kanya* and *RV Sidderenko* of DOD were participating in the towing and upending operation, which was done for the first time in the country.

State Industries Promotion Corporation of Tamil Nadu Ltd. (SIPCOT)

Government of Tamil Nadu approved the formation of SIPCOT complex, in Thoothukudi in the year 1981 and established a SIPCOT Industrial complex in Meelavittan village near Thoothukudi in 1984 at an estimated cost of Rs.938 lakhs. The complex is located in an area of 1083.59 acres which was acquired under phase I. Out of an area of 1083.59 acres, an extent of 132.00 acres was earmarked for common purpose and infrastructure facilities in the Industrial Complex and the saleable area is 901.18 acres. SIPCOT[44] offers developed plots with all infrastructural facilities at reasonable cost in industrial complexes. Infrastructure facilities such as power from Thoothukudi Thermal Power Station, Thoothukudi harbour, railway yard at Meelavittan village and water from Tamirabarani river are conducive for starting SIPCOT complex in Thoothukudi. SIPCOT also renders comprehensive services to Non-Resident Indian entrepreneurs who seek assistance to identify projects in Tamil Nadu in close co-ordination with Indian investment centre and other associations, tie-up finances and obtain all necessary clearances.

The SIPCOT Industrial Complex has been divided into A, B and C zones. The A and B zones are allotted for chemical Industrial units for which more water is required. 'C' zone is allotted for Engineering industries which require small quantity of water. Up to August 2000,

707.43 acres have been allotted to 73 units. Out of the 73 units allotted, 45 units have started functioning and 8 units are under construction. The Electricity Board has constructed 110/2 KV and 230/110 KV sub-stations in the Industrial complex during 1993 and 1999 respectively. SIPCOT has allotted 1.76 acres of land for telephone department and the Telephone Exchange is functioning from October 1998. The capacity of the electronic exchange is 1040 lines and the facilities like STD/ISD and Internet are made available in the complex. The black topped 12 mtr. and 18 mtr. roads are well laid in SIPCOT Industrial Complex connecting A, B and C zones. There are two water supply schemes, 1.7 MGD and 5 MGD being executed by SIPCOT for supplying water to the industrial units located in the complex. The pumped water from Manjaneerkayal water supply scheme is collected in the underground sump having the capacity of 11 lakh litres which is located in the 'C' zone. Three overhead tanks with the capacity of 15 lakh litres, 10 lakh litres and 6 lakh litres were constructed in A, B and C zones respectively. Other infrastructural facilities like building for police station, first Aid Centre, Canteen and Bank have been provided in the Industrial Complex.

As per the G.O.Ms.No.233, Industries (MIG.II) Department dated 18 December 1996, SIPCOT is taking steps to acquire 1616 acres in Phase II at Meelavittan and Therku Veerapandiyapuram in Thoothukudi and Ottapidaram taluks. The land acquisition is under progress.

Industries like M/s.Amulya Sea Foods, Raja Salt Industries, Maheswari salt Trading Company, V.V.D and Sons, M/s.S.K.S.C.Natarajan and Brothers - Iodised Salt and M/s.M.V.Subramaniam and Company-H.D.P.E.- woven sacks. M/s.St.John Freight Systems (P) Ltd., for container freight station. M/s.Kilburn Chemicals - Titanium Dio-oxide (Anatese), M/s.Ramesh Flowers - manufacturing artificial flowers. M/s.Thoothukudi Textiles Private Limited-Cotton yarn and M/s.Arasan Air Products (P) Ltd., - Industrial Oxygen. M/s.Sterlite Copper Industries Ltd., - Coppersmelter and Sulphuric Acid, M/s.P.S.S.Ganesan and M/s.P.S.S.Krishnamurthy - Senna Leaves Processing, M/s.Parman Enterprises, Aluminium Vessels manufacturing and M/s.Arun spices - export manufacturers of spice powder are some of the major units located in Thoothukudi SIPCOT Industrial Complex. Details of various Industrial Units functioning in the Industrial Complex are funished in **Appendix - 6.**

The Tamil Nadu Industrial Investment Corporation Limited (TIIC)

The Tamil Nadu Industrial Investment Corporation Ltd. (TIIC), a premier State level financial institution has spread its network by opening branch offices in almost all district headquarters to serve the

entrepreneurs. Thoothukudi branch office was started functioning during the financial year 1988-89 to promote the industries in the district by granting term loan assistance. Sattankulam, Srivaikuntam, Karungulam, Ottapidaram, Pudur, Alwarthirunagari, Udangudi and Kayathar blocks including the industrial cooperative society, Thoothukudi and SIDCO Industrial Estate, Kovilpatti were declared as backward blocks and eligible for 15 per cent subsidy. The corporation sanctions transport loan under general category, SSI loan under general schemes, RMP loan, technocrat scheme, single window scheme, Mahila Udhaya Nidhi scheme, Semfex scheme for transport and SSI units etc., The branch had sanctioned a loan of Rs.630.83 lakhs for the year 1996-97 and the number of beneficiaries were 161 units.[45]

Performance of Branch from 1988 to 1996-97

Year	*Sanctions* *No.*	*Sanctions* *Amount*	*Disbursement* *Amount*	*Collection* *Amount*
			(Rs in lakhs)	
1988-89	44	59	74	56
1989-90	36	35	96	74
1990-91	49	54	138	118
1991-92	40	78	152	140
1992-93	14	30	165	176
1993-94	48	106	288	228
1994-95	65	211	307	335
1995-96	112	418	554	436
1996-97	161	631	916	545

The corporation provides financial assistance under transport loan scheme to the sailing vessels and fishing trawlers in the district. The mode of re-payment is generally monthly/quarterly. Financial assistance given by theTIIC to the sailing vessel owners is detailed below:[46]

Name of the Beneficiary	*Date of Sanction*	*Amount Sanctioned*	*Amount Disbursed*
		(Rs. in Lakhs)	
Sailing Vessels			
1. Selvamatha Marine vessels	15-03-1991	20.00	19.49
2. Auxilia Madonal Boat Service	I. 11.12.1990	9.00	9.00
	ii. 21.08.1991	3.50	3.50
3. F.Rymond	i. 26.12.1989	23.00	23.00
	ii. 23.06.1992	7.70	7.70
4. V.Anto Victoria	01.07.1992	14.30	14.14

II. Fishing Trawler

1. Thommai Fernando		03.87	3.40	2.98
2. Xavier Fernando		21.03.87	3.40	3.25
3. Camy Fishing		23.04.87	2.24	1.91
4. Annai Sea Food	I.	21.05.86	17.70	17.70
(P) Ltd.	II.	16.08.89	4.65	4.65

Tamil Nadu Small Industries Development Corporation Ltd (TANSIDCO)[47]

TANSIDCO has been established with the objective of playing a catalytic role in the promotion and development of small scale industries and to hasten industrial dispersal in backward and under developed areas of the State development of potential growth centres and provision of factory shed of various dimensions and developed plots with all infrastructural facilities to make it easier for the entrepreneurs to invest in small scale industries. Tiny sector sheds for artisans, craftsmen and those willing to be self employed are also part of this programme.

SIDCO has established Industrial Estates in Kovilpatti and Thoothukudi. The former was established in the year 1963 in an extent of 85.54 acres. SIDCO has constructed and allotted 36 work sheds to the Small Scale Industrial entrepreneurs. Further there are 80 developed plots at the Industrial Estate, Kovilpatti. SIDCO has purchased 9.72 acres of land in the SIPCOT Industrial Complex, Thoothukudi in the First Phase during the year 1988 and constructed and allotted 10 work sheds to the small scale units entrepreneurs. Besides this, there are four developed plots in the Thoothukudi Industrial Estate. In the II Phase, SIDCO has purchased 14.46 acres of land from SIPCOT during 1999 in the SIPCOT Industrial Complex, Thoothukudi and the infrastructural facilities are being provided for allotment of work sheds and developed plots to the SSI entrepreneurs. SIDCO is identifying new prospective locations to establish Industrial Estates for the SSI entrepreneurs.

SIDCO has distributed raw materials such as iron and steels, paraffin wax, titanium di oxide, pottasium chlorate etc. to various industries. Activities of SIDCO in the district are furnished below:

Sl.No.	*Year*	*Quantity MT*	*Value* (Rs.in lakhs)
1.	1992-93	932	160
2.	1993-94	1017	178
3.	1994-95	936	167
4.	1995-96	946	168

Co-operative Industrial Estate, Korampallam

There is an industrial cooperative estate at Korampallam which was registered in the year 1962 to acquire land and develop it for the upcoming industries of that time. The cooperative industrial estate acquired 42.51 acres of land and there was 20 sheds constructed in 10 acres of land and handed over to its members. Subsequently 16.12 acres of land were developed as 39 plots and allotted to 37 members and out of which 123 members who have constructed work sheds. Major industrial units that are located here are M/s Thoothukudi Fishnet Manufacturing Company; M/s.A.V.M.Associates-blow moulded items and HDPF woven sacks; M/s.K.S.P.S.Natarajan & Col., - blow moulded items and HDPF woven sacks and M/s.A.V.Mani & Company-HDPF Bags & Tin Factory.[48]

There are about 8301 registered small and tiny units of various categories which are engaged in manufacturing food products, cotton textiles, beverage, tobacco and tobacco products, garments, wood products, paper and paper products, printing, leather products, rubber and plastic products, chemicals and Chemical products, base metal industries, metal products, machinery and parts, electronic machinery and apparatus, transport equipment and parts and miscellaneous are some of the products. Ninetyfive per cent of these industries have invested less than Rs.5 lakhs in their plant and machinery.

TANSI

TANSI Engineering works at Thoothukudi was formed at a cost of Rs.8.85 lakhs. It started functioning from 1 April 1963. The unit is mainly confined to light engineering and fabrication works.The leading entrepreneurs in Thoothukudi are P.S.T.S. Company M/s.V.V.D. Nithyanandam, Marimuthu Nadar & Sons, S.V.S. Natarajan Co., S.Arasan Textiles, Ramesh Flowers, Ayyanar Coffee Works, Nila Sea foods, Amulya Sea foods, Deva & Co., K.S.P.S.Natarajan & Co., P.S.S.Ganesan & Co., Alagar industries, S.R.S.Industries and in Kovilpatti are Pope the King Match Factory and Comorin Match Factory.

Employees Associations

Various employees associations are functioning to safeguard the interest of the workers. Some of them are given below :

1. The Thoothukudi Mill Labour Union, Thoothukudi
2. Thoothukudi Harbour Works Union, Thoothukudi
3. Thoothukudi Port Trust Employees Union, Thoothukudi
4. Madura Coats Staff Union, Thoothukudi

5. Tiruchendur Cooperative Spinning Mills Staff Union, Nazareth
6. SPIC employees union, SPIC Nagar, Thoothukudi
7. Lakshmi Mills Labour Union, Kovilpatti
8. Sahupuram Dharangadhara Chemical Works employees Union, Athoor.
9. Veppalodai salt Manufacturers Workers Association, Veppalodai
10. Thoothukudi Thermal Project Workers Association, Thoothukudi
11. Thoothukudi Port Marine and General Staff Union, Thoothukudi
12. Tamilnad Mercantile Bank Employees Association,.Thoothukudi
13. Kovilpatti Agricultural University Employees Association, Kovilpatti
14. Poompuhar Shipping Corporation Employees Union, Thoothukudi.
15. Arumuganeri Salt Workers Cooperative Association
16. Regional Cooperative Employees Association, Kovilpatti
17. Thoothukudi Spinning Mill Workers Association,Thoothukudi
18. Ettayapuram Bharathi Cooperative Spinning Mills Workers Association, Ettayapuram.
19. Spinning Mills Workers Munnetra Association, Thoothukudi
20. Chidambaranar District Construction Workers Association
21. Thoothukudi Harbour Renaissance Workers Association
22. DCW Labour Welfare Association, Authoor
23. Thoothukudi National Auto & Motor Workers Union, Thoothukudi.
24. Chidambaranar District Primary Agricultural Cooperative Bank Employees Association, Thoothukudi.
25. Thoothukudi Spinning Mills Association, Thoothukudi

Chamber of Commerce and Industry

The Indian Chamber of Commerce and Industry has sponsored the Thoothukudi Industrial Development Association in 1967 to ensures industrial development in the region of Thoothukudi,Tirunelveli, Ramanathapuram, Virudhunagar, Madurai and Kanniyakumari districts. The Association was started on 8 June 1968.

Industrial Cooperative Societies

Formation and implementation of industrial co-operative societies are one of the functions of the District Industries Centre.

Thoothukudi Thermal Power Station Industrial Co-operative Service Society

The society started functioning on 16 April 1987 with a total share capital of Rs.302210/- with 456 members. It was organised to absorb the unskilled labourers who were working under private contractors in the Thoothukudi Thermal Power Station for general cleaning, sanitation etc., with lowly paid wages.

The Kovilpatti Industrial Co-operative Offset Printers Limited

The society was started on 26 July 1981 with 14 members. The paid up share capital was Rs.5,14,000/- with a Government share of Rs. 400000/-. The Society was started to meet out the printing needs of Match Industrial Co-operative Societies in Tirunelveli, Thoothukudi and Kanniyakumari districts.

The Kalugumalai Stone Workers' Industrial Co-operative Society

The society was started on 13 December 1982 with a paid up share capital of Rs.106265/- to help the Viswakarma Stone workers of Kalugumalai. The society has been engaged in the manufacture of ammikal, attukkal, kundukkal, step stones and stone pillars.

The Thoothukudi Co-operative Industrial Estate Ltd.,

The Co-operative Industrial Estate was started on 4 September 1961 with the object of constructing factory building to its members who intent to start small scale industries on lease-*cum*-sale agreement basis. The Co-operative Industrial Estate arranges allotment of developed plots to start small scale industries. It has an authorised share capital of Rs.15,00,000/- and paid up capital of Rs.1,40,000/-

The Kulasekarapattinam Curled Coir Workers' Industrial Co-operative Society Ltd.

The society started functioning from 21 May1985 with 275 members and with a share capital of Rs.79325/- and Government share participation of Rs.3,50,000/-. The society was started for providing employment opportunities for the coir workers of Kulasekarapattinam.

The ELSMIC Small Match Producers Service Industrial Co-operative Society

The society started functioning from 23 October 1980 with a paid up of share capital of Rs.3,57,000/- The Society had 37 members. It supplies raw materials and collects the match bundles and arranges for the sale of finished goods.

PARRI Small Match Producers Service Industrial Co-operative Society

The society started functioning from 6 December 1980 with an authorised share capital of Rs.700000/- and paid up of share capital of Rs.3,33,000/-. It supplies raw materials to its members and collects the bundles for marketing.

Match Workers' Industrial Co-operative Societies

There are 23 Match Workers' Industrial Co-operative Societies of which nine are working societies. Except the women match workers industrial co-operative society, the other societies were started to assist the Adi-Dravidars in the district.

The Chidambaranar Iodised Salt Producers Service Industrial Co-operative Society Ltd.

The society was started on 22 February 1990. With a total membership of 30. The society is to iodise salt manufactured by the members of the society by collecting the service charges. The authorised share capital of the society is Rs.5,00,000/- and paid up share capital is Rs.1,00,000/-.

Vallanadu Adi Dravidar Coir Workers Industrial Co-operative Society

The society started functioning from 22 November '90. It has been started for the welfare of the Adi Dravidars living below the poverty line. The coir board has imparted field training to the members.

Vadavallanadu Adi Dravidar Coir Workers Industrial Co-operative Society

The Society is functioning from 22 November 1990. The members of the society are imparted training in coir spinning.

Keelavallanadu Adi Dravidar Coir Workers Industrial Co-operative Society

The society started functioning from 22 November 1990. The Government had sanctioned a share capital loan of Rs.30000/-. The coir Board has imparted field training to the members.

The Kovilpatti Small Match Producers Service Industrial Co-operative Society

The society was started to function from 25 March 1968 with an authorised share capital of Rs.15,00.000/- and paid up share capital of Rs.7,04,000/-. There are 66 members of whom only 20 are working members.

The Thittankulam Small Match Producers Service Industrial Co-operative Society

The society started functioning from 11 February 1981 with a paid up share capital of Rs.141500/-. There were 28 members of whom 17 are working members.

Kayathar Block Channa Growers Industrial Co-operative Service Society Ltd.

The society started functioning from 21 January 1991. There were 57 members. A share capital loan of Rs.50000/- is disbursed to 50 members of the society. The society has arranged for sowing chenna seeds.

The Thoothukudi District Police Women Tailoring Industrial Co-operative Society

The society is functioning from 3 April 1992 at Thoothukudi. The paid up share capital is Rs.7200/-. The Government have sanctioned a capital loan of Rs.50000/-.

Various Programmes Implemented and Incentives/Subsidies Offered by the State Industries Department are as follows :[49]

Self Employment Scheme

The scheme encourages the educated unemployed youth to undertake self employment ventures in industry, services, business etc. It was implemented from 15 August 1983.

The District Industries Centre assists each entrepreneur to obtain a composite loan not exceeding Rs.25000/- which was later enhanced to Rs.35000/- for setting up industrial units. The scheme envisages loan assistance without the need for offering any kind of security by the entrepreneurs. This scheme attracted an outright capital subsidy of 25 per cent of the loan availed by the entrepreneur from the banks concerned. The number of persons benefited under the scheme from 1986-87 to 1993-94 are as shown below :

Year	*No. of persons*	*Amount of loan disbursed by the banks* (Rs. in Lakh)
1986-87	358	72.59
1987-88	179	29.06
1988-89	248	40.73
1989-90	218	31.88
1990-91	172	27.38
1991-92	111	17.41
1992-93	141	21.67
1993-94	50	29.84

Prime Minister's Rozgar Yojana Scheme

The Prime Minister's Rozgar Yojana Scheme was launched on 2 October 1993. The scheme covers persons who minimum educational qualification is a pass in the standard VIII and unemployed in the age group of 18 to 35 years. Age limit has been relaxed up to 45 years in respect of Scheduled Castes/Scheduled Tribes/Ex-Servicemen/Physically handicapped, and women from 1 April 1999 onwards. Family income of the beneficiaries should not exceed Rs.40000/- per annum with a residency for a minimum period of three years. The scheme envisages 22.5 per cent for SC/ST candidates and 27 per cent for other Backward Classes people.

Achievements made under the Prime Minister's Rozgar Yojana Scheme between 1993-94 and 1999-2000 are as follows :

Year	*Target*	*No.*	*Sanction Amount*	*Disbursed No.*	*Amount*
			(Amount in lakh)		
1993-94	100	63	45.27	50	31.34
1994-95	400	304	152.03	284	138.58
1995-96	500	402	236.71	334	178.11
1996-97	500	400	223.82	262	134.83
1997-98	430	464	271.54	397	229.43
1998-99	430	465	231.14	392	190.58
1999-2000	350	381	245.03	335	194.35

Rural Artisan Training Programme

The Rural Artisan Training Programme was implemented to train the rural youth on various self employment schemes. During the year 1987-88, about forty candidates were imparted training and a sum of Rs.34500 was spent. In 1988-89, 50 rural youth were given training and Rs.50000/- was spent. This scheme was abandoned due to lack of patronage among the rural youth.

Women Entrepreneur Development Programme

This scheme was launched by the Government of Tamil Nadu during 1991-92 to improve the social and economic status of women through self employment opportunities. Training is provided in the trade concerned for three months.The trainees are helped with a stipend.In 1991-92, 23 women were given training and a sum of Rs.42000/- was spent. The number of women undergone training in 1992-93 was 39 and it was 40 in 1993-94. During the year 1994-95, 33 members

were given training. A sum of Rs.132142/-, was spent between 1992-93 and 1994-95. On completion of training, generally, they are selected under Self-employment to Educated unemployed youth/Prime Minister's Rozgar Yojana Scheme.

Rural Industries Project

District Industries Centre (DIC) loans are granted to the entrepreneurs by we who are willing to start industries in the rural areas to meet the Margin money requirement of the units on collateral security. A sum up to Rs.25000/- is sanctioned to each entrepreneur under this scheme. In the years 1987-88 and 1988-89, nine units each were assisted and a total sum of Rs.4.00 lakh were sanctioned. Between the years 1987-88 and 1994-95, about 31 SSI units were assisted and Rs.6.84 lakhs were sanctioned as loans. The rate of interest chargeable is 11.75 per cent in 1999 and it varies from time to time. Penal interest will be charged for delayed payment of instalment at 14.50 per cent per annum. The loan amount has to be repaid in annual instalments. In addition to this, a sum of Rs.3.71 lakhs was sanctioned to the 279 Industrial cooperative societies as share capital loans.

Incentive Packages

The Government of Tamil Nadu offer incentives to accelerate industrial development of the State. The package mainly consists of capital subsidy linked to investment in industrially backward areas and sales tax waiver or deferral. Selected categories of industries are eligible to special investment subsidy, irrespective of their location. Incentives are available for any number of expansions/diversification in addition to new industries.

State Capital Subsidy

All new small scale units started on or after 19 August 1989 in the Srivaikuntam, Vilathikulam and Ottapidaram taluks; SIPCOT and other industrial estates are eligible for this subsidy. From 18 March 1996, Panchayat union is the unit for determining the backwardness/ most backwardness as against the criteria based on the taluks. Accordingly, Sattankulam, Srivaikuntam, Karungulam, Alwarthirunagari, Ottapidaram, Kayathar, Udangudi and Puthur blocks have been declared as industrially backward and all S.S.I.units started in these Panchayat Union areas after 18 March 1996 are eligible for State capital subsidy. The State capital investment subsidy will be at 15 per cent on fixed assets to each small scale unit promoted in backward blocks and at 20 per cent in most backward blocks subject to the monetary limit of Rs.15.00 lakh and 20.00 lakh respectively.

Special Capital Subsidy

Special investment subsidy at the rate of 20 per cent of the capital investment are sanctioned to the following categories of units started any where in the district. Electronic industry, leather industry, auto ancillaries, drugs and pharmaceuticals, solar energy equipments, gold and diamond jewellery for export only, pollution control equipments, sports goods and accessories, cost effective building materials like aluminium, P.V.C.doors and window frames etc., and food processing industries.

Special Capital subsidy will be at 20 per cent on fixed assets to each small scale industrial unit promoted in thrust sectors subject to a ceiling of Rs.20 lakh in respect of electronic and leather industries and Rs.15 lakh in respect of other specified manufacturing activities anywhere in Tamil Nadu.

Additional Capital Subsidy for Women Employment

Additional capital investment subsidy to small scale industries is sanctioned for women employment of more than 30 per cent of workers at 5 per cent with limit of Rs.5 lakhs each. The small scale industrial units which set up effluent treatment plants are eligible for subsidy at 10 per cent on investment with limit of Rs. 2 lakhs each.

The existing industries which undertake expansion/diversification without any limit to the number of expansion/diversification are eligible for subsidy with effect from 1 April 1991. The quantum of subsidy will be 20 per cent of the capital investment up to a ceiling of Rs.35 lakh for electronics, Rs.20 lakh for leather and Rs.15 lakh for other industries exclusive of second hand machinery. Besides the special subsidy, Government have sanctioned in 1993 an export subsidy of eight per cent equivalent to the sales tax paid on REP/EXM of solar energy equipments and certain solar energy devices, for ten per cent subsidy is eligible. Old tannery units which go in for effluent treatment plants will be eligible for ten per cent of the value of the assets to be created for effluent treatment plants. These subsidies are available to industrial units irrespective of their location in the State. In areas where both the State capital and special capital subsidy are available, the unit has the option of choosing either of them. The units concerned should submit their applications within one year of commencement of production/ expansion/diversification as the case may be.

The total amount of capital/special subsidy sanctioned and disbursed to the units from 1988-89 to 1994-95 (up to 31 March 1995) is furnished below :

Year	No.of units benefited	Amount (Rs. in lakhs)
1988-89	11	2.66
1989-90	1	0.12
1990-91	13	11.87
1991-92	23	33.90
1992-93	12	16.74
1993-94	15	27.92
1994-95	20	33.79

Low Tension Power Tariff Subsidy

All registered small scale industries which commenced production on or after 1 January 1980 and which consume Low Tension power are eligible for this subsidy. The registered small scale units taking up substantial expansion and diversification are eligible for the subsidy from 20 January 1992. All industries using Low Tension power irrespective of the fact whether the industry happens to be small or medium or large are also eligible for the subsidy with effect from 1 April 1988.

Units all over the State excluding the areas falling under the Chennai Metropolitan Development Authority Urban Land Tax jurisdiction and urban land ceiling jurisdiction, namely, Chennai and its environs of 15 kms and Towns of Coimbatore, Madurai, Salem and Tiruchirappalli with eight km. belt area, are eligible for this subsidy. The units should obtain eligibility certificate from the General Manager, District Industries Centre within three months from the date of commencement of production or date of power connection whichever is later for availing this subsidy.

This subsidy is available for three years from the date of commencement of production or date of power connection whichever is later at the rate of 40 per cent of the actual energy charges paid for the first year; 30 per cent for the 2nd year and 20 per cent for the 3rd year with locational restrictions. with effect from 20 January 1992. Previously, this was at the rate of 30 per cent, 20 per cent and 10 per cent only.

The number of units availed and the amount disbursed under this scheme are given below:

Year	*No.of units availed*	*Amount* (Rs. in lakhs)
1988-89	16	2.13
1989-90	9	1.40
1990-91	17	3.40
1991-92	64	4.50
1992-93	43	3.69
1993-94	65	3.64
1994-95	35	1.68
Total	249	20.44

Generator Subsidy

All high tension/low tension power consuming units which have installed generator for their captive use on or after 22 May 1989 are eligible for availing this subsidy. Generator purchased for replacement of old generator are also eligible after fulfilling terms and conditions. The generator subsidy was at the rate of 15 per cent on its cost available to SSI units with a limit of Rs.5 lakh.

The following type of conventional, resource based and power intensive industries are not eligible for this subsidy with effect from 20 June 1990. Cement, sugar, textiles, mining/quarrying, flour mills, hotels, edible oil and solvent extraction, rice mills, distilleries, breweries and malt extraction, granite polishing units textile processing, criping, texturising, etc., connected with textile industry. Ceramic manufacturing, steel and aluminium industries for a demand exceeding 2000 KV A and , units consuming more than 2000 units (viz. newsprint, caustic soda, fertilizer, nylon/rayon/polyster fibre, potassium chlorate.

The unit concerned should file an application to the General Manager, District industries Centre within one year from the date of purchase of the Generator set or installation of the same.

In 1992-93 and 1993-94, four units were benefited by the subsidy scheme and a sum of Rs.1.27 lakh was disbursed.

Interest Free Sales Tax / Waiver

Interest Free Sales Tax Deferral/waiver Assistance is given to small scale industries by way of deferral for nine year up to total investment of fixed assets in backward blocks, five year waiver or nine year deferral in most backward blocks, nine year deferral for backward blocks on total investment and for other areas the deferral will be for five years on 60 per cent of the value of fixed assets. The above incentives were also extended to expansion of units without any limit

to the number of expansions. This incentive has been withdrawn with effect from 23 January 2000.

Incentives/subsidy offered by the State Industries department to the small scale units in Thoothukudi district between 1995-96 and 2000-2001 are furnished in **Appendix - 5.**

APPENDIX-1

Production and Sale of Handlooms Between 1986-87 and 1999-2000

Sl. No.	*Year*	*Production*		*Sales*	
		Metre (in lakhs)	*Value* (Rs.in lakhs)	*Metre* (in lakhs)	*Value* (Rs. in lakhs)
1.	1986-1987	23.44	210.14	18.24	180.64
2.	1987-1988	24.63	218.17	22.74	194.12
3.	1988-1989	23.86	224.19	21.31	210.14
4.	1989-1990	22.17	230.12	20.64	212.76
5.	1990-1991	24.94	276.60	23.14	220.14
6.	1991-1992	25.12	296.22	24.63	224.12
7.	1992-1993	24.22	291.12	20.16	201.60
8.	1993-1994	26.25	301.58	22.76	228.55
9.	1994-1995	27.16	316.22	24.28	280.60
10.	1995-1996	27.04	320.16	26.03	290.32
11.	1996-1997	24.16	290.12	22.18	261.15
12.	1997-1998	21.71	285.50	20.02	257.05
13.	1998-1999	17.32	277.54	16.10	264.20
14.	1999-2000	14.16	267.84	13.02	262.32

APPENDIX-2

The Tiruchendur Cooperative Spinning Mills Ltd., Nazareth.-- Production from the inception.

Year 1	Installed spindles 2	Spindle utilisation 3	No.of days worked 4	No.of shifts per day 5	No.of spindle 6	Prodn.in count to kgs. 7	S.P.P. 6ms 8	Actual prodn. 9	Average count to 10	Prodn.con 40s/day 11
1962-63	12000	-	-	2	-	265628	-	-	40.00	-
1963-64	12000	94.00	279	2	6294885	449439	71.40	4.49	40.00	1611
1964-65	12000	94.00	289	3	8627558	616370	71.44	6.16	40.00	2133
1965-66	13200	91.00	273	3	8283882	573079	69.18	5.73	40.00	2099
1966-67	13200	95.00	290	3	10766250	708058	65.77	7.08	40.00	2442
1967-68	13200	93.00	300	3	10357875	684334	66.07	6.98	39.46	2281
1968-69	13200	95.47	301	3	10486804	709484	67.65	7.17	39.68	2357
1969-70	14800	62.42	344	3	13625755	821468	60.29	8.09	40.30	2388
1970-71	18800	86.48	354	3	17380808	978552	56.30	9.39	40.90	2764
1971-72	25200	73.29	355	3	18071788	953114	52.74	8.51	43.17	2685
1972-73	25200	56.19	354	3	14108229	693791	49.18	5.76	45.46	1960
1973-74	25200	76.58	506	3	31200340	1605304	51.45	11.98	49.29	3173
18 months										
1975	25200	72.99	353	3	18313453	1090034	59.52	7.62	51.17	3088
1976	25200	62.29	356	3	15967755	919945	57.61	6.46	51.27	2584
1977	25200	84.60	352	3	21105030	1256244	59.52	8.67	51.02	3569
1978	25200	96.16	355	3	24193347	1665896	68.86	11.34	51.83	4693

APPENDIX - 2 (Contd...)

1	2	3	4	5	6	7	8	9	10	11
1979	25200	79.04	300	3	19887351	1495366	75.19	9.28	56.11	4985
1980	25200	91.21	353	3	24169432	1790795	74.09	12.01	52.47	5073
1981	25200	92.46	354	3	24745016	1872485	75.67	12.41	52.79	5290
1982	25200	90.29	355	3	24231655	2000143	82.54	14.23	50.10	5634
1983	25200	93.92	353	3	25064514	2117923	84.50	15.47	49.47	6000
1984	25200	95.40	351	3	25315011	2130003	84.14	15.97	48.25	6068
1985	25200	90.87	352	3	24162158	2003282	82.87	15.46	47.12	5691
1986	25200	85.28	354	3	22823061	1832181	80.28	14.81	44.74	5176
1987-88 (15 Months)	25200	94.58	442	3	31605700	2567218	81.23	20.00	46.79	5808
1988-89	25200	92.23	351	3	24473857	2008910	82.08	17.69	44.29	5723
1989-90	25200	90.02	355	3	24158452	1954452	80.91	18.08	40.68	5505
1990-91	25200	91.26	352	3	24284558	1960340	80.72	16.61	43.99	5569
1991-92	25200	89.56	351	3	23764136	1763222	74.20	14.46	44.00	5023
1992-93	25200	95.41	348	3	25100333	1826041	72.75	14.70	45.14	5247
1993-94	25200	93.75	354	3	25088708	1868040	74.46	13.87	48.74	5277
1994-95	25200	81.32	354	3	21369680	1587699	74.30	14.35	41.72	4485
1995-96	24000	85.76	356	3	21981618	1604297	72.98	13.82	43.24	4506
1996-97	24000	88.94	352	3	22542098	1651536	73.26	13.80	44.30	4692

APPENDIX - 3

The Tiruchendur Cooperative Spinning Mills Ltd., Nazareth Performance Report.

Year	Spindle Utilisation	Prodn.in Con to 40	S.P.P. GMS	Actual Prodn Lakh Kgs.	Prodn. Value Lakh Rs.	Yarn Sales Lakh Rs.	Gross Pro/Loss Lakh Rs.	Net Profit Lakh Rs.	Accumulated Loss Lakh kgs.
1962-63	2.66	-	2.66	18.72	18.76	2.39	-3.02	-	
1963-64	94.00	4.49	71.40	4.49	32.51	32.50	5.74	0.00	-
1964-65	94.00	6.16	71.44	6.16	44.48	44.51	7.71	2.03	-
1965-66	91.00	5.73	69.18	5.73	40.12	40.35	4.98	1.07	-
1966-67	95.00	7.08	65.77	7.08	58.90	58.90	6.54	1.03	-
1967-68	93.00	6.84	66.07	6.98	56.35	50.26	0.91	4.41	-
1968-69	95.47	7.09	67.65	7.17	56.59	53.28	4.42	0.61	-
1969-70	62.42	8.21	60.29	8.09	75.10	78.82	7.75	3.86	3.86
1970-71	86.48	9.79	56.30	9.39	100.90	95.20	10.43	3.98	7.84
1971-72	73.29	9.53	52.74	8.51	110.64	116.03	3.37	8.62	16.46
1972-73	56.19	6.94	49.18	5.76	84.06	89.08	2.92	4.13	20.59
1973-74 (18 Months)	76.58	16.05	51.45	11.98	243.97	224.43	27.53	4.96	15.63
1975	72.99	10.90	59.52	7.62	127.23	132.59	26.42	44.24	59.87
1976	62.29	9.70	57.61	6.46	135.42	119.47	-49.92	-75.58	135.44
1977	84.60	12.56	59.52	8.67	218.54	228.61	-2.82	-35.30	170.74

APPENDIX - 3 (Contd...)

1978	96.16	16.66	68.86	11.34	292.15	302.13	22.98	-8.48	151.34
1979	79.04	14.95	75.19	9.28	298.17	294.33	61.21	39.02	112.32
1980	91.21	17.71	74.09	12.01	380.83	378.93	68.08	35.96	76.36
1981	92.46	18.72	75.67	12.41	378.99	366.03	14.91	-15.07	91.43
1982	90.29	20.00	82.54	14.23	439.04	449.77	35.77	-3.50	94.93
1983	93.92	21.18	84.50	15.47	516.07	506.83	49.03	22.94	71.99
1984	95.40	21.30	84.14	15.97	527.03	493.38	9.96	-21.93	93.92
1985	90.87	20.03	82.87	15.46	548.98	598.41	44.08	1.75	92.17
1986	85.28	18.32	80.28	14.81	470.81	464.05	11.25	-48.51	140.68
1987-88	94.58	25.67	81.23	20.00	819.53	793.66	46.57	-21.62	162.30
(15 months)									
1988-89	92.23	20.09	82.08	17.69	796.73	820.32	-2.48	-59.83	222.12
1989-90	90.02	19.55	80.91	18.08	923.70	875.27	134.02	76.51	145.61
1990-91	91.26	19.60	80.72	16.61	894.85	854.01	124.09	59.19	86.42
1991-92	89.56	17.63	74.20	14.46	939.20	935.52	-10.51	-91.84	178.26
1992-93	95.41	18.26	72.75	14.70	1032.49	1049.59	-142.36	-209.72	387.98
1993-94	93.75	18.68	74.46	13.87	1073.38	1104.46	7.54	-65.17	453.15
1994-95	81.32	15.88	74.30	14.38	1412.23	1446.31	-124.44	-208.48	661.63
1995-96	85.76	16.04	72.98	13.82	1466.87	1428.88	-129.22	-259.56	921.19
1996-97	88.94	16.52	73.26	13.8	1440.60	1303.95	-8.78	-136.57	1057.76

APPENDIX - 4
The Tiruchendur Spinning Mills Ltd.
Cost Structure

(Rs in Lakhs)

Year	Production value	Clean cotton cost	Conversion margin	Wages	Power	Stores and packing	Over heads	Interest	Depreciation	Total Mfg. Charges	Net Profit/ Loss	Misc. Income	Net Pro/ Loss after Mis.Inco.
1962-63	18.70	12.31	6.39	1.49	0.46	0.36	1.70	1.00	4.72	9.73	-3.34	0.32	-3.02
1963-64	32.51	18.86	13.65	2.76	0.65	0.45	4.05	1.57	4.34	13.82	-0.17	0.17	0.00
1964-65	44.48	23.88	19.60	4.34	0.92	0.75	5.88	1.14	4.65	17.68	1.92	0.11	2.03
1965-66	40.12	23.70	16.42	6.43	1.72	1.10	2.19	1.11	2.90	15.45	0.97	0.10	1.07
1966-67	58.90	34.80	24.10	11.10	2.58	1.38	2.50	1.10	4.50	23.16	0.94	0.09	1.03
1967-68	56.35	37.35	19.00	10.85	2.59	1.37	3.28	1.62	3.88	23.59	-4.59	0.18	-4.41
1968-69	56.59	37.42	19.17	12.22	2.56	2.05	6.76	1.85	2.71	28.15	-8.98	9.59	0.61
1969-70	75.10	96.44	28.66	13.50	2.54	2.75	2.12	2.40	9.69	33.00	-4.34	0.48	-3.86
1970-71	100.90	67.50	33.40	15.73	3.00	2.91	1.33	4.52	10.51	38.00	-4.60	0.62	-3.98
1971-72	110.64	78.63	32.01	19.72	3.35	2.96	2.61	6.30	6.19	41.13	-9.12	0.50	-8.62
1972-73	84.06	48.43	35.63	20.38	3.10	6.62	2.61	5.17	6.88	44.76	-9.13	5.00	-4.13
1973-74	243.97	139.73	104.24	52.38	7.74	10.04	6.35	11.73	11.51	99.93	4.29	0.67	4.96
1975	127.23	93.81	33.42	38,91	6.76	9.84	4.33	11.50	6.83	78.17	44.75	0.51	-44.24
1976	138.42	103.26	32.16	37.46	7.18	31.99	5.45	14.97	10.86	107.91	-75.75	0.17	-75.58

APPENDIX - 4 (Contd...)

1977	218.54	151.96	66.58	45.45	9.26	8.49	6.20	23.77	8.99	102.16	-35.58	0.28	-35.30
1978	292.15	184.79	107.36	48.95	13.37	14.97	7.09	25.79	6.35	116.52	-9.16	0.68	-8.48
1979	298.17	143.96	154.21	57.54	14.75	14.45	6.26	24.80	8.64	126.44	27.77	11.25	39.02
1980	380.83	188.22	192.61	74.52	21.78	20.40	7.83	25.24	7.76	157.83	35.08	0.88	35.96
1981	378.99	230.21	148.78	75.75	24.39	23.52	10.21	23.25	7.82	164.94	-16.16	1.09	-15.07
1982	439.04	249.89	189.15	82.73	32.90	23.84	13.89	25.59	14.76	193.73	-4.58	1.08	-3.50
1983	516.07	271.66	244.41	105.06	60.38	15.85	13.89	18.05	10.53	223.96	20.45	3.04	23.49
1984	527.03	322.70	204.33	114.90	43.81	19.14	16.52	22.90	11.31	228.58	-24.25	2.32	-21.93
1985	548.98	287.03	261.95	118.66	54.97	22.95	21.29	29.92	20.84	268.63	-6.68	8.43	1.75
1986	470.81	253.79	217.02	125.01	53.84	18.02	15.44	37.57	17.35	267.23	-50.21	1.70	-48.51
1987- 88	819.53	469.16	350.37	199.32	81.73	22.88	27.00	29.71	12.12	372.76	-22.39	0.77	-21.62
1988- 89	799.84	530.01	269.83	169.46	59.00	23.82	22.57	27.80	9.36	312.01	-42.18	0.71	-41.47
1989- 90	923.70	507.55	416.15	180.37	66.45	24.69	34.59	23.56	15.05	344.71	71.44	5.07	76.51
1990- 91	894.85	454.57	440.28	192.81	81.25	31.02	43.00	22.49	15.16	385.73	54.55	4.65	59.20
1991- 92	939.20	592.09	347.11	203.58	87.76	46.84	59.76	36.53	8.44	442.91	-95.80	3.96	-91.84
1992- 93	1032.49	767.91	264.58	223.42	102.24	34.73	77.57	37.07	7.24	482.27	-217.69	7.97	-209.72
1993- 94	1073.38	634.20	439.18	244.85	122.58	39.43	63.49	35.32	5.55	511.22	-72.04	6.87	-65.17
1994- 95	1412.23	1047.89	364.34	292.63	135.93	27.37	64.79	53.89	5.85	580.46	-216.12	7.63	-208.49
1995- 96	1466.87	1078.13	388.74	320.23	151.47	29.65	56.55	86.14	11.52	655.56	-266.82	7.26	-259.56
1996- 97	1440.60	921.16	519.44	331.25	166.69	32.45	40.47	103.99	6.60	681.45	-162.01	25.44	-136.57

APPENDIX-5

Number of major and minor sub stations, their location, voltage ratio, capacity and aggregate capacity

Sl.No.	*Name of sub-station.*	*No.of Trans-formers*	*Voltage ratio in KVA*	*Capacity in KVA*	*Aggregate capacity in KVA*
1.	E.H.T.SS				
	Sattankulam	1	110/11	10000	10000
	110/3/11 kv.	2	110/33	10000	20000
2.	Thoothukudi	1	230/110	100000	100000
	230/110/22 kv	1	230/110	50000	50000
		1	110/22	16000	16000
		1	110/22	10000	10000
3.	Arumuganeri	1	110/3	10000	10000
	110/11 kv	1	110/11	10000	10000
4.	Thoothukudi 110/22kv.	2	110/22	16000	32000
5.	Thoothukudi SIPCOT110/22 kv.	1	110/22	10000	10000
6.	Ottapidaram	1	66/11	2500	2500
	66/11 kv.	1	66/11	2000	2000
7.	Kovilpatti 110/1 kv.	2	110/11	10000	20000
8.	Eppodumvendran	2	110/33	10000	20000
	110/33/11 kv	1	110/33/11	3000	3000
9.	Kalugumalai 66/11 kv.	3	66/11	2000	6000
10.	Manjaneerkaval 110/11 kv.	1	110/11	10000	10000
	Total	23			33,500

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CHAPTER - 6

BANKING, TRADE AND COMMERCE

Money lending is said to have taken its root, when the people started to raise agricultural crops and to produce industrial goods or the services rendered for other causes. In the composite Tirunelveli district, particularly in the fertile area of Tamiraparani region, where double cropping was assured, the agriculturists and people associated with agricultural operations were in need of money during sowing and manuring weeding seasons. In Kallidaikurichi, Kuniyur and Valliyur areas, the Brahmins who were granted fertile lands by the local rulers, were wealthy and they were in a position to issue loans and advances to the needy agriculturists and to the agricultural labourers as well to do their agricultural work and to perform their social obligations. Thus they started their careers as money lenders within the limited areas and then gradually extended their ambit to the nearby states. The Kallidaikurichi Brahmins were well known in the West Coast for their trade and allied activities. They traded in cloth in Malabar and combined money lending with trading. When money lending became more attractive, cloth trade gradually started to recede. It was cited that the Brahmins of Kallidaikurichi were bankers to the Rajahs of Cochin and Travancore.

In recognition of their services they were honoured by the Rajahs of Cochin and Travancore with presents and clothes in the months of Thai (January 15th), Chithirai (April 13th/14th) Visu festival and on Deepavali in Aippasi (October-November)[1]. Another local community, the Vellalas, confined their activities mainly to agriculture and local trade in cloth and groceries. Occasionally the Vellalas combined money lending and banking with trade. In the later part of the 19th century, the spread of education among the Brahmins and Vellalas created a situation to migrate to the cities and other parts.

The Nadars who are predominantly found in the district and who were initially engaged in the extraction of palm juice and production of jaggery and palm products, gradually widened their garrison in business and trade covering salt, dry fish etc. Activities of Church Missionaries, freedom struggles and an urge for advancement had great impact on them. Nadars who were climbing the ladders to reach the heights in society clinched this opportunity and started Banking Operations during the early part of the 20th century in the district. This led to the birth of the present Tamilnad Mercantile Bank Ltd., with its headquarters at Thoothukudi. The idea to start a bank by the Nadar community was mooted in the anniversary of *Nadar Mahajana Sangam* held at

Thoothukudi during the year 1920. The bank was registered on 11 May 1921 as "the Nadar Bank Ltd" which threw open its door to the public on 11 November 1921. The name of the 'Nadar Bank' was changed and assumed its present name *viz*., the Tamil Nad Mercantile Bank Ltd., on 27 November 1962 to widen the bank's sphere of service. Later it became a scheduled bank under the Reserve Bank of India Act of 1935. It started its operation with a small capital of Rs 5 lakhs. The bank had a vision of extending banking services to common people of rural areas. Started with a little deposit of Rs.21,010/- in the year 1921, it increased its total deposit to Rs.27 lakhs in 1946 and to Rs.182 lakhs in 1971. By its endeavour, the deposits crossed over Rs.1000 crores in 1995 and it is one of the leading scheduled banks in the country.

The first bank of Tamil Nadu dates back to the period of East India Company Rule. The growing volume of trade necessitated the establishment of banks, a demand addressed by the British Agency Houses and the Government. In the year 1843 Government established the bank of Madras, the predecessor of the Imperial Bank.

The first bank which opened its branch at Thoothukudi was the Bank of Madras, on 2 January 1867, which was the oldest commercial branch of Southern Tamil Nadu.The Bank of Madras along with other Presidency Banks viz., Bombay and Calcutta was amalgamated in the year 1921, called by name, the Imperial Bank of India and subsequently known as the State Bank of India in the year 1955. Afterwards many commercial banks opened their branches at Thoothukudi, Kovilpatti, Tiruchendur and other taluks and trading centres.

The Co-operative Movement which took its root in the early part of the 20th century witnessed a remarkable change in the co-operative sector covering agriculture and allied activities, industrial spheres, as well as consumer services. The Thoothukudi District Cooperative Central Bank was established with headquarters at Thoothukudi on 31 December 1994, which emerged from the Tirunelveli District Central Bank. The Primary Agricultural Co-operative Banks, Land Development Banks, Co-operative Urban Banks, the Pandyan Grama Bank the Regional Rural Bank in the district and the Tamil Nadu Industrial Investment Corporation involve in developing banking business and other resources with the co-operation and consultation of other developmental agencies. They identify the growth centres for opening new branches and finance various projects, programmes and lead towards overall development of the district.

Distribution of Branches

The State Bank of India is the Lead bank of the district. As on March 2000, there were 178 branches operating in the district. Out of these, 68 were in rural, 61 in semi urban, and 49 in urban areas including one branch of the Tamil Nadu Industrial Investment Corporation. The number of branches of the Cooperative Banks was 41, of which ten were in rural, 22 in semi urban and 9 in urban areas. There were 29 branches of Pandian Grama Banks(Regional Rural Bank) comprising 20 in rural, seven in semi urban and two in urban areas. Under private sector banks, 11 each in rural and urban areas and six in semi urban area.[2] Out of the total 62 branches of nationalised banks, 22 were rural, and 20 each in sub urban and urban areas. The cooperative banks spread their banking network more in sub urban areas; the regional rural banks in the rural reas and the private sector banks had equal number of branches both in rural and urban areas. The nationalised banks also had more branches in rural areas and equal number of branches both in the semi urban and urban areas.

The average population covered by commercial branches in the district is 10627. From a deposit base of Rs.160.32 crore as on 1 January 1988, commercial banks have achieved a deposit level of Rs.520.82 crore at the end of March 1996. The advances outstandings as on 1 January 1988 was Rs.122.53 crores which was grown to Rs.403.73 crore at the end of March, 1996. Cooperative urban banks are located in Srivaikuntam, Nazareth, Prakasapuram, Mukkuperi, Thoothukudi, Melur, Tiruchendur and Kovilpatti.[3]

The credit deposit ratio during 1999-2000, was around 56 per cent as against Reserve Bank of India norms of 60 per cent and priority sector advances to total advances was 42 per cent against the R.B.I norm of 40 percent. Agricultural advances to total advances was 15 per cent as against R.B.I. norms of 18 per cent. The agency-wise share of credit disbursements during 1990-2000 were given below:

Agencies	*Percentage Share to Total Credit Disbursed*
Public Sector banks	38.00
Private Sector banks	19.00
Regional Rural banks	10.00
District Central Cooperative bank	6.00
State Land Development bank	1.29
Urban Co-op. bank	25.00
Tamil Nadu Industrial Investment Corporation	0.71

National Bank for Agriculture and Rural Development (NABARD)

NABARD supports the banking system by way of refinance for short term, medium term and long term loans for viable projects through commercial banks, State Cooperative Banks, Land Development Banks and Regional Rural Banks. It also provides assistance to State Government to enable them to participate in the share capital of cooperative credit institutions.

The banks in the region had availed Rs.549.23 lakhs of refinance for term lending during 1994-95 as against Rs.598.34 lakhs during 1993-94 and Rs.309.20 lakhs during 1992-93. Besides, the District Central Co-operative Bank had availed Rs.467 lakhs as short term credit for seasonal agricultural operations and Rs.142 lakhs for weavers credit. About Rs.220 lakhs, accounting 40 per cent of the refinance disbursed, was for fisheries development and 28 per cent i.e. Rs.152.8 lakhs for non-farm sector development. Agency-wise break up shows that commercial banks have availed 63 per cent of refinance, followed by State Land Development Bank, Regional Rural Bank and Central Cooperative Bank representing 22 per cent, eight per cent and seven per cent respectively.

The details of activity-wise refinance availed by banks in the district under investment credit from 1991-92 to 1994-95 are given here. Purpose-wise Refinance Disbursements by NABARD from 1991-92 to 1994-95:[4]

Sl.No.	*Particulars*	*1991-92*	*1992-93*	*1993-94*	*1994-95*
				(Rs. in lakhs)	
1.	Minor Irrigation	10.75	0.71	5.55	2.14
2.	REC	5.96	7.6	21.32	32.29
3.	Land Development	1.56	1.39	0.19	--
4.	Farm Mechanisation	23.00	62.00	47.72	36.73
5.	Plantation & Horticulture	0.10	7.96	61.86	3.49
6.	Dairy Development	3.00	8.18	73.94	33.53
7.	Fisheries	10.90	16.78	149.48	220.48
8.	Forestry	--	--	0.57	--
9.	Bio-gas	1.72	1.85	2.29	3.97
10.	Poultry	9.61	0.19	1.72	2.28
11.	Sheep/Goat/Piggery	--	6.71	58.65	20.67
12.	IRDP	67.38	120.80	76.42	40.84
13.	Non-farm sector	21.96	60.18	98.48	152.81
14.	Others	0.42	7.78	0.15	--
	Total	156.36	309.20	598.34	549.23

During the year 2000-2001, under investment credit (medium and long term loans) aggregate loans disbursed by NABARD to commercial banks, cooperative and regional rural banks in Thoothukudi district reached a level of Rs.1012.45 lakh compared to Rs.770.81 lakh during the year 1999-2000. Amongst the agency, land development bank has been the largest borrower accounting for Rs.381.07 lakh, followed by the Regional Rural Bank Rs.315.13 lakh, commercial banks Rs.243.47 lakh and District Central Cooperative Bank Rs.72.78 lakh.

The credit deployment for agriculture and allied activities was spread over the entire district. Seventy one per cent of the industrial credit was absorbed only by the industrial units in two blocks namely Pudukottai (Thoothukudi) and Kovilpatti. Deployment of credit to other priority sectors namely services and business was more urban centres. The overall recovery position of the district has improved in recent times. The percentage of overdues was 42 as on 30 June 1987 which has come down to 31 as on 30 June 1994. The participation of commercial banks and Pandian Grama Bank was remarkable in all the sectors whereas the District Central Cooperative Bank's concentration was predominant in the case of crop loans and that of Urban Cooperative banks in other priority sector lendings.

Blockwise Service Area Bank Branches Operating in the district

Alwarthirunagari

State Bank of India has branches at Kurumbur and Punnakayal. Service area is Alagappapuram, Angamangalam, Katchanavilai, Nalumavadi, Puralyoor, Rajapathi, Varandivel and Punnakayal. The Authoor branch of Bank of Madura has its service area at Sernthamangalam. The Canara Bank branches at Authoor and Nazareth which include service area of Authoor, Mela Authoor, Sethukuvaithan, Suganthalai, Alagiamanavalapuram, Kurippankulam, Udayarkulam and Vellamadam. The Indian Bank, Alwarthirunagari branch comprises service area Alwarthirunagari, Athinathapuram and Malavarayanatham. The Indian Overseas Bank branches at Nazareth, Sattankulam and Thenthiruperai comprise Themankulam, Karuvelambadu, Kurangani, Kurukkattur and Thenthiruperai.

Karungulam

State Bank of India operates its branches at Srivaikuntam and its service area is Manakarai. Indian Overseas Bank operates its branches at Ramanujampudur, Sekkarakudi and Vallanadu. The service areas of Indian Overseas Bank (IOB) are Ramanujampudur, Cherakulam, Vallakulam, Ellainaickkanpatti, Keela Vallanadu, Sekkarakudi, Singathakuruchi, Vadakku Karaseri, Kalliyavoor, Vallanadu, Keela Puthaneri, Murapanedukovilpathu, Murapanadupudugiramam,

Nanalkadu, Vada Vallanadu. United Commercial Bank (UCO Bank) operates its branch at Karungulam covering areas of Kalvoy, Karungulam, Thattankulam and Therku Karaseri. Pandyan Grama Bank operates its branches at Akkanaickanpatti, Srivaikuntam, Seithunganallur covering areas of Alanda, Poovani, Alwarkulam, Arampannai, Kongarayakurichi, Aligudi, Muthalankurichi, Seithunganallur, Vasavappuram, Vitalapuram and Vitalapuram P.Koilpathu.

Kayathar

There are two branches of State Bank of India at Cholapuram and Therku Konar Kottai. Service areas covered are Cholapuram, Kannakattai, Pungavarnatham, Chettikurichi, Chidambarampatti and Thiruman-galakurichi. Bank of India operates its branch at Kamanaickanpatti covering the areas of Achankulam, Kamanaickenpatti, Kuruvinatham, Podupatti, Theethampatti and Thotampatti. The branches of Canara Bank are at Kalampatti, Kayathar covering Kalampatti, Kattalankulam, Kumarareddiapuram, Akilandapuram, Ayyanaroothu, Kayathar, Vadaku Ilanthaikulam, Panikkarkulam, Pannaikulam, Rajapudukudi, Sannathu-pudungudi; Therku Ilandaikulam, Therku Myilodai, Usilankulam and Vellalankottai. Central Bank of India operates its branches at Kadambur and Kalugumalai covering Kadambur, Kappulingapatti; Thirumalapuram, K.Duraisamypuram, Kalankaraipatti, Kalugumalai, Karadikulam, Therku Kalugumalai, K.Subramaniapuram, K.Venkateswarapuram. The branches of Pandyan Grama Bank are at Kayathar, Nalatinputhur, and Kovilpatti covering Chidambarapuram, Kuppanapuram, Kurumalai, Vadakkuvandanam, Therkuvandanam, Vanaramutti, Asoor, Sevalaperi, K.Sivganapuram, Kopampatti and Mudukkalankulam.

Kovilpatti

State Bank of India has branches at Cholapuram and Kovilpatti covering the areas of Manjanaickenpatti, Illupaiyurani, Poosaripatti, Manthithoppu, and Moopanpatti. State Bank of Travancore has a branch at Kovilpatti which covers Kadalaiyur, Lingampatti and Meenakshipuram. Canara Bank operates its branches at Ettayapuram and Kovilpatti covering Ilambuvanam, R.Venkateswarapuram, Sindalakarai, Suraikaipatti, Avalnathan, Chinnamalaikuntu, Pandavarmangalam and Uthupatti. Central Bank of India operates a branch at Kovilpatti covering Kodukambarai and Thittankulam. The Indian Bank branch at Kovilpatti covers Thonugal and Inam Maniyachi. Indian Overseas Bank's branch office at Kovilpatti covers the areas of Ayyakottaiyur, Urulakkudi and Varadampatti. The Karur Vysya Bank's branch at Kovilpatti takes Chidambarapuram area. Lakshmi Vilas Bank's branch covers Kulasekarapuram. Tamil Nad Mercantile Bank's branch covers Kilavipatti.

The Pandyan Grama Bank which has four branches at Keela Eral, Nalatinputhur and two at Kovilpatti cover Erachy, Sivanthipatti, Theethampatti, Thuraiyur, Chatrapatti, Idaiseval Villiseri, Keela Eral, Mela Eral, Semman Pudur and T.Shanmugapuram.

Ottapidaram

State Bank of India, Central Bank of India, Indian Overseas Bank, Tamil Nad Mercantile Bank and Pandian Grama Bank are operating their branches. S.B.I, Savarimangalam branch covers Jumbulingapuram, Melapandiapuram, Muramban, Paraikuttam, S.Kailasapuram and Sangampatti. Central Bank of India, Kadambur branch covers Elavelangal, Kothali, Malaipatti, Onamkulam and Thennampati. Indian Overseas Bank has branches at Eppodumventran, Mappillayurani, Ottanatham. Tamil Nadu Mercantile Bank, Puthiamputhur branch operates Pudhiamputhur, Rajavinkoil and Sillanatham. Pandyan Grama Bank has five branches in this block located at Akkanaickanpatti, Ottapidaram, Pasuvanthanai, Tharuvaikulam and Kulathur. These branches cover Ackanaickenpatti; K.Kailasapuram, Kalappaipatty, Kodiankulam, Kollankinar, Maruthanvaazhvu, Ahilandapuram, Araikulam, Governergiri, Kulasekaranallur, Ottapidaram, Panchalankurichi, Keelamangalam, Keelamudimen, Kuthiraikulam Meenakshipuram, Nagampatti, P.Duraisamypuram, Pasuvanthanai, Sillangulam, Keela Arasadi, Pattinamaruthur, Tharuvaikulam, Therkukalmedu, Veppalodai, K.Shunmugapuram, Kallamparambu, Mullur, Vallinayagapuram and Vedanatham.

Thoothukudi

State Bank of India has three branches two in semi urban and one in rural. Semi urban branches are at Harbour Estate and SPIC Nagar which cover Meelavittan. Rural branch is at Savarimangalam covering Keelathattaparai, Melathattaparai and Umarikottai. Central Bank of India has its branch at Sawyerpuram, a semi urban area covering Servaikaranmadam.Indian overseas Bank has two branches at Harbour Estate and Mappillaiyurani covering Athimarapatti, Mappillaiyurani, Sankaraperi and Thoothukudi rural.United Commercial Bank's branch at Mudivaithananthal cover Allikulam, Kattalangulam, Mudivaithanenthal, Thalavaipuram, Thimmarajapuram and Varathareddipatti. Syndicate Bank's branch at Newport was covering Korampallam and Ayyandaipu. Pandiyan Grama Bank branches operate at Thoothukudi and Puthukudi covering Muthapuram, Maravanmadam, Vadakkusilukkanpatti and Therkusilukkanpatti. Tamil Nad Mercantile Bank has two branches at Mullakadu and Pudukottai covering Mullakadu, Kootudankadu, Kumaragiri and Kulayankarisal.

Pudur

Canara Bank's branch at Ettaypuram covers Ayanvadamalapuram, Inam Arunachalapuram, Karupoor, Keelanattukurichi and Veerapatti. The Kovilpatti Indian Bank Branch has its operation in Vedapatti. Indian Overseas Bank branch at Nagalapuram covers Chinnamanaickenpatti, Goundanpatti, Nagalapuram, Pattithevanpatti, Sankaralingapuram, Senkottar and Vowalthothi. Pandyan Grama Bank has five branches at Vilathikulam, Pudur, Ettaypuram, Sennamareddipatti and Nagalapuram covering areas of Ramachandrapuram, Boothalapuram, Duraisamypuram, Jagaveerapuram, Kandasamypuram, Melakalloorani, Madhalapuram, Mavilodai, Vadalakarai, Nambipuram, Muthalapuram, Thappathi, Maniakmaranpatti, Mettilpatti, Muthusamypuram, Ayan Karisalkulam, Mavilpatti, Sennamareddipatti, Ayan Rajapatti, Kadalkudi, Melakaranthai, Keela Karanthai, Mitta Vadamalapuram, Muthiapuram and Masarpatti. Tamilnad Mercantile Bank has branches at Pudur and Vilathikulam operating at Keela Arunachalapuram, Mela Arunachalapuram, Pudur, Sennampatti, Vemboor, Sivalarpatti and Lakshmipuram.

Sattankulam

Canara Bank has two branches at Mudalur, and Nazreth servicing the areas of Mudalur, Sasthavinallur, Subbarayapuram, and Pidaneri. The Indian Bank's branch at Padukkapathu is servicing at Alagappapuram, Padukkapathu, Pallakurichi, Periathazhai and Puthantharuvai. I.O.B has two branches at Sattankulam and Thatchamozhi servicing the areas of Amuthannakudi, Kombankulam, Nedunkulam, Palankulam, Pannamparai, Pudukkulam, Sattankulam, Pandarapuram and Thatchamozhi. Pandian Grama Bank has branches at Semmarikulam, Srivenkateswarapuram and Thattarmadam, serving the areas of Eluvaraimukki, Chettikulam, Komaneri, Arasoor, Naduvakkurichi and Thamaraimozhi. Tamilnad Mercantile Bank's branch at Kommadikottai operates in that area only.There are two registered pawn brokers in Sathankulam taluk.

Srivaikuntam

State Bank of India's branch at Srivaikuntam serves the areas of Padmanabhamangalam, Peroor, Tirupuliankudi, Vellur, and Vellur Adichanallur. Canara Bank has branches at Authoor, Eral and Srivaikuntam covering the areas of Umarikadu, Arumugamangalam, Eral, Kottarakurichi, Mangalakurichi, Soolavaikkal, Valavallan, Srimoolakkarai, Sriparan-gusanallur and Thol Pannai. The Central Bank of India's branch at Mukkani is serving Korkkai and Maramangalam areas and the Indian Oversees Bank's branch at Sawyerpuram covers the area of

Thirupanichattikulam. United Commercial bank's branch at Mudivaithanenthal operates the area of Aniyaparanallur. Pandyan Grama Bank has three branches at Palayakayal, Sebathiapuram and Sivakalai serving the areas of Agaram, Idayarkadu, Manjaneerkayal, Palayakayal, Kovankadu, Nattathi, Kilpidagai Kaspa ,Kilpidagai Apankoil, Kilpidagai Varatharajapuram, Parakiramapandi and Sivakalai. Tamilnad Mercantile bank has two branches at Pandaravillai and Siruthondanallur covering the areas of Perungulam and Siruthondanallur.

Tiruchendur

State Bank of India has its branch at Kurumbur serving the areas of Melapudukudi, Nallur and Veeramanickam. The Canara Bank's branch at Tiruchendur is operating the area of Veerapandianpatnam rural. The Central Bank of India's branch Kayalpattinam covers Moolakkarai. The Indian Overseas Bank branch Tiruchendur is operating the areas of Mela Tiruchendur and Pitchivilai. The Poochikadu branch of Pandyan Grama bank is operating the areas of Kanam and Pallipathu. The service area of Bank of Madura branch at Veerapandiapattinam was that village area only. Tamilnad Mercantile Bank has two branches one at Kayamozhi and the other at Sonakanvillai and they cover Kayamozhi and Ammanpuram rural areas.

Udangudi

The Udangudi branch of the State Bank of India is covering the area of Athyakurichi, Manaduthandupathu, Nainapathu and Seerkatchi. The Canara bank's branch is operating the area Chettiapathu, Lakshmipuram, Mathavankurichi and Venkataramanujapuram. The Indian bank's branch at Kulasekarapattinam is operating the area of Kulasekarapattinam Manappadu and Sirunadarkudiyiruppu. The Indian Overseas Bank has its branch at Paramankurichi operating in Kuthiraimozhi, Paramankurichi and Vellalanvilai. Pandyan Grama Bank branch at Semmarikulam is serving the area of Nangaimozhi and Semmarikulam. The branch of Tamilnad Mercantile Bank at Meignanapuram is serving Meignanapuram area.

Vilathikulam

The Vilathikulam branch of the State Bank of India serves the area of Ayan Bommiahpuram, Ayan Sengalpadai, Kamalapuram, Keela Vilathikulam, Poosanur, Sithavanaickanpatti, T.Subbiahpuram, Vallinayagipuram, Vilvamarathupatti, Zamin Karisalkulam and Zamin Sengalpadai. Canara Bank branch Ettayapuram serves Kalukachalapuram, Padaruthapuli, Ramanoothu and Thalaikattupuram. Indian Overseas Bank has two branches at Keela Vaippar and Nagalapuram serving the areas of Keela Vaippar, Vaippar, Athankarai, Guruvarpatti and Zamin

Kodangipatti. Pandyan Grama Bank operates branches at Vilathikulam, Keela Eral, Ettaypuram, Sivagnanapuram, Vembar and Kulathur covering 26 service area villages.

Bank Branches Operating in the Municipal /Block Areas

The two Municipalities in the district namely Thoothukudi and Kovilpatti have 60 branches of which 44 branches operating in the Thoothukudi Municipality and 16 branches in the Kovilpatti Municipality. There are 477 branches of various banks operating 12 blocks. The Industrial Cooperative Bank has one branch at Kovilpatti and the Tamil Nadu Industrial Investment Corporation has one branch at Thoothukudi.

Performance of Certain Banks in the District

State Bank of India

State Bank of India is the lead bank of the district. The State Bank of India group including State Bank of Travancore had 11 branches operating in eight blocks in 2001. Alwartirunagari, Kayathar and Thoothukudi block had two branches each and Ottapidaram, Srivaikuntam, Tiruchendur, Udangudi and Vilathikulam blocks had one branch each. The State Bank of Travancore had two branches one at Kovilpatti and another at Thoothukudi. The total amount of deposits mobilised by the State Bank of India group for the years 1997, 1998, 1999, 2000 and 2001 accounted to Rs.97 crores, Rs.115 crores, Rs.124 crores, Rs.140 crores and Rs.164 crores respectively. The total advances for the above years stood at Rs.59 crores, Rs.65 crores, Rs.74 crores, Rs.83 crores and Rs.88 crores respectively. [5]

Indian Overseas Bank

The Indian Overseas Bank has ten rural branches, nine semi urban branches and three branches in Thoothukudi municipality and one branch in the Kovilpatti municipality. The total amount of deposits for the years 1997, 1998, 1999, 2000 and 2001 accounted to Rs.77 crores, Rs.96 crores, Rs.124 crores, Rs.142 crores and Rs.149 crores respectively. The total advances were Rs.43 crores in 1997, Rs.47 crores each for the years 1998, 1999 and 2000. The advances for the year 2001 stood at Rs.46 crores.

Canara Bank

The Canara Bank is operating 15 branches of which three are in urban, seven in semi urban and five in rural areas. The total amount of deposits, advances of the Canara bank for the years 1997, to 2001 are as follows :

Sl.No.	Year	Deposits	Advances (Rs. in Crores)
1.	1997	129	43
2.	1998	128	42
3.	1999	153	46
4.	2000	173	51
5.	2001	198	68

Indian Bank

The Indian bank had eight branches in the district. Three branches were functioning in rural areas, two branches in semi urban area. Two branches are in Thoothukudi and one in Kovilpatti municipal areas. The total amount of deposits for the years 1997, 1998, 1999, 2000 and 2001 accounted to Rs.32 crores, Rs.53 crores, Rs.46 crores, Rs.59 crores and Rs.71 crores respectively.The total amount of advances for the above years were Rs.14 crores, Rs.16 crores, Rs.19 crores, Rs.22 crores, 25 crores respectively.

Pandian Grama Bank

The Pandian Grama bank is the Regional Rural bank in the district. This bank is locally based, rural oriented and commercially organised. Pandian Grama bank grants loans and advances to small and marginal farmers and agricultural labourers. It also provides loans and advances to artisans, small entrepreneurs and persons of limited means engaged in trade, industry within its area of operation. There were 29 branches of the Pandian Grama Bank operating in the district. 25 branches are in operation in blocks and four branches are in municipal areas.The total amount of deposits during the years 1997, 1998, 1999, 2000 and 2001 have been Rs.32 crores, Rs.36 crores, Rs.46 crores, Rs.60 crores and Rs.68 crores respectively and the amount of advances for the years have been Rs.22 crores, Rs.24 crores, Rs.27 crores, Rs.31 crores and Rs.39 crores respectively.

Under private sector bank, Tamil Nad Mercantile bank has 16 branches covering 10 branches in rural, three each in semi urban and urban areas. Bank of Madura had four branches. Karur Vysya Bank and Lakshmi Vilas Bank has two branches each. Catholian Syrian Bank, City Union Bank, Federal Bank Ltd., Nedungadi Bank, South Indian Bank have one branch each.

Blockwise / Municipalitywise allocation of branches are furnished in **Appendix-1**. No.of branches functioning in semi urban areas and in the town panchayats are furnished below :

Sl.No.	Name of the Semi Urban Centre		No.of Branches
1.	Kovilpatti (Municipality)		16
2.	Mappillayurani (Village Panchayat)		1
3.	Milavittan	-do-	1
4.	Muthiapuram	-do-	4
5.	Arumuganeri	Town Panchayat	3
6.	Kayalpattinam	-do-	3
7.	Tiruchendur	-do-	6
8.	Ettaiyapuram	-do-	2
9.	Kalugumalai	-do-	2
10.	Nazareth	-do-	5
11.	Sattankulam	-do-	2
12.	Sawyerpuram	-do-	3
13.	Srivaikuntam	-do-	6
14.	Udangudi	-do-	3
15.	Vilathikulam	-do-	4
	Total		61

No. of Bank Branches Operating in Town Panchayats

Sl.No.	Name of the Town Panchayats	Status	No.of Branches
1.	Alwartirunagari	Rural	1
2.	Aatur	Rural	3
3.	Nazareth	Semi Urban	6
4.	Thenthiruperi	Rural	1
5.	Kayathar	Rural	2
6.	Kalugumalai	Semi Urban	2
7.	Kadambur	Rural	2
8.	Ettayapuram	Semi Urban	2
9.	Pudur	Rural	3
10.	Sathankulam	Semi Urban	3
11.	Eral	Rural	2
12.	Sawyerpuram	Semi Urban	3
13.	Srivaikuntam	Semi Urban	6
14.	Arumuganeri	Semi Urban	3
15.	Kayalpattinam	Semi Urban	3
16.	Tiruchendur	Semi Urban	6
17.	Udangudi	Semi Urban	3
18.	Vilathikulam	Rural	4
	Total		56

Tamilnad Mercantile Bank Ltd.

Tamilnad Mercantile Bank Ltd., a scheduled bank under private sector headquartered at Thoothukudi, was established by the enterprising business people of Nadar Community. It was registered on 11.5.1921. The thought of establishing a Bank under the guidance of the able Nadar business community was mooted out in anniversary of Nadar Mahajana Sangam held at Thoothukudi during 1920. A group of dedicated men had been constituted as Board of Directors, and they elected Thiru.M.V.Shanmugavel Nadar as Chairman on November 4, 1921. The Bank was opened by Thiru T.V.Balagurusamy Nadar, the then President of the Nadar Mahajana Sangam. "The Nadar Bank Ltd" in the year 1921 threw open its doors to the public on November 11, 1921 at Thoothukudi. The Bank became a Scheduled Commercial bank under the Reserve bank of India Act on May 11, 1935. The Bank had changed its name from Nadar Bank Ltd to the present one on November 26, 1962 to widen its sphere of service.[6]

Tamilnad Mercantile Bank Ltd. has an exemplary record of service for over 79 years. Spurred by the committment to customer satisfaction, technological advancement and enhanced financial performance, Tamilnad Mercantile bank Ltd, has entered the new millennium, completed its 78th year of operations with good performance in several financial parameters - over and above the industry performance in many areas. The bank, now has 159 branches spread all over the country, which includes three specialised branches. The bank has 6 Regional offices and 14 extension counters at the service of its clientele.The bank has earned an operating profit of Rs.72.61 crores for the year ended March 31, 2000. After making provisions as per the prudential norms prescribed by the Reserve Bank of India, the bank has posted a net profit after tax of Rs.40.63 crores.

The capital base of the bank is a modest Rs.28 lakhs, the lowest in the industry whereas the Reserves and Surplus of the bank have increased to Rs.226.23 crores as on March 31, 2000. As against the minimum Capital Adequacy Ratio of 9 per cent stipulated by Reserve Bank of India, the bank with its net owned funds of Rs.226.51 crores as on 31.3.2000, compared to its risk weighted assets, has a capital adequacy of 18.02 per cent, one of the highest in the industry.

The bank is one of the very few banks in India declaring consistent dividend to its share holders for decades together. A dividend of 75 per cent has been approved by the Reserve Bank of India each for the years ended 31 March 1998, 31 March 1999 and 31 March 2000.The aggregate deposits of the bank as on 31st March 2000 were Rs.2665 crores. The bank enjoys a solid reputation among its depositors

and 98 per cent of the total deposits of the bank are stable and core deposits. The bank has deposits received from Non-Resident Indians to the extent of Rs.139 crores as on 31st March 2000.In credit operations, the bank's aggregate advances increased to the level of Rs.1255 crores as on 31 March 2000. The bank extended loans to borrowers under priority sector category to the extent of Rs.552/- crores which constitutes 44 per cent of its total advances as against the prescription of 40 per cent by Reserve Bank of India.

The merchant trading turnover in the bank's forex operations has spurted to Rs.1668 crores and the credit deployment to the export/ import activity has touched a level of Rs.177.90 crores, constituting 14.18 per cent of total advances, well exceeding the 12 per cent target stipulated by the Reserve Bank of India. The Bank has the Foreign Exchange department at Thoothukudi with state of the art technology to serve the exporters of the southern districts of Tamil Nadu.Tamilnad Mercantile Bank Ltd., even at its earlier stages identified its profit centre as retail banking and concentrated its efforts in the right direction of improving the retail banking concept. Yet another strategy successfully being adopted by the bank all over its branches is "Relationship banking".

The bank has implemented major innovations in the banking arena such as computerised operations, tele-banking, on-line terminals to customers, credit card, stockinvest, merchant banking services etc to respond well to the customer's expectations and needs. More flexible business hours, extension counters, comfortable ambiance, responsive and well behaved personnel, customer friendly work culture, effective mechanism for quick redressal of complaints, use of sophisticated communication media like fax, telex etc are the highlights of the service aspects of the Bank.

As on March 2000 the Bank has 16 branches in the district, three in Thoothukudi town alone.[7]

Sl.No.	*Name of the Branch*	*Date of Opening*
01.	Thoothukudi main	17.11.21
02.	Vilathikulam	29.04.68
03.	Puthiamputhur	07.06.71
04.	Pudur	28.08.78
05.	Kommadikottai	26.02.73
06.	Megnanapuram	28.02.73
07.	Kayamozhi	21.10.73
08.	Mullakkadu	12.06.74
09.	Kovilpatti	11.12.74
10.	Pudukkottai	22.01.75

Tamilnadu Mercantile Bank Ltd., Thoothukudi

11.	Siruthondanallur	24.11.76
12.	Prakasapuram	26.11.76
13.	Sonakanvilai	15.12.78
14.	Thoothukudi south	09.12.84
15.	Pandaravilai	10.06.88
16.	Sipcot Thoothukudi	27.03.2000

The bank's contribution in the development of trade and business community of the district is highly commendable. The bank has extended loans and advances to the business/industrial people of the district as on 31 March,2000, to the extent of Rs.211.22 crores. The Bank has extended loans to the extent of Rs.118 crores to the priority sector in the district, of which Rs.16 crores was advanced to the agricultural sector, Rs.82 crores to the small scale industry sector and Rs.20 crores for other priority activities. Export credit made by the bank to the exporters of the district is around Rs.37 crores. The bank's response to the emerging needs of the borrowers of the district is spontaneous and satisfying.

Particulars	*as on 31.3.2000*
Total deposits of bank	2671.15 cr.
Advance of bank	1368.94 cr.
Net profit	41.13 cr.
Credit deposit ratio	51.25%

Bank of Madura Ltd.

The Bank of Madura Ltd., a private scheduled bank was operating four branches at Authoor 17 May 1971, Kayalpattinam, 7 December 1975. Thoothukudi 11 February 1967 and Veerapandianpatnam 13 February 1973. It provided loans to crops, minor irrigation, dairy, sheep, bullocks and bullock carts etc. under agriculture sector. Loans to small scale industries and palmyrah tappers were given under industrial sector and loans to transport operator, retail traders, small business enterprises, professionals and self employed are given under service sector. This bank was amalgamated with the ICICI Bank with effect from 10 March 2001.

Cooperative Banks

The cooperative movement in India began in 1904 to provide agriculturists with institutional facilities for obtaining capital at low interest rates. The State Cooperative banks, Central co-operative banks and primary cooperative societies are the agencies which work towards this objective. The State Cooperative Bank is the apex bank. The Central Cooperative bank operating at the district level obtains their funds from

their own share capital and reserves, deposits from the public and loans from the State Cooperative Bank. Its main function is to give loans to Primary co-operative societies and acts as a link between the State Cooperative Bank and the primary society at the village level. The primary cooperative societies operate at the village level, and provide assistance to farmers in the form of loans.

Cooperative societies began their functions at Thoothukudi from 17 October 1986. Three Deputy Registrar offices at Thoothukudi Tiruchendur and Kovilpatti and 377 cooperative societies are functioning in the district. The district has157 primary agricultural cooperative banks, 102 students cooperative stores, 57 employees cooperative thrift and credit societies, 28 primary cooperative stores Kovilpatti circle has a large number of (105) primary agricultural cooperative banks. Thoothukudi and Tiruchendur areas have 26 cooperative primary agriucltural and rural development banks Thoothukudi circle has 34 employees cooperative thrift and credit societies followed by Tiruchendur and Kovilpatti circles. The number of students cooperatives is high in Thoothukudi circle followed by Kovilpatti and Tiruchendur circles. Thoothukudi circle has 35 students cooperative stores, Kovilpatti and Tiruchendur circles had 34 and 3 students cooperative stores respectively. Cooparative societies functioning in Kovilpatti,Tiruchendur and Thoothukudi circles are furnished below :[8]

Sl. No.	*Type of Societies*	*Kovilpatti Circle*	*Toothukudi Circle*	*Tiruchendur Circle*	*Total*
1.	Thoothukudi district Co-operative Central bank	-	1	-	1
2.	Thoothukudi district Consumer Co-operative Wholesale store.	-	1	-	1
3.	Thoothukudi district Co-operative Printing Press.	-	1	-	1
4.	Thoothukudi District Cooperative Union.	-	1	-	1
5.	Primary Agricultural Co-operative bank.	105	26	26	157
6.	Rural Cooperative Bank	-	1	-	1
7.	Co-operative Urban Bank	1	3	4	8
8.	Co-operative Urban Credit	-	1	2	3

9. Tamil Nadu Co-operative State Agriculture and Rural Development Bank.	1	1	1	3
10. Cooperative Marketing Society	2	1	1	3
11. Cooperative Canteen	-	-	1	1
12. Land Colonisation Cooperative Society.	1	-	1	2
13. Labour Contract Cooperative Society	2	1	2	5
14. Salt Workers Cooperative Societies	-	2	1	3
15. Employees Cooperative Thrift and Credit Societies.	8	34	14	57
16. Students Cooperative Stores	34	35	33	102
17. Primary Cooperative Stores	10	11	7	28
Total	165	120	92	377

Thoothukudi Range

In the Thoothukudi taluk, Thoothukudi District Consumer Cooperative Wholesale Stores at Thoothukudi is functioning from 4th June 1940 and eight primary agricultural cooperative banks located at Korampallam, Mappilaiyurani, Meelavittan, Varthaga Reddipatti, Mudivaithananthal, Melathattapparai, Podammalpuram and Pudukkottai are in operation. Thoothukudi district Urban Bank 17 March 1915 and Thoothukudi Melur Cooperative Urban Bank 6 December 1921 and also thirty Employees Cooperative.Thrift and credit societies are functioning in the taluk. One Thoothukudi Viswakarma Cooperative Urban credit society, one rural cooperative store and one urban cooperative store are functioning in the taluk. There are six employees cooperative stores, twenty students Cooperative stores, one Labour Contract Society and one cooperative Marketing society in the taluk. There is a production and sales cooperative society and one District Cooperative Printing Press. The Thoothukudi district Central Cooperative Bank functions from 14 December 1992.

In the Srivaikuntam taluk, there are nineteen primary agricultural cooperative banks, one non-agricultural credit society at Perungulam, one primary land development bank at Srivaikuntam, and one urban

cooperative bank at Srivaikuntam in the taluk. Three Employees Cooperative thrift and credit societies, two at Srivaikuntam and one at Seithunganallur are functioning. There are three Rural Cooperative stores and one Urban Cooperative Stores are on service in the taluk besides 15 students cooperative stores and one Producer Cooperative Society.

Tiruchendur Range

Twenty six primary Cooperativebanks, one cooperative land development bank and one cooperative urban bank at Srivaikuntam taluk. Fifteen thrift and credit societies two labour contract cooperative societies, one salt workers cooperative production and sales society at Arumuganeri and one land settlement cooperative society at Pidaneri, serve the range.

Kovilpatti Range

One hundred and six primary agricultural cooperative banks in the taluk, two labour contract Cooperative societies, one primary Cooperative land development bank at Kovilpatti (estd. on 9 October 1939), one Land Settlement Cooperativesociety at Puliangudi, cooperative urban bank at Kovilpatti (estd. 18 April 1919) two Agricultural Production Cooperative Marketing societies and 44 cooperative stores, nine employees Cooperative thrift and credit societies in the Kovilpatti range help the agriculturists' cause.

The Thoothukudi District Central Cooperative Bank Ltd.

The Thoothukudi District Central Cooperative Bank has been bifurcated from the Tirunelveli District Central Cooperative Bank and started banking business from 31 December 1994 with a share capital of Rs.27.34 lakh.There were 13 branches functioning at Kovilpatti, Thoothukudi, Vilathikulam, Tiruchendur, Srivaikuntam, Pudur, Kadambur, Kalugumalai, Ottapidaram, Eral, Sathankulam, Arumuganeri and Thoothukudi head office banking section in the district.[9] The Kovilpatti branch is the earliest one which has been operating from 2 November 1962 and the latest is the Bank branch opened at head office on 31 December 1994.Details on branches with their date of inception are furnished below :[10]

Bank Branch	*Date of Inception*
Kovilpatti	2 November 1962
Thoothukudi	29 March 1967
Vilathikulam	15 November 1968
Tiruchendur	26 March 1969
Srivaikuntam	12 May 1969

Pudur	9	February 1970
Kadambur	9	March 1970
Kalugumalai	11	January 1971
Ottapidaram	24	March 1971
Eral	23	March 1972
Sattankulam	13	March 1974
Arumuganeri	21	December 1991
Head Office Banking section	31	December 1994.
Kayalpatinam	25	March 1998
Kayathar	25	March 1998

Thoothukudi District Central Cooperative Bank had a total membership of 374 in the year 1994-95. This bank had a steady growth during the subsequent years. The membership increased to 435 and 579 during the years 1997-98 and 1998-99 respectively. The Cooperative Central Bank mobilised share capital to Rs.292.13 lakh in 1995-96 which marked a rising trend to Rs.414.09 lakhs in 1997-98 and Rs.613.48 lakhs in 1998-99. The bank's reserves was Rs.478.24 lakhs in 1994-95 which increased to Rs.740.50 lakhs in 1996-97 and Rs.876.10 lakhs in 1998-99. Details of the membership and volume of business from inception (1994-95) to 1998-99 are as follows:

Sl. No.	Items	1994-95	1995-96	1996-97 (Rs. in lakh)	1997-98	1998-99
1.	Members	374	376	385	435	579
2.	Share capital	27.34	292.13	376.14	414.06	613.48
3.	Reserves	478.24	639.83	740.50	829.05	876.10
4.	Deposits	580.24	4460.93	4492.90	6114.80	10979.51
5.	Borrowings	14.76	1447.72	1138.13	764.34	926.97
6.	Lending	6498.70	5174.44	6809.36	8071.28	8821.93
7.	Loans out standing.	3949.74	5545.26	4148.67	17.22	7985.28

The Central Bank issues short term and medium term crop loans, jewel loans through branches and primary agricultural cooperative, and rural development banks and also to the non-farm sectors. The bank issued a sum of Rs.770.40 lakh in 1994-95 and Rs.804.11 lakh in 1995-96 under short term crop loan. Under medium term crop loan, a sum of Rs.191-90 lakh in 1994-95 and Rs.244.62 lakh in 1995-96 were issued. Under jewel loan, a sum of Rs.419-17 lakh in 1994-95 and Rs.511.02 lakh in 1995-96 were issued through branches and an amount of Rs.2518.08 lakh in 1994-95 and Rs.3611.96 lakh in 1995-96 were issued through primary agricultural cooperative and rural development banks. A total amount of Rs.15.64 lakh in 1994-95 and Rs.17.86 lakh in 1995-96 were issued under non-farm sector loan. The

bank mobilized deposits to the tune of Rs.3079.62 lakh in 1994-95; Rs.3716.62 lakh in 1995-96 through branches and a sum of Rs.1639.12 lakh in 1994-95 and Rs.2435.22 lakh in 1995-96 through Primary Agricultural Cooperative Banks.

Cooperatives play a vital role in improving the conditions of agriculturists and middle class people. They issue loans for the promotion of small and cottage industrial units, for construction of houses, marketing of agricultural produce buying chemical fertilisers, marketing societies, consumer cooperative stores, godowns, for sale of consumer goods, etc. Short term loan to the tune of Rs.760 lakh was issued to 8295 persons in 1996-97 and the loan amount was increased to Rs.1186.54 benefiting 9272 persons. During 1998-99, a sum of Rs.1083.84 lakh was issued to 7308 persons under short term loan scheme. Under the medium term loan scheme a sum of Rs.1500 lakh was issued to 2114 persons in 1996-97. Rs.249.18 lakh was issued to 2749 and Rs.217.39 lakh to 2437 persons in 1997-98 and 1998-99 respectively. Cooperative banks issue jewel loans to a large number of people. During 1996-97, a sum of Rs.9033.34 lakh was issued under jewel loan to 153918 beneficiaries. A sum of Rs.9225.58 lakh to 167884 persons and Rs.12357.86 lakh to 166356 persons were issued during the years 1997-98 and 1998-99 respectively. Cooperative banks issue loans to small and cottage industries under non-farm sector through cooperative urban banks and Central Cooperative Bank. The cooperative banks issued a sum of Rs.292.96 lakh to 2819 persons in 1996-97, Rs.509.83 lakh to 3861 in 1997-98 and Rs.683.51 lakh to 5089 persons in 1998-99 to small and cottage industries. The Cooperative Central bank issued a sum of Rs.29.77 lakh to 245 persons in 1996-97; Rs.5048 lakh to 15 persons in 1997-98 and Rs.79.13 lakh to 29 persons in 1998-99. Long term loans to the tune of Rs.303 lakh to 290 persons, Rs.335.69 lakh to 165 persons and Rs.331.86 lakh to 300 persons were issued during the years 1996-97, 1997-98 and 1998-99 respectively. For buying chemical fertilizers, a sum of Rs.448.41 lakh to 3731 persons. Rs.520-88 lakh to 3831 persons and Rs.493.51 lakh to 4864 persons were issued during the years 1996-97, 1997-98 and 1998-99 respectively.[11] Particulars relating to loans issued by the Cooperative institutions to various schemes for the years 1996-97, 1997-98, 1998-99 and for 1999-2000 are furnished in **Appendix - 2.**

Loans and advances issued by the Central Cooperative bank Ltd. for the years 1998-1999 and 1999-2000 are furnsihed below :

Item	*1998-1999* (Rs. in Lakh)	*1999-2000*
Directorate Agriculture	2933.42	2930.05
Small Scale industries	2.81	2.86

Other institutions	1289.11	1464.32
Transport operators	22.75	23.87
Small business	125.91	125.67
Housing loans	34.65	13.72
Consumption loan	4150.76	3580.67
Total advance under priority	8559.47	8141.16
Weaker section	330.93	2553.81
Women beneficiaries	136.10	262.07
Small farmers/Marginal farmers/Agricultural labourers.	1252.14	1590.80

As on January 2000, a sum of Rs.953.92 lakh was issued under short term loan through these banks benefiting three hundred and fifty three members through schemes like Tamil Nadu Adi Dravidar Development Corporation Ltd., Jewel loans were sanctioned to 88904 members to the tune of Rs.4351.30 lakh as on October 2000. Jewel loans were given by the Thoothukudi District Central Co-operative Bank and its twelve branches. 151 primary agricultural co-operative banks, 8 urban banks and three primary agricultural co-operative and rural development banks.

Further, co-operative societies issue loans to small and cottage industries through urban banks and Central Co-operative Banks. They also issue loans to professionals through urban banks women traders, printing works etc., A sum of Rs.65026 lakh upto January 2000 to 5101 members was issued through 8 urban banks for non agricultural purposes. The Thoothukudi District Central Co-operative Bank and its twelve branches have issued loans to the tune of Rs.320.68 lakh up to 2000 to 745 members.

Agricultural Loan

There are three Agricultural Producers' Cooperative Marketing Societies in the district which have issued loans to the tune of Rs.27.86 lakh to 70 members up to 2000.

Long Term Loan

Three primary cooperative agricultural and rural development banks are operating in the district. They issue loans to the agriculturists for buying tractors, mini lorries etc. A sum of Rs.179.14 lakh has been issued up to January 2000 benefiting 210 members.

Issue of Loans to Professionals through Urban Cooperative Banks

Loans are issued to doctors, engineers and other professionals through the urban cooperative banks. Those banks have issued a sum

of Rs.96.90 lakhs benefiting 85 lakhs. These banks have issued housing loans to 291 members to the tune of Rs.395.83 lakhs as on January 2000.

Loans for Buying Fertilisers, Agricultural Implements, Seeds Etc.

Loans amounting to the tune of Rs.389.07 lakh were issued to 905 members as on January 2000 through the three Agricultural Producers Cooperative Marketing Societies for buying fertilisers, agricultural implements, pesticides, seeds etc.

Marketing of Agricultural Produce

Agricultural produces like cotton and chillies are bought from the agriculturists and marketed through the Agricultural Producers cooperative Marketing societies

Cooperative Printing Works

Printing works to the value of Rs.14.91 lakh have been undertaken as on January 2000 by the Thoothukudi district cooperative works.

Public Distribution System

One hundred and fortyfour full time ration shops in urban areas and 447 full time shops in rural areas are run by the cooperative societies covering 126181 and 198195 family cards in urban and rural areas respectively. The co-operative department operates 101 part time ration shops besides three women ration shops in rural areas and controls 169 godowns in the district.

Savings linked loan for small women traders

A new loan scheme called 'Saving linked loan for Small Women Traders'[12] was implemented from 1 January 1999 to develop the economic conditions of ppor women traders. A sum of Rs.5,94,3000- was issued to 598 women beneficiaries. Under this scheme up to January 2000.

Tamil Nadu Cooperative State Agriculture and Rural Development Bank

The Tamil Nadu Cooperative State Agriculture and Rural Development Bank at the State level and coopeative primary agriculture and rural development banks at the taluk/ block level are providing credit to the members for agricultural and allied activities like minor irrigation and cultivation of horticulture and plantation crops, poultry, dairying , sheep breeding, tyre carts, sericulture etc., on schematic basis. They also provide long term credit under normal lending programme for repairs to wells, laying of piple lines, purchase of tractors, power

drillers, construction of cattle sheds, farm house etc. The period of repayment of such loans ranges from five to 15 years.

There were three Cooperative Primary Agricultural and Rural Development Banks functioning at Tiruchendur, Kovilpatti and Srivaikuntam with borrowing members of 725, 1600 and 1031 respectively. The performance of the Primary Agricultural and Rural Development Banks from 1991-92 to 1993-94 and 1997-98 to1999-2000 are furnished below:[13]

Name of the Primary Agricultural Rural Development bank	*Share Capital*			*Loans outstanding Rs. in lakhs.*		
	91-92	*92-93*	*93-94*	*91-92*	*92-93*	*93-94*
Tiruchendur	7.77	8.85	10.67	61.10	80.47	111.95
Kovilpatti	8.83	9.47	11.01	84.18	95.50	122.74
Srivaikuntam	7.65	8.88	10.52	66.82	83.51	112.12

Name of the Primary Agricultural Rural Development bank	1997-98		1998-99		1999-2000	
	Share Capital	Loans Outstanding	Share Capital	Loans Outstanding	Share Capital	Loans Outstanding
Tiruchendur	36.31	393.02	48.46	489.73	59.82	565.96
Kovilpatti	33.09	359.96	37.76	412.18	39.96	459.96
Srivaikuntam	31.48	370.92	34.56	443.33	38.90	494.89

The share capital of the Tiruchendur branch in the years 1991-92, 1992-93 and 1993-94 were Rs.7.77 lakh, Rs.8.85 lakh and Rs.10.67 lakh respectively; The share capital of the Kovilpatti bank branch during the years 1991-92 in 1992-93, and 1993-94 were Rs.8.83 lakh, Rs.9.41 lakh and Rs.11.01 lakh respectively. The share capital of the Srivaikuntam branch for that period were Rs.7.65 lakh, Rs.8.88 lakh and Rs.10.52 lakh. The loans outstanding of the Tiruchendur, Kovilpatti and Srivaikuntam branches in 1993-94 were Rs.111.95 lakh, Rs.122.74 lakh and Rs.112.12 lakh respectively.

The Mukkuperi Cooperative Urban Bank Ltd.

The Mukkuperi cooperative urban bank Ltd was started in 1950. The cooperative urban bank has two branches located at Kurumbur

and Arumuganeri. The Kurumbur branch was opened in1982 and Arumuganeri branch in 1995. The share capital of the Bank as on 31 March 1996 is Rs.20 lakh. The total number of members is 6203 under 'A' class and their share is Rs.14,43,880. The total amount of deposits was Rs.6.67 crores in the beginning of 1996 which increased to Rs.8.15 crores at the end of the year. The bank provides loans such as jewel loan, vehicle loan, small scale industries loan and house building advances to members. The bank provides 85 per cent of the loan from deposits.

Ottapidaram Primary Agricultural Cooperative Bank Ltd.

With the object of uplifting the people living below the poverty line, to create awareness among the public on savings, to meet the urgent requirements of the farmers in production and marketing of agricultural produce, Ottapidaram Primary Agricultural Cooperative Bank was established on 18 July 1914. The Primary Agricultural Cooperative Bank has 940 members and realised deposits to Rs.27 lakh as on 1997. The bank provides jewel loans to agriculturists and agricultural loans to the members. The bank distributes loans for buying milch animals, sheep, goat bullocks, carts, tractors loan besides selling seeds and fertilizers under various Government schemes. The bank provided loan of Rs.1.45 lakh to agriculture, Rs.2.21 lakh under jewel loan in 1987-88. A sum of Rs.3.51 lakh was given under agricultural loan, Rs.1.46 lakh under government schemes and Rs.28.08 lakh under jewel loan in 1994-95. In 1996-97, a sum of Rs.2 lakh under agriculture loan,and Rs.35.27 lakh under jewel loan in 1996-97.[14]

The Srivaikuntam Co-operative Urban Bank Ltd.

The Srivaikuntam Cooperative Urban Bank has been functioning from 17 February 1919 with the objective of encouraging thrift, self-help and co-operation among the members. The bank has 9031 members and has a share capital of Rs.7.02 lakh. The bank has realised deposits to Rs.336.77 lakh as on 1997.

The Tiruchendur Cooperative Urban Bank Ltd.

The Tiruchendur Cooperative Urban Bank was registered as a cooperative society on 10 June 1919 with 37 members and commenced its business on 28 June 1919.[15] The area of operation of the bank is confined to Tiruchendur, Veerapandyanpattinam, Udangudi and Kayalpatnam town panchayts. The bank encourages thrift among the members; borrow funds from members and undertakes the financing of small scale and cottage industries. The bank has a branch at Udangudi which serves the people at Udangudi by advancing loans to small road transport operators, mortgage loans, personal loans and jewel loans.

The authorised share capital of the bank is Rs.20 lakhs. The bank had 8814 members with the amount of 18.54 lakh during 1996-97. The amount of fixed deposits from the individuals during 1996-97 is Rs.715.94 lakh and the amount of fixed deposits from societies is Rs.80.41 lakhs The amount of savings from individuals is Rs.124.45 lakhs and from societies is Rs.23.56 lakh. The amount from savings societies is Rs.23.56 lakh during 1996-97.

A sum of Rs.212.58 lakh was issued as loan in 1987-88 and this amount increased to Rs.399.77 lakh in 1992-93. During 1996-97, a sum of Rs.859.41 lakh was issued as loan. The type of loan include mortgage loans, jewel loans, surety loans, loan for self employment, loan for small scale industries, consumer loan, small road transport operations etc.

Urban Cooperative Banks

Name/Date of opening.	*Deposit*			*Advances*		
	97-98	*98-99*	*99-2000*	*97-98*	*98-99*	*99-2000*
	Rs. in Lakhs					
Melur 9.2.1922	18.4	26.67	36.10	13.1	17.27	22.50
Tuticorin 24.4.1915	8.2	13.79	19.70	5.0	7.98	10.90
Kovilpatti 18.4.1919	6.9	12.41	21.20	3.2	7.93	13.70
Mukkuperi 20.3.1950	10.0	11.93	13.60	6.8	6.75	7.40
Nazareth 27.2.1922	11.2	13.64	18.60	6.6	8.40	11.30
Prakasapuram 10.10.1922	9.9	14.33	17.10	5.6	7.53	8.60
Srivaikuntam 17.2.1919	4.5	5.03	5.90	2.4	2.86	3.00
Tiruchendur 28.6.1919	12.4	15.01	18.80	6.7	6.67	8.30

The Tamil Nadu Industrial Cooperative Bank

The Tamil Nadu Industrial Cooperative Bank popularly known as 'TAICO BANK' started functioning from November 1962 with headquarters at Chennai. It is a separate financing agency for meeting the credit needs of Industrial Cooperatives and thereby generates more employment, in rural and semi urban areas. The organisational set up

of TAICO Bank is unique and broad based in the sense that it provides assistance to industrial cooperatives broadly classified by NABARD. The broad categories of Industrial Cooperatives financed are small scale industries, coir industries and handicrafts. The management of the Bank was vested with the Board of Directors nominated by Director of Industries and Commerce and Registrar of Industrial cooperatives upto 123 June 1976 and then it is managed by a Special Officer. The Bank has a branch office at Kovilpatti.[16] The Bank has become a force to reckon within the matter of providing finance exclusively to Industrial cooperatives in the State both for their block capital and working capital needs. Its bank has made a significant contribution for development of village and small scale industries in the State through Industrial cooperatives.

Chit Funds functioning in the district

1. Sri Ram Chits (Tamil Nadu) Ltd., Thoothukudi
2. Sri Visalam Chit Funds Ltd., Thoothukudi
3. Muthu Parani Chits (P) Ltd., Thoothukudi
4. S.Maniam & Co.,Chit Funds, Thoothukudi
5. The Thoothukudi Trading & Credit Corporation Chit Funds Private Ltd., Thoothukudi
6. Thoothukudi Chit Corporation, Thoothukudi
7. Muthu Nagar Alvin Chit Funds, Thoothukudi
8. Manthiram Chit Funds (P) Ltd.,Thoothukudi
9. Arasan Chinnamani Chit Funds (P) Ltd.,Thoothukudi
10. M.S.A.Chit Funds (P) Ltd.,Thoothukudi
11. Sri Kamatchi Chit Funds (P) Ltd., Thoothukudi
12. Annai Chit Funds (P) Ltd.,Thoothukudi
13. Mallika Chit Funds (P) Ltd., Thoothukudi
14. Sri Abinaya Chit Funds (P) Ltd., Thoothukudi
15. Arasu Chit Funds (P) Ltd., Thoothukudi
16. Pagu Chit Funds (P) Ltd.,Thoothukudi
17. Karthik Chit Funds (P) Ltd., Thoothukudi
18. Thana Lakshmi Chit Funds (P) Ltd., Thoothukudi
19. Nova Chit fund, Thoothukudi
20. Velumoorthy Velayutham Chit Funds (P) Ltd., Thoothukudi
21. Siva Murugan Chit Funds (P) Ltd., Udangudi
22. Parramankurichi Siva Sakthi Chit Funds (P) Ltd., Paramankurichi
23. Tirunelveli ACA Chits (P) Ltd., Tiruchendur
24. Sri Visalam Chit Fund Ltd., Tiruchendur
25. Perumal Chit Fund, Kurumbur

Insurance Companies

The business of insurance began with marine industry in London and the first insurance policy was issued in 1583 in England. In India, insurance began in 1870 with life insurance being transacted by an English company, the European and the Albert. The first indian insurance company was the Bombay Mutual Assurance Society formed in 1870. Later the Uniter Indian Insurance Company in Madras, other insurance compenies in Bombay and Calcutta were formed. These were all started as a result of the Swedeshi Movement in the early 1900's. By the year 1956, life insurance business was nationalised and LIC was formed on September 1, 1956. After decades of public sector monopoly, the relevant laws were amended in 1999 and the LIC lost the exclusive privilege of conducting life insurance business in India. By March 31, 2002, private insurance had been registered and had begun to transact life insurance in India.

Life Insurance

Oriental Life insurance Company United Kingdom took the credit of bringing present system of life insurance to India in the year 1818. The Indian Life Assurance Companies Act 1912 was the first legislative measure to regulate life insurance business. Later in 1928, the Indian Insurance Companies Act was enacted, which was amended in 1938 and finally this Act was amended by the Government of India in 1950. Life Insurance Corporation of India was formed in September 1956.

General Insurance

Triton Insurance Company Ltd., the first general insurance company was established in Calcutta in 1850. In the year 1957, the General Insurance Council a wing of Insurance Association ofIndia formed a code of conduct. In 1961, an insurance Act was passed to form General Insuance Company Ltd., which was amended in the year 1968. The General Insurance business was nationalised with effect from 01 January 1973 and the General Insurance Company as a holding company, was divided into four subsidiaries as the National Insurance Company Ltd., the New India Assurance Company Ltd., the Oriental Insurance Company Ltd., and the United Assurance Company Ltd.

Before the year 1999, the State run Life Insurance Corporation of India in life insurance sector and the General Insurance Corporation of India with its subsidiaries in general sector had the exclusive control of the trade. In the wake of reform process and passing Insurance Regulatory Development Act (IRDA) in 1999, several Indian private companies entered into the insurance market and some companies joined with foreign partners.

General Insurance Corporation was converted into India's national reinsurer from December 2000 and all the subsidiaries working under the General Insurance Corporation were restructured as independent insurance companies and the Parliament approved the Bill on July 30, 2002 delinking the four subsidiaries from the GIC and another separate bill was passed to allow brokers, cooperatives and intermediaries in the sector.

Life Insurance Corporation of India

Life Insurance Corporation of India has its branches at Thoothukudi, Kovilpatti, Tiruchendur and Srivaikuntam. Thoothukudi branch which is the first LIC branch in the district is functioning from 1 September 1956 and the Kovilpatti, Tiruchendur and Srivaikuntam branches are functioining from 12 July 1962; 3 September 1981 and 29 October 1992 respectively.[17]

Particulars of the number of policy holders,sum assured and first premium income realised from Thoothukudi, Kovilpatti,Tiruchendur and Srivaikuntam branches from1996-97 to1999-2000 are furnished below :

	1996-97	1997-98	1998-99	1999-2000
	No.of Policies			
1. Thoothukudi	9305	10531	10540	12839
2. Tiruchendur	4636	4262	4489	5875
3. Srivaikuntam	4003	3574	4513	5473
4. Kovilpatti	8091	9015	9759	12399
II. Sum assured (in crores)				
1. Thoothukudi	48.48	56.47	65.97	84.74
2. Tiruchendur	16.83	15.43	18.78	26.79
3. Srivaikuntam	12.26	12.55	15.53	21.14
4. Kovlpatti	30.17	33.67	41.01	53.49
iii.First Premium (in lakhs)				
1.Thoothukudi	86.54	104.34	173.67	183.54
2. Tiruchendur	36.42	32.26	47.19	63.36
3. Srivaikuntam	21.43	24.63	38.68	49.47
4. Kovilpatti	77.23	86.29	108.04	148.62

Achievements of the Life Insurance Corporation branches of Thoothukudi, Tiruchendur, Srivaikuntam, and Kovilpatti are given in **Appendix - 3.**

National Insurance Company Ltd.

National Insurance Company Limited, a subsidiary of General Insurance Corporation of India, is operating two branch offices with one development office at Thoothukudi. The first branch of the company was opened on 1 October 1982; the development office was started functioning from 16 May 1986 and the branch II is operating from 20 November 1989. The company covers insurance on fire accident, motor accident, marine loss, miscellaneous items etc.[18]

The Oriental Insurance Company Ltd.

The Oriental Insurance Company divisional office is functioning at Thoothukudi since 1984. It was initially,a Branch office and subsequently upgraded in to a Division.[19] It has a branch at Kovilpatti. The oriental Insurance Company is a subsidiary of the General Insurance Corporation of India set up by an Act of Parliament in 1973. This company offers insurance cover to the general public in all departments excpt life insurance. The insurance covers offered are Fire Policies, Marine Cargo Policies, Marine Hull Policies, Motor Vehicle Policies, Rural Insurance Policies, Engineering Policies, personal Accident Policies, Electronic Equipment Insurance Policies etc.

The total premium collected for the year ending March 1997, was Rs.278.00 lakh and the number of policies issued was around 20000. The message of general insurance is published through a network of Field Officers called Development Officers and also Agents. General Insurance consciousness among vehicle owners is in high degree due to the compulsory nature of vehicle insurance. Similarly, industrialists with banking finance are obliged to take insurance. Among the rural people, organised programme of publicity is made on cattle, poultry, pump sets and other rural insurance.

Life Insurance and non-life insurance companies both Indian, Private companies and foreign partners which entered into the insurance market in India are as follows:

Life Insurance Companies

1. Life Insurance Corporation of India, Mumbai
2. SBI Life Insurance Co.Ltd., Mumbai
3. Allianz Bajaj Life Insurance Co.Ltd., Pune
4. Om Kotak Mahindra Life Insurance Co.Ltd., Mumbai
5. ICICI Prudential Life Insurance Co.Ltd., Mumbai
6. HDFC Standard Life Insurance Co.Ltd., Mumbai

7. Birla Sun Life Insurance Co.Ltd., Mumbai
8. ING Vysya Life Insurance Co.Ltd., Bangalore
9. Tata - AIG Life Insurance Co.Pvt.Ltd., Mumbai
10. Metlife India Insurance Co.Pvt.Ltd., Bangalore
11. AMP Sanmar Assurance Co.Ltd., Chennai
12. Dabur CGU Life Insurance Co.Pvt.Ltd., Gurgaon
13. Max New York Life Insurance Co.Ltd., Gurdaon

Non Life Insurance Companies

1. National Insurance Co.Ltd., Kolkata
2. New India Assurance Co.Ltd., Mumbai
3. Oriental Insurance Co.Ltd., New Delhi
4. United India Insurance Co.Ltd., Chennai
5. Tata AIG General Insurance Co.Ltd., Mumbai
6. Bajaj Allianz General Insurance Co.Ltd., Pune
7. IFFCO Tokio General Insurance Co.Ltd., Mumbai
8. ICICI Lombard General Insurance Co.Ltd., Mumbai
9. Reliance General Insurance Co.Ltd., Mumbai
10. Royal Sundaram Alliance Insurance Co.Ltd., Chennai.

Currency and Coinage

Mints

European overseas commercial enterprise sprang on the east coast of Peninsular India from 16th century. The Portuguese were the first to arrive on the west coast followed by the Dutch, French, Danes and the English on the east. Because of the political rivalry among the native rulers, these Europeans became the masters of maritime commerce and politics on the coast. The Sultan of Golkonda took over Senjee in 1647 and extended liberal trade concessions and right to mint coins. The Dutch stepped into the coast of the territory of the Madurai Nayak in 1648 with a factory at Kayalpattinam. Thoothukudi was taken over by them in 1658. By 1667, in all the port of the Madura coast, the Dutch flag was planted and export and import trade came into their fold. The Madurai fanam of the Dutch was widely used in textile trade in Tirunelveli. The English grew stronger in South India in the first quarter of the 18th century and the influence and quantum of Dutch trade declined and they lost their factories on the coast one by one. Finally the English took over all the Dutch possessions in India in 1875. The coinage of Coromandal Coast was based on gold for higher denominations and a few silver coins and copper coins for small

denominations and for circulation among the poor sections of the community.[20]

A mint was opened in Thoothukudi in 1764 and a coin, new *Thoothukudi pagoda* was minted in 19 carat fineness. This was circulated for textile trade in the Madurai coast but did not attract the traders. In 1770 the fineness of Thoothukudi pagoda was cut down from 19 carats to 18 and exported to Ceylon for use in elephant trade. In 1787 silver alloyed rupee coins were issued from Thoothukudi mint, the value of which was 4 to one Portonava pagoda. These coins were intended for use in textile trade in the coast.

There was a mint at Korkai village during the Pandian Kingdom. The street where mint located, was called as 'Akkasalai' Among them the copper and silver punch-marked coins were collected from different places around Korkai and Kayal in large numbers. These coins bear the symbol of stars, wheels and other small marks and are irregularly punched here and there. They are commonly called as punch-marked coins.[21]

Trade and Commerce

Thoothukudi district which formed a part of southern coromandel coast, has a long tradition of trade. Kayal and Korkai ports had a noteworthy feature of trading history. Sea trade dates back to a few thousand years in which the ancient Tamil Kingdom in the South played an important part in maritime trade by having exports and imports with cities as far as Rome. The role of Tamil Community expanded with the rise of the new dynasties of the Pandyas, Sambuvarayas, Kadavarayas and the Vijayanagar. The Tamil merchants articulated a sense of solidarity through trade guilds. Horse trade was carried by the merchant class under the Pandyas and this led to a process of transformation from an agrarian economy to agromercantile economy in the Tamil country. The factor that contributed to the growth of coastal trade networks was the development of hinterland in the Tamiraparani river basin which in turn helped the ports in the coast to flourish.[22] The rise of merchant groups in several pockets channelised the resources from the coastal trade towards the expansion of overseas commerce. Kayal was an important Port in the district during the 16th century. Pearls and chanks fished in the south coastal area were exported through the Port. The various rulers of Tamil region benefited from the trading ventures with Arabs and Chinese. The Tamil Ports viz., Veerapandyanpattinam and Kayal in the Thoothukudi district continued to serve as outlets for domestic and international trade in the Bay of Bengal. Indigeneous trade, markets, merchants, trading networks in the medieval period besides shipbuilding and navigation in the Tamil coast were developed. The commercial establishments were slowly turned into fortified settlements

on the Tamil coast in the seventeenth century. The rise of Portuguese private traders in the Port settlements was significant and they held important positions by virtue of vast investments of funds in the trade. The rich private merchants contributed towards the prosperity of the Portuguese settlements to some extent.[23]

Trade representatives were sent along with the royal emissaries with gifts. An envoy from the Pandya court is reported to have presented precious stones, clothes, etc; to the Chinese Emperor in 1284. In return the Chinese Emperior sent an envoy to the Pandya Court to obtain more goods in 1285. Again in 1287 the Pandya envoys presented tributes which reportedly included a strange animal to the Emperor of China. In 1929, two Zebras were presented to the Chinese Emperor. These contacts paved the way for establishing trade contacts in the early medieval period between China and Pandya countries. People from this district had gone to Srilanka and engaged in various business. They became shopkeepers, hotelliers, stewedores, exporters and importers etc.

There were ports within close proximity to one another in the Southern Tamil coast during the medieval times when compared to the ancient period. These ports of international importance survived alongside the new marakkayar settlements close to the Hindu trading ports such as Veerapandyanpattinam-Kayalpattinam. The growth of some of the coastal villages into new centres of maritime trade led to the addition of the suffix 'Pattinam' to their names.

Ideally located in this kingdom was 'Thoothukudi' a flourishing trade centre where pearl fishery was popular.This port is noted for its oriental pearls of lustre which had attracted the pioneers of trade from Greece, Spain, Egypt, Mesapotamia and the Middle East Arab countries. As early as 123 A.D. Ptolomy of Greece described Thoothukudi as trade centre engaged in maritime trade with the Eastern and Western countries. The large exports of cotton helped to boost the importance of this Port. The cotton was carted to the Thoothukudi Port from suburbs and so the main artery road in Thoothukudi was named as 'Great Cotton Road' One can find this road even today. Besides the exports and imports from Ceylon, rice from Burma and Rangoon, foodgrains from the Northern States of India were imported only at Thoothukudi because of the low port charges and ports compared to other major rates and merchants therefore preferred to unload their cargoes only at Thoothukudi from where they were despatched to various distribution centres in Tamil Nadu.

Lured by the wealth of Tamil Nadu, the Europeans came to India and spread christianity along the fishery coast apart from trade activities.

The flourishing trade of the Portugese in Thoothukudi attracted the Dutch who had by then occupied Ceylon and took over Thoothukudi in 1658. The English who had come to India by the 17th century took over Thoothukudi and all other dependencies finally by 1825. The early years of the 19th century marked the commercial rise of Thoothukudi with its hinterland supplying varied commodities and raw materials and the advantages derived from a natural harbour. A series of dramatic changes in the commercial plans of the English gave Thoothukudi an important position among the ports in India. Between the period 1851-1861, new roads connecting Thoothukudi with its cotton rich hinterland were laid and this boosted the annual export of cotton from the region. In 1876, Thoothukudi was connected to Maniyachi by rail and this added to export of cotton from the hinterland. After Thoothukudi was declared a major port in 1974, meticulous planning and sustained development contributed to the growth of trade and commerce in Thoothukudi and its vicinity. The principal imports at Thoothukudi are coal, grains and cotton. The main exports are salt, cement, yarn senna leaves, dried fish, onions, chllies, and cotton piece-goods.[24]

Salt is the most important article of trade passing through Thoothukudi. The manufacture of salt on the sea coast near Thoothukudi is an old established industry. Salt production in the pans around Thoothukudi is fast increasing. Salt is shipped to calcutta for internal consumption and is exported to Indonesia.

The local salt industry is giving rise to a new industry, namely the manufacture of caustic soda. At Attur, about 22 km. from Thoothukudi port, the Dhrangadhara chemical works has been established. This factory produced 50 tons of caustic soda to start with and in its final phase of production, it has a rated capacity of 200 tons a day. This factory has added 1000 acres to the salt pans of the area to ensure its own supply of salt.

From the Port, betel nuts and groceries are carried back to the Kanniyakumari district. From other areas of hinterland, goods such as cotton yarn, fibre, potatoes, chillies, senna leaves, hardware, pottery etc., are carried to the port. Cotton waste is carried to Punalur from the port. Imported raw cotton, and goods from Ceylon are also borne by road.

Goods are moved by road to Thoothukudi from such places as Bangalore, Chennai, Tiruchirappalli, Karaikudi, Virudhunagar, Nagercoil, Coimbatore, Tirupur, Madurai, Tenkasi, Kumbakonam, Quilon, Salem, Tammampatti, Shencottai, Sivakasi, Ettaiyapuram, Ambasamudram, Villupuram, Dindigul and Valavanur.

From Thoothukudi the destination to which goods moved are Kovilpatti, Trivandrum, Tiruppur, Udagamandalam, Tirunelveli, Bangalore, Chennai, Madurai, Namakkal, Kadayanallur, Karaikudi, Pudukottai, Salem Kumbakonam, Mannargudi, Tiruthuraipoondi, Punalur, Pondicherry, Srivilliputhur, Valliyoor, Tenkasi, Erode, Karur, Tiruchirappalli, Coimbatore, Kottayam, Melur, Ambasamudram, Puliangudi and Ernakulam. Between Tiruchirappalli district and Thoothukudi about three hundred lorries are said to be at work and another hundred lorries from beyond Tiruchirappalli district passes through its enroute to the port. Karur, Pugalur, Pattavathalai and Manachanallur which figured prominently in the receipt or despatch of this traffic. Rice, sugar, jaggery and onions are among the chief commodities moved to Thoothukudi and the volume of this traffic was about 28800 tonnes. Commodities such as salt and dried fish move from or via Thoothukudi and the volume registered is estimated at 38,400 tonnes. About 110 trucks were permitted to operate between the Kanniyakumari district and the port. These trucks carried dried fish, coir and coir products, coconuts, palm jaggery and tapioca flour from Colachel, Thengapatnam and Marthandam. From Thoothukudi Port, betel nuts and groceries are carried back to the Kanniyakumari district. From other areas of the hinterland, goods like cotton yarn, fibre, potatoes, chillies, senna leaves, hardware, pottery etc., were carried to the port. Cotton waste was carried to Punalur from the port. Imported raw cotton, and goods from Ceylon are also borne by road.

Thoothukudi has a steady trade with America, Europe and South East Asia. The trade with these Continents consists of exports of senna leaves which is a monopoly of Thoothukudi, palm fibre, gunny strip waste, cotton yarn, textiles etc. Imports of heavy lifts and machinery gathered momentum as the industrialisation of the hinterland proceeds .t pace. The opening of the railways, steamship, posts and telegraph played a vital part in commerce.

Korkai, a popular port city of the ancient Pandyas, had trade links with major cities of the World. It is located on the northern side of the river Tamiraparani and is in the north-east of Srivaikuntam by 20 kms. and by 15 kms. from Adichanallur. This city has been invariably referred by the ancient Tamil literature. Periplus refers to it as Coman which was a Cape and a harbour. Ptolemy calls it as a Cape and town. Arthasasthra refers *Korkai* as a famous pearl city.Silappadikaram refers to this city as one of the popular ports of the time. The ancient Tamil literature provides much information regarding the city of Korkai and its international links. Korkai by virtue of being a port city carried on immense trade with the Western World. Foreign travellers like Pliny, Strabo, Ptolomy, the author of periplus of Erythrean Sea mention about the

flourishing international trade of the Pandyas with the Roman Empire through the Port at Korkai which was the headquarters of Pearl fishery by that time. For the purpose of corroborating the international trade with the city of Korkai, a large number of coins both indigenous and foreign were found at Korkai.[25] However, with the steady silting up of the river estuary and with the construction of bigger and longer ships, the estuaries lost their worthiness as safe harbour. Further the advent of European traders and their rivalry with the Arabs in their commercial activities probably accounted for the decline of the Korkai and Kayal.

Virapandyanpattinam

Virapandyanpattinam south of Kayal port was one of the important medieval Pandya ports which flourished under the rule of Maravarman Sundara Pandya-I. It was named as Cholanadu Kondan Pattinam after Maravarman Sundara Pandyan who conquered and annexed the territory of the Cholas.

Kayal

Kayal at the southern end of the coromandel coast was a favourite trade centre for foreign merchants. The medieval port of Kayal had long standing trade with West Asia and it flourished under the Pandyas chiefly for the import of horses from Hormuz and Aden. This port has been variously referred to as Kahal, Cahila, Chayal, Cael and Kia-i-le. Commodities such as silk, aromatic roots and pearls were exported from Kayal to Syria, Iraq and Khurasan[26]. This port was so prominent that it figures in the travelogues of Marco Polo (1293) and in the writings of Wassaf (1328) and Rasid-al-Din (1300). Rasid-at-Din records that Cheriaware was brought by junks to this port where it was exchanged with goods from the Arab countries. Kayal was obviously a major entrepot on the Asian Sea Routes. It was by far the most important port where all the ships ladden with merchandise and horses that came from the ports of West Asia such as Hormuz, Chisti , Aden, etc., touched the port. Towards the end of the thirteenth century thousands of horses were imported at this port and they were sent to Madurai. This port also flourished in pearl trade as pearl fishing developed under the rule of Jatavarman Sundara Pandya-I (1251-1268) who is mentioned by Wassaf as Sundara Pandi. A brisk trade in horse was carried on from Arabia to Kayal. According to Wassaf these horses were bought at a price of 500 saggio equivalent to 220 Dinars of red gold. They were brought from many other places like Kis, Ormuz, Qatar and Adan to the port of Kayal which became a great emporium of horse trade in the Pandya coast. It was also stated as many as 16000 horses were landed at this port in one season. The demand for horses was always greater

than the supply as a large number of horses died even while on transportation. Yet the importers had to pay the full amount and this money was paid from the Pandya treasury in accordance with the terms of contract. Several agents, brokers and merchants were prominent horse trade who were therefore called as *kudirai chettis* in the inscriptions. The Pandya rulers imported these horses for their army. Kayal thus developed into a port.

The commerce and the pearl fishing operations attracted the Portuguese to establish their settlements in the ports of Kayal and Punnaikayal. It was reported in the diary of Vasco da Gama that Dom Manuel 1495-1521, the King of Portugal showed great interest in the pearls and seed-pearls and ordered Francisco de Almeida (1505-1508), the Viceroy in India to acquire and send them to Lisbon. The port of Kayal slowly developed commercial contracts with other ports. The Portuguese traders settled down in Punnaikayal in 1544 to conduct their commercial activities. Under the Portuguese Punnaikayal developed as an important centre particularly in pearl fishing. The importance of these ports came to rest on its commercial and pearl fishing activities. As pearl fishing operations however shifted in due course to the island of Mannar in Sri Lanka, the importance of these ports dwindled.The minor ports of Kulasekarapattinam, and Kayalpattinam were loosing their importance mainly to the improvements made to the port of Thoothukudi.

The chief imports and exports from Kayalpattinam, Kulasekarapatinam and Thoothukudi are furnished below: (Average of five years ending 1925-26)[27]

Chief Imports Articles	Chief Exports Articles
Kayalpattinam Port	
Grain, pulses and flour - pulses, paddy, rice. seeds - coriander, cumin, cotton spices, betelnuts, sugar, gunny bags wood and timber, other articles. The total value of import on an average of five years ending 1925-26 was Rs.165532/-.	Salt, sugar, molasses including palmyrah and cane jaggery other articles. The total value of export on an average of five years ending 1925-26 was rs.3,13,987/-.
Kulasekarapattinam	
Building and engineering materials -bricks and tiles. Fish, dry and salted grains, pulses and	Fish excluding canned fish dry salted. Fibre for brushes and brooms fruits and vegetables

flour grain, pulses, paddy, rice, seeds - cotton spices - betelneuts sugar jute, gunny bags, wood and timber. All other articles of merchandise. The total value of imports on an average of five years ending with 1925-26 Rs.9,78,477/-.

dried, salted or preserved all sorts. Hardware and cutlery oil cakes sugar, ghee, other sorts gunny bags, mats and matting all other articles of merchandise. The total value of exports on an average of five years ending with 1925-26 Rs.12,90,041/-.

Thoothukudi

Apparel - drapery,uniforms belts for machinery, bobbins, cement, drugs and medicines, coal, coke, and patent fuel, coffee other than roasted or ground, dyeing and tanning substances, fish fruits and vegetables, gram, jawar, bajra, pulseds, paddy, wheat flour, hardware-including implements and plated ware. Leather, liquors, machinery and mill work, oil engines boilers, paper mill machinery, tea machinery, textile machinery, manures, metels and ores, brass, copper, iron and , iron and steel, oil, paper, and paper board, jute items raw silk, wool. Total value of imports on an average of five years ending 1925-26 Rs.4,53,42,311/-.

Building and. engineering materials - for cattle sheds steel, wood, chalk and lime, coal, coke patent fuel coffee, coir, drugs, medicines. Dyeing and tanning substances fibre for brushes and brooms fodder, bran and pllards fruits and vegetables grains, pulses, flower hardware and cuttlery minerals vegetables castor, groundnut, sesamum (gingelly) oil cakes ghee, rubber, salt spices - betelnuts, cardamoms, chillies, ginger, pepper, sugar, tea, textiles, twist and yarns, lungies, saries and other sorts. Hemp, jute bags.. Total value of exports on an average of five years ending 1925-26 rs.7,11,97,536/-.

Thoni Trade

The pioneers and traditional Thoni owners with centuries of background is the 'Corera Family' which has personally guided, advised and steered the Thoni trade down the maritime history of this region. They also hail from the traditional fisherman community having in born knowledge of the sea and navigation. Mr.M.Francis Corera (1860-1935) who owned, built and operated sailing vessels for his own trading, like his forefathers who shipped their own cargo of local produce salt, dry fish, spices and condiments and food stuffs to Sri Lanka, Burma,

Malasiya, Thailand and the Phillippines and beyond, and bartered goods on board for teak, rice, spices etc. of that country. Only around 1878, Francis Corera started carrying cargo for others as a commercial shipping venture. Then in 1880, he took up shipping work for the Harvey Brothers of England for their cotton exports from India. Then in 1883, he handled the import of machinery for Harveys when they set up their mills at Vikramasingapuram, by unloading the heavy machinery on to the *Thoni* at the open anchorage, 11 km. off Thoothukudi[28].

Thoothukudi Major Port

Harbours were once centres of trade and cradles of civilization. The Thoothukudi port has maintained a steady record of growth over the centuries. From the earliest references in 123 A.D. by Ptolomy, it is learnt that Thoothukudi was a trading centre with a harbour of about five fathoms deep. Thoothukudi remained as a centre of maritime trade and famous for pearl fishing for a long time, as its emergence as a port is comparatively later, the reason being, prior to this, Korkai served as a port. Korkai lost its significance as a port because of silting as it stood on the mouth of the river Tamiraparani and gave place to a new port Kayal. The same phenomenon caused the decay of Kayal, and the obvious advantages of being a well-guarded and natural harbour where ships can anchor in safety brought Thoothukudi to the fore (circa 1400) as a port and as a centre of maritime trade. The strategic location of Thoothukudi offered a convenient foothold to Esterners and Nations fought each other for controlling Thoothukudi. As a result, Thoothukudi was passing from hand to hand and emerged as the most sought after. trading centre on the coast. Thoothukudi have been instrumental in deciding on the site for the future development of the port since 1955 when a survey was carried out by I.N.S.Sutlej. Efficient performance and low cost of operations led to the unprecedented growth of Thoothukudi Port over the years.Thoothukudi was declared as a minor anchorage in 1868, since then there have been various developments over the years. After Independence, the Minor Port of Thoothukudi witnessed a flourishing trade, it handled a variety of cargoes meant for neighbouring countries of Sri Lanka, Maladives etc., and the coastal regions of India. On 11 July 1974 the port was declared as the 10th Indian Major Port. On April 1, 1979, the erstwhile Minor Port and the newly constructed Major Port were merged and the Thoothukudi Port Trust was constituted[29]. Since then, the Thoothukudi Port Trust has two wings / Zone A, the Major Port and Zone-B, the erstwhile Minor Port, now called the Extension Port.

The Important Milestones in the Development of Thoothukudi Port are as Under:[30]

Declaration of Thoothukudi as Major Port	-	11-07-1974
Commissioning of the Oil Mooving Berth	-	13-07-1974
Commissioning of the first two Alongside Berths	-	02-12-1975
Commissioning of third and fourth Alongside Berths	-	31-12-1976
Constitution of Port Trust Board	-	01-04-1979
Commissioning of Oil Jetty	-	26-04-1980
Commissioning of Coal Jetty	-	01-03-1983
Commissioning of fifth Alongside Berth (AB-1)		05-09-1983
Commissioning of Alongside Berth (AB2)	-	01-01-1984
Commissioning of Coal Jetty-II	-	27-02-1985
Certification of ISO 9002	-	12-03-1996
Introduction of Night Navigation	-	12-10-1996
Commissioning of Cargo Berth No.7	-	05-09-1998
Licensing out Berth No.7 to M/s.PSA Corporation	-	15-07-1998
Sanctioning of capital draging project by Govt. of India	-	21-01-1998
Commissioning of Dredging Work	-	21-01-1998
Completion of shallow Draught Berths	-	10-05-1999

The present capacity of the Port is around 7.5 million tonnes per annum. This capacity is fully utilised. Zone 'A' has seven along-side berths and are shallow water berth on the South Break Water and two coal jetties and one oil jetty on the North Break Water. The South Break Water berths handle break bulk, dry bulk, container cargo and phosphoric acid. Adequate storage facilities two transit sheds of about 10000 sq.km. three warehouses of 15000 sq.m. and open storage area of 72000 sq.m. are available. Two of the North Break Water Jetties handle coal for the Thoothukudi Thermal Power Station. The oil Jetty handles POL products, Chemicals and L.P.G. The liquid cargo is carried through pipe lines laid in the North Break Water. Adequate tankage facilities are set up on shore by the user agencies for the storage of liquid cargo.

The Port is strategically located facilitating sea trade and is the backbone of the economy of South India which caters to the needs of industries, trade and commerce. The growth of various major, medium and small scale industries, industrial estates in the South India necessitated the import of raw materials and other accessories required for these industries from other countries through Thoothukudi Port.Similarly commodities produced in and around the district like salt, dry fish, palmyrah, products, ilmenite sand, river sand, garnet sand, gypsum, cement and other commodities produced in Tamil Nadu and South India such as sugar, coffee, tea, garlic, turmeric, consumer

goods, machinery, cars, biscuits, confectionery, reefer cargo, onion, potato, masi, and senna leaves are exported through this port. Cement manufactured in southern districts transhipped to other ports of India from Thoothukudi. Salt, an important indigenous product and palmyrah products, another important local commodity in the district are sent to othen parts of India and other countries.Ilmanite sand, garnet sand, reefer cargoes, senna leaves and coffee are exported to Japan. United Klingdom imports ilmenite sand from Thoothukudi. Machineries, cars, river sand, salt, biscuits, confectionary, onion, potato etc., are exported to Male. Gypsum, garlic turmeric and masi are sent to Sri Lanka.

Senna leaves, palmyrah fancy articles, consumer products, cashew kernels, country drugs, turmeric, dry chillies, tyres, lotus pods, furnitures, cuttle fish bones, industrial belts, pepper, garnet sand, dry fish, coir mat etc., are exported to U.IS.A. West Germany, Australia, Greece, Italy, Spain, Singapore, France, Netherlands and other countries through containers.

Exports

Statement showing the commodities exported to various countries from the Thoothukudi Port:

Sl.No.	*Commodity*	*Countries to which commodities are exported*
1.	Cement	Other States of India
2.	Salt	Coastal, Malaysia, Bangaladesh Tanzania, Male.
3.	Ilmenite sand	United Kingdom, Japan
4.	Coffee	Japan
5.	Sugar	Male
6.	Gypsum	Sri Lanka
7.	Garnet Sand	Japan, Netherland
8.	C.P.Goods	U.S.S.R.
9.	Machineries	Male
10.	Garlic	Sri Lanka
11.	Turmeric	Sri Lanka
12.	Peefer cargo	Japan
13.	Tea	U.S.S.R.
14.	Biscuits	Male
15.	Confectionery	Male
16.	River sand	Male
17.	Onion	Male
18.	Potato	Male
19.	Chillies	Male
20.	Masi fish	Sri Lanka
21.	Car	Male
22.	Senna leaves	Japan
23.	Others	Male
24.	Cargo carried by sailing vessel	Coastal Sri Lanka

Containerised Cargo	
1. Senna leaves	West Germany, Belgium, U.S.A. Australia,Greece Italy, Spain, Singapore france, Netherland, UK.
2. Palmyrahfibre	U.S.A., Australia, West Germany, U.K.,Belgium,Spain,Netherland,France,Norway, Sweden.
3. C.P.Goods	Australia, UK, Sri Lanka, U.S.A. France, Sweden, Canada, Belgium, West Germany.
4. Cashew Kernals	U.S.A, Netherland, West Germany, Australia.
5. Country drugs	West Germany, U.S.A., Spain, Netherland, France.
6. Indian Ossiam,	U.S.A.
7. Turmeric	U.S.A
8. Dry Chillies	U.S.A.Spain, U.K.West Germany, Canada
9. White squill	West Germany
10. Tyre	Singapore
11. Lotus Pods	West Germany
12. Furniture	U.K.
13. Cuttle Fish bones	U.K.
14. Industrial Belts	Australia
15. Vinla Rosen Rcois	U.S.A.,West Germany, Australia, France, Spain
16. Pepper	U.S.A.
17. Garnet Sand	Netherland
18. Dry fish	Sri Lanka
19. Coir mat	West Germany

Imports

Imports include sugar, cement, logs, raw cashewnuts, waste paper, raw bauxite, wood pulp, peas, black gram general cargo, aluminium coil, coal, fertilizers such as Urea, MOP, DAP, F.R.materials such as rock phosphate, sulphur, liquid ammonia etc.

Statement showing commodities imported from other countries to the Thoothukudi Port.

Sl.No.	Commodity	Name of the Countries
1.	Coal	Australia
2.	Sugar	Belgium, U.S.A., Yugoslavia, Holland, Cuba, France, Brazil South Korea, Czechoslovakia.
3.	Rock Phosphate	Jordan
4	Sulphur	U.S.S.R., UAE, Kuwait
5.	Phosphate acid	Algeria, U.S.A. Spain,Morroco, Africa
6.	Liquid Ammonia	Indonesia, Malaysia, U.S.A., U.A.E.
7.	Urea	U.A.E, U.S.A., Netherland, Italy, France, Norway, USSR, Belgium, Holland, Libya
8.	M.O.P.	U.S.A,West Germany,Canada
9.	D.A.P.	U.S.A.
10.	Timber Logs	Coastal, Burma, Singapore, Malaysia, Maldives.
11.	Raw Cashewnut	Tanzania, Africa, Aden
12.	Bulgar wheat	U.S.A.
13.	Ethylene dichloride	Brazil
14.	Raw Bauxite	Coastal
15.	Poly Vinyl Chloride	Singapore
16.	Wood pulp	Portugal
17.	Machinery	Japan
18.	Car	Maldives
19.	Waste paper	Australia
20.	Yellow split peas	Australia
21.	Milk powder	Belgium
22.	Marine paints	Australia
23.	Urid Dhall	Australia
24.	Others	Maldives
25.	Others	Coastal
26.	Cargo carried by sailing vessels.	Coastal, Sri Lanka

Export Cargo Handled According to Destination in 1997-98 and 1998-99

Commodities were exported to various countries in bulks which were grouped into dry bulk, break bulk, liquid bulk and through containers.The importers of commodities from Thoothukudi Port are Male, Sri Lanka, U.A.E. Italy, Belgium, Singapore, Burma, Malagasy, Spain, Philippines, Malaysia, Thailand, Sabah, Sarawah, China, Taiwan,

U.S.S.R., Bangaladesh, U.S.A., U.K, Korea, Germany, Japan, Hongkong, Mexico, Netherland, Egypt, Canada, Isrtael, Denmark, Australia,, France, Colombia, Mauritius, South Africa, Senegal, New Zealand, Nigeria, Portugal, Poland, Switzerland, Vietnam, Sudan, Bulgaria, Turkey, Tunisia, Kenya, and Indonesia.U.A.E, Belgium, Malaysia and Taiwan imported dry bulk break bulk and commodities through containers. Malaysia imported fourteen thousand tonnes of dry bulk and Taiwan, U.A.E and Belgium imported eight thousand tonnes, three thousand tonnes and two thousand tonnes commodities respectively under dry buil category during 1997-98.

Italy imported 222 thousand tonnes of break bulk commodities followed by Male `181 thousand tonnes, Sri lanka 122 thousand tonnes, Philippines 64 thousand tonnes, Malaysia 50 thousand tonnes, U.A.E. 39 thousand tonnes, Singapore 24 thousand tonnes and U.S.S.R.13 thousand tonnes during the same period. Burma imported commodities to the tune of ten thousand tonnes, Taiwan nine thousand tonnes, Belgium eight thousand tonnes and Thailand seven thousands. Almost all countries imported commodities through containers. Sri Lanka imported 87.000 tonnes through containers, U.K. imported commodities 45,000 tonnes; U.S.A. 38,000 tonnes; Belgium 36,000 tonnes and U.A.E. 28,000; Japan and Netherlands imported 27,000 tonnes each and Italy imported 26,000 tonnes. Other countries like Male, Singapore, Spain, Philippines, Malaysia, Thailand, China, Taiwan, U.S.S.R., Bengaladesh, Germany, Korea, Hongkong, Canada and Egypt imported cargo from the Port.

Imported Cargos Handled during 1997 - 98 and 1998 - 99

Countries such as Indonesia, U.A.E. Jordon, Australia, U.S.S.R, South Africa, Isreal and U.S.A. exported commodities under dry bulk, break bulk liquid bulk are handled by the Thoothukudi Port. During the year 1997-98, Indonesia exported 293 thousand tonnes of commodities under dry bulk followed by U.A.E. Jordon, Australia, U.S.S.R and South Africa which exported commodities to the tune of 227 thousand tonnes, 203 thousand tonnes, 190 thousand tonnes, 161 thousand tonnes and 77 thousand tonnes respectively. Similarly 125 thousand tonnes of break bulk cargo from Malaysia, 50 thousand tonnes from Guinea, 25 thousand tonnes from China and 22 thousand tonnes from Sri Lanka were handled by the Port.

Under the liquid bulk category, commodities to the quantity of 204 thousand tonnes from U.A.E., 174 thousand tonnes from Jordon and 146 thousand tonnes from Morocco were handled by the Thoothukudi Port. Indonesia and the U.A.E. exported commodities

through containers. A quantity of 69 thousand tonnes from Indonesia, 64 thousand tonnes from U.A.E and 60 thousand tonnes from Indonesia, Sri Lanka were handled by the Port. Imports from other countries are negligible.

During 1998-99, commodities exported to foreign countries through Thoothukudi Port was 18 thousand tonnes to U.A.E, 17 thousand tonnes to Malaysia, 14 thousand tonnes to Taiwan, under dry bulk category and 255 thousand tonnes cargoes to Italy, 75 thousand tonnes each to Sri Lanka and to Indonosia, 51 thousand tonnes to Belgium and 50 thousand tonnes to Malaysia were handled through this Port in addition to various countries under liquid bulk category. Similarly cargoes through containers were handled to Alabama U.S.A (78 thousand tonnes), to Sri Lanka (76 thousand tonnes), to U.K. (39 thousand tonnes) and 35 thousand tonnes each to Japan and U.A.E. along with other countries.

Cargoes handled in this Port imported from various countries among whom the important countries are Jordon, U.A.E. Australia, Indonesia, Malaysia, Africa, U.S.S.R. etc. Six hundred and eleven thousand tonnes of cargo from Jordon, 482 thousand tonnes of cargo from U.A.E., 474 thousand tonnes from Australia, 460 thousand tonnes from Indonesia and 170 thousand tonnes from Malaysia were handled in this port during the year 1998-99. The total quantity of cargo handled in 1998-99 by overseas import was 3341 thousand tonnes and 5144 thousand tonnes by coastal transhipment.[31]

The berths and jettis are well connected by roads and rail. The port is linked by a broadgauge railway and the National Highway to various important industrial and commercial centres in the southern region. The Port has vast space for the development of warehouses. The Major Port of Thoothukudi, which handled only 1.04 million tonnes of traffic in 1974-75, has touched an all time high traffic of 10.154 million tonnes in 1998-99. The Port is emerging as a container Port. During 1979-80, the Port started its account in the container traffic with a meager 121 TEUs. During 1998-99, it touched 99512 TEUs. Imports and Exports of principal commodities through the Port between 1979-80 and 1999-2000 are furnished in **Appendix - 4.**

Up to 1975, the Coreras undertook the shipment of about one and a half to two lakh tonnes of cement annually by sailing vessels to Colombo, till the export of cement was banned due to local shortage.

Regulated Markets

The State Government have set up regulated markets in various parts of the district to help the agriculturists to fetch reasonable prices

to their produce by eleminating the middlemen. Storage facilities, advances are given in the regulated markets. Regulated markets function at Thoothukudi, Kovilpatti, Ettaiyapuram, Vilathikulam, Srivaikuntam, Kalugumalai, Pudur and Kadambur. The arrival of various agricultural commodities showed generally an increasing trend. This may be attributed awareness grown among the farmers to make use of the regulated markets in an effective way. The total quantity of agricultural products arrived in the Kovilpatti regulated market was 1134 m.t. in 1989-90; 1334 M.T in 1991-92; 2306 M.T in 1995-96 and 3266 M.T in 1998-99. In the Thoothukudi regulated market, the total quantity arrived was 1317 M.T in 1989-90; 1007 M.T in 1994-95; 1302 M.T in 1995-96; 1500 M.T in 1996-97; 2715 M.T in 1997-98 and 3118 M.T in 1998-99. Particulars relating to the arrival of agricultural products in the various regulated markets and revenue realised between 1989-90 and 1998-99 are furnished in **Appendixes 5 and 6**

The Marine Products Exports Development Authority(MPEDA)

The MPEDA under the Ministry of Commerce functions as a coordinating agency with different Central and State government organisations engaged in fish production and allied activities. With his head office at Cochin, the authority has started a sub regional office at Thoothukudi which functions in close association with the agencies of the State Fisheries Department. The authority implements various activities related to fish production and export promotion.

Sedhu Samudhram Project - A techno feasibility study was approved by the Government of India for implementing the project. It will provide a major thrust to trade and business in Southern Peninsula and Thoothukudi will become the torch bearer of rapid industrialisation and will earn a pride of place in the international map of sea voyage.

Merchants Associations

It was realised to focus the problems of trading and merchant communities to the Central and State Governments and to protect their interests, merchants associations, Chamber of Commerce and Industries have been established. In Thoothukudi the Indian Chamber of Commerce and industry, All India Chamber of Commerce and Industries, Thoothukudi Chamber of Commerce and Industry are functioning. Their activities are as follows :

The Indian Chamber of Commerce and Industry

To protect the interests of the businessmen, the Merchant Association was established in June 1913 at Thoothukudi. Initially, this

Association confined its activities to deal with local problems only. Afterwards, the businessmen decided to set up a broad based organisation to cover the activities of all sectors of trade. Accordingly, the name "Merchants Association" was changed into "Indian Chamber of Commerce, Thoothukudi in May 1922. The Chamber was incorporated under the Indian Companies Act 1913 on 7 March 1925. The activities of the Chamber had not been confining its activites to commercial development alone but extended them to the civic life of the town and the general welfare of the people. In May 1967, an addition namely "and Industry" was made to the name of the Chamber and it was called as *"the Indian Chamber of Commerce and Industry".* This Chamber is affiliated to the Federation of Indian Chambers of Commerce and Industry, New Delhi, and the Southern India Chamber of Commerce and Industry, Chennai. The Chamber holds conferences and seminars; for redressel of grievances of traders and industrialists. It issues press releases on matters relating to trade, *Commerce and Industries.* The Chamber brings out a bulletin containing details of the circulars, rules, regulations and orders issued by the State and Central governments, matters on various taxes, banking, company laws etc. and other Government notifications concerning all trade and industry, industrial development news and other trade matters.

All the trade bodies of Thoothukudi are captained by the Indian Chamber of Commerce and Industry and the Chamber acts as a central body for different trade organisations of this place. There are about 20 important trade organisations looking after the interests of their members. The Oil Millers Associations and the Dhall Manufacturers' Association, both at Thoothukudi are affiliated to this Chamber.

All India Chamber of Commerce and Industries

The All India Chamber of Commerce and Industries, Thoothukudi is functioning from 27 September 1982. The association aims at promoting trade, commerce, industry, manufactures. It protects the general interests and professional interests of India. It encourages a friendly feeling and unanimity among commercial men and men of free professions. It fosters labour welfare and human amity in general. It is doing all such other things as may be condusive to the preservation and extension of trade, Commerce, industry manufacture and free professions or incidental to the attainment of the above objects. This Association has been affiliated to the Federation of Indian Chamber of Commerce and Industry.

Thoothukudi Chamber of Commerce and Industry

The Thoothukudi Chamber of Commerce and Industry was established on 24th November 1906 with the aim of promoting exports and imports from Thoothukudi.

Thoothukudi Exporters' and Importers' Chamber

The Thoothukudi Exporters and Importers' Chamber formerly known as The Thoothukudi - Ceylon Current Exporters' & Importers' Chamber was established in the year 1944. The objectives of the Chamber are to encourage, promote, to solve the problems faced by the exporters and importers and to have a good rapport between the Government and traders.To solve the problems of the merchants and traders in Sattankulam, one Merchant Association and a branch of Thoothukudi District Consumer forum are functioning at Sattankulam.

APPENDIX-1

Blockwise/Municipalitywise Allocation of Bank Branches

Sl. No.	Name of the Block.	SB	NB	PGB	PSB	TDCCB	SLDB	PAC	UCB	IC	SFI	VP	TP
1.	Alwartirunagari	2	6	2	2	-	-	9	6	--	-	30	4
2.	Karungulam	-	4	1	-	-	-	7	-	-	-	31	-
3.	Kayathar	2	5	1	-	1	-	16	-	-	-	45	3
4.	Kovilpatti	-	1	3	-	2	-	21	-	-	-	38	1
5.	Ottapidaram	1	2	4	1	1	-	25	-	-	-	61	-
6.	Pudur	-	1	3	1	1	-	25	-	-	-	44	1
7.	Sattankulam	-	3	1	1	1	-	7	1	-	-	24	1
8.	Srivaikuntam	1	5	4	2	2	1	12	2	-	-	31	4
9.	Tiruchendur	1	5	1	4	3	1	4	2	-	-	11	4
10.	Thoothukudi	2	4	-	2	-	-	8	-	-	-	25	-
11.	Udangudi	1	3	1	1	-	-	6	1	-	-	17	1
12.	Vilathikulam	1	1	4	2	1	-	19	-	-	-	51	1
	Total	**11**	**40**	**25**	**16**	**12**	**2**	**159**	**12**	-	-	**408**	-
	Thoothukudi Municipality	4	19	2	11	2	-	-	7	-	1	-	-
	Kovilpatti Municipality	2	5	2	3	1	1	-	2	1	-	-	-
	Sub Total	**6**	**24**	**4**	**13**	**3**	**1**	-	**9**	-	-	-	-
	Grand Total	**17**	**64**	**29**	**30**	**15**	**3**	**159**	**21**	**1**	**1**	**408**	**20**

SB - State Bank Group
PSB - Private Sector Bank
PACB - Primary Agrl.Coop.Bank
SFI - State Finance Institution,
NB - Nationalised Bank Group
TDCCB - Tuticorin Cooperative Bank
UCB - Cooperative Bank
VP - Village panchayat
PGB - Pandian Grma Bank
SLDB - State Land Devt.Bank
IC - Industrial Coop.Bank
TP - Town Panchayat

Source: Annual credit plan 2001-2002, Tuticorin Dist., State Bank of India, Tuticorin, p. B. 25

APPENDIX-2

Particulars relating to loans issued by the Cooperative institutions for the years 1996-97 to 1998-1999.

Sl. No.	Scheme	1996-97		1997-98		1998-99	
		Achievements (Rs. in lakh)	No. of benefi-ciaries	Achivements (Rs. in lakh)	No. of benefi-ciaries	Achivements (Rs. in lakh)	No. of benefi-ciaries
1.	Issue of short term loan	760.00	8295	1186.54	9272	1083.84	7308
2.	Issue of Medium term loan	1500.00	2114	249.18	2749	217.39	2437
3.	a) Issue of Jewel loan	9033.34	163918	9225.58	167884	12357.86	166356
	b) Issue of Non-farming loans like small and cottage industries.						
	i)Through Urban Bank	292.96	2819	509.83	3861	683.51	5089
	ii)Through Central bank	29.77	245	50.48	15	79.13	29
	c) Agricultural Producers loan	22.00	157	35.64	220	69.26	638
4.	Issue of Long term loan	303.00	290	335.69	165	331.86	300
5.	Issue of Professional loan through Co.op.Urban Bank	0.75	1	3.15	3	39.08	49
6.	Issue of loan to construction of houses.	2.75	1	49.99	29	475.38	338
7.	Issue of chemikcal fertilizer	448.41	3731	520.88	3831	493.51	4864
8.	Marketing of Agricultural produce	534.00	1026	639.13	1165	976.05	1617
9.	Utilisation of capacity of	2.47	---	2.69	---	198136(M.T)	---
10.	Cooperative Printing Press	26.35	---	20.35	---	18.65	---
11.	Financial assistance to SC/ST	---	---	---	---	0.875	300

APPENDIX-3

The achievements of the L.I.C. Thoothukkudi branch from 1988-89 to 1999-2000

Year	No. of Policies	Sum Assured (In Crores)
1988-89	3909	10,56,40,531
1989-90	4855	14,53,42,661
1990-91	4889	14,57,25,032
1991-92	4975	15,64,23,894
1992-93	5477	17,70,81,111
1993-94	7077	25,58,60,600
1994-95	9141	33,11,00,250
1995-96	7985	43,26,00,000
1996-97	9305	48,48,00,000
1997-98	10531	56,47,00,000
1998-99	10540	65,97,00,000
1999-2000	12839	84,74,00,000

The achievement of the L.I.C.Tiruchendur Branch from 1980-81 to 1999-2000.

Year	Nol.of Policies	Sum Assured (In Crores)
1980-1981	1698	1,86,84,000
1981-1982	2153	2,76,31,000
1982-1983	2197	3,12,44,000
1983-1984	2306	3,60,64,000
1984-1985	2099	3,38,26,000
1985-1986	2133	3,57,72,000
1986-1987	2466	4,53,00,000
1987-1988	2448	5,09,35,000

APPENDIX-3 (contd...)

Year	*Nol.of Policies*	*Sum Assured (In Crores)*
1988-1989	2958	5,18,14,000
1989-1990	4365	8,40,42,000
1990-1991	4322	11,03,00,000
1991-1992	2094	5,43,00,000
1992-1993	2922	8,76,00,000
1993-1994	3249	12,10,72,000
1994-1995	4537	17,56,92,000
1994-1996	4461	17,02,88,000
1996-1997	4740	16,82,49,000
1997-1998	4276	16,26,44,000
1998-1999	4486	18,74,63,000
1999-2000	5873	26,70,06,000

The achievement of the Srivaikuntam branch of the L.I.C from 1991-92 to 1999-2000.

Year	*Nol.of Policies*	*Sum Assured (In Crores)*
1992-93	2267	3,84,88,200
1993-94	2930	9,81,51,000
1994-95	3458	11,59,88,000
1995-96	4003	12,26,00,000
1997-98	3574	12,55,00,000
1998-99	4513	15,53,00,000
1999-2000	5473	21,14,00,000

The achivements of the Kovilpatti branch of the L.I.C. from 1981-82 to 1999-2000.

Year	*Nol.of Policies*	*Sum Assured (In Crores)*
1981-82	2326	2,40,07,000
1982-83	2229	2,92,87,000
1983-84	2289	3,28,00,500

APPENDIX-3 (contd...)

Year	*Nol. of Policies*	*Sum Assured (In Crores)*
1984-85	1734	3,36,58,000
1985-86	2788	4,40,75,000
1986-87	3217	5,20,99,000
1987-88	3352	5,82,87,000
1988-89	4180	8,32,00,000
1989-90	5748	12,77,80,000
1990-91	6334	15,30,90,500
1991-92	6072	15,93,95,000
1992-93	6483	18,15,40,000
1993-94	6666	20,94,29,500
1994-95	8203	34,47,00,000
1995-96	6971	23,90,76,000
1996-97	8134	30,14,75,000
1997-98	9015	33,67,35,000
1998-99	9760	41,01,78,000
1999-2000	12399	53,49,21,750

APPENDIX-4

Imports and Exports of Principal Commodities and Containers Through Tuticorin Port from 1979-80 to 1999-2000 (in 'ooo' tonnes)

Sl.No.	Commodity	79-80	80-81	81-82	82-83	83-84	84-85	85-86	86-87	87-88	88-89
IMPORTS											
1.	P.O.L.	4,40	4,44	4,71	5,20	4,25	5,09	3,36	3,27	3,64	4,82
2.	Phos.Acid	0,24	0.75	0,77	1,16	2,22	2,38	2,91	2,41	1,39	2,45
3.	Liq.Ammonia	-	-	0,16	0.31	0.86	0,89	1,14	0,94	0,80	1,16
4.	Pol.Vin.Chi.Mo	-	-	-	-	0,04	0,16	0,18	0,21	0,23	0.21
5.	Ethe.Di.Chlo	-	-	-	-	-	0,30	0,28	0,29	-	0,04
6.	Fertilisers	4,34	3,93	2,30	1,26	1,54	5,09	4,51	1,32	1,06	1,45
7.	Fert.Raw Mts.	1,97	0,72	0,98	0,96	0,57	1,84	0,68	1,43	1,02	1,71
8.	Food Grains	0,52	0,60	1,96	-	0,50	1,14,	-	-	0,35	4,08
9.	T.Coal at Coal jetty	-	-	-	0,.40	6,62	16,23	23,15	25,96	26,73	22,63
10.	T.Coal at Berth	2,47	3,67	5,34	12,01	8,49	0,14	-	-	0,95	4,85
11.	Railway Coal	1,69	2,53	2,53	1,98	0,42	0,25	-	-	-	-
12.	Industrial Coal	0,18	1,17	2,58	1,55	1,06	0,97	0,94	2,07	1,36	2,33
13.	Bauxite	-	-	-	0,02	0,03	0,20	0,12	0,14	0,09	0,08
14.	Raw Cashew	-	0,15	0,15	-	0,05	0,22	0,16	0,22	0.16	0,22
15.	Timber logs	0,15	0,03	0,02	-	-	0,02	0,13	0,58	0,94	1,16
16.	Pulses	-	-	-	-	-	-	0,09	0,46	0,63	0,66
17.	Iron Scrap	-	-	-	-	-	-	-	-	-	-
18.	Pulpwood	-	-	-	-	-	-	-	-	-	0,38
19.	Cement	1,00	2,43	1,66	3,50	2,86	0.26	-	0,14	-	-
20.	Sugar	-	0,35	0,40	-	-	0,64	2,16	0,14	0,15	-
21.	Sailing Vessels	0,07	0,05	0,03	0,10	0,13	0,06	0,04	0,03	0,05	0,17
22.	Others	0,10	0,38	0,45	0,03	0,05	0,16	0,27	0,15	0,13	0,20
	Total Imports	17,13	21,20	24,04	28,48	29,69	36,04	40,12	39,76	39,68	48,60

APPENDIX - 4 (contd...)

89-90	90-91	91-92	92-93	93-94	94-95	95-96	96-97	97-98	98-99	99-2000
										Apr.-Sep. 99
4,76	4,70	4,96	5,10	4,63	4,17	4,41	4,33	4,16	3,88	2,12
2,06	2,03	3,34	2,96	1,35	2,76	2,16	1,64	3,45	3,58	1,26
0,79	1,01	1,38	1,48	0,72	1,29	1,35	1,08	1,45	1,57	0,82
0,24	0,31	0,35	0,35	0,50	0,45	0,51	0,62	0,56	0,48	0,34
0,04	0,14	0,22	0,15	0,27	0,60	0,32	0,51	0,30	0,72	0,12
4,34	2,88	3,02	3,78	2,05	2,21	4,12	2,59	5,12	4,13	1,87
1,52	2,26	3,04	2,83	1.38	3.35	2,41	2,55	2,21	3,34	2,00
1,59	0,74	-	1,88	0,29	-	-	0,84	1,46	1,92	0,97
26,55	23,16	25,60	24,20	27,57	29,47	43,27	48,19	49,33	44,87	21,33
0,93	0,56	3,44	5,81	11,40	14,38	11,38	5,33	1,08	-	-
-	-	-	-	-	-	-	-	-	-	-
1,78	2,58	2,12	1,60	0,40	1,10	1,39	1,43	5,26	7,17	2,21
0.07	0,12	0,09	0.06	0,04	0,14	0,32	0,13	0,21	0,10	0,02
0,38	0,72	0,91	1,36	1,68	2,28	2,10	1,38	1,82	1,38	1,22
1,86	2,05	1,64	1,46	0,77	1,21	1,67	1,87	2,58	3,34	2,47
0,99	0,72	0,08	0,22	0,91	0,47	0,26	0,42	0,36	0,62	0,13
0,35	0,48	0,14	0,01	0,01	0,43	0,59	0,50	0,36	-	-
0,43	0,43	-	-	0,74	-	0,52	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	1,90	0,28	-	-	-	-
0.14	0.12	0,31	0,30	0,46	0,27	0,01	0,02	0,01	0,01	-
0,17	0,37	0,36	0,53	0,89	2,28	2,49	2,68	4,41	7,74	4,909
48,99	45,38	51,00	54,08	56,06	68,76	79,56	76,11	84,13	84,85	41,78

APPENDIX-4(contd)

Sl.No. Commodity	79-80	80-81	81-82	82-83	83-84	84-85	85-86	86-87	87-88	88-89
EXPORTS										
1. Salt	2,22	2,35	1,54	2,03	3,73	0,18	0,57	0,47	1,35	1,27
2. Garnet sand	-	-	-	-	0,01	0,03	0,03	0,01	0,02	0,07
3. Caustic Soda Lye	-	-	-	-	-	-	-	-	0,05	0,13
4. Cement	0,46	0,27	0,09	0,10	0,27	0,19	0,39	0,28	0,40	0,29
5. Tea	-	0,02	0,04	0,05	0,20	0,25	0,29	0,27	0,39	0,40
6. Imentite sand	0,10	0,10	0,12	0,40	0,34	0,22	0,20	0,10	0,07	0,08
7. Sugar	0,98	-	0,22	0,55	0,98	0,01	-	-	-	0,08
8. Granite Stones	-	-	-	-	-	-	-	-	0,02	-
9. Cashew Kernals	-	0,07	0,07	-	-	-	0,03	0,04	0,02	0,01
10. Fertilisers	0,56	0,45	0,05	0,11	-	-	-	-	-	-
11. Food Grains	1,77	0,20	0,02	-	-	-	-	-	-	-
12. Sailing vessels	0,53	0,47	0,22	0,28	0,32	0,52	0,26	0,21	0,21	0,20
13. Others	0,36	0,50	0,45	0,29	0,09	0,30	0,31	0,34	0,44	0,40
B Total Exports	6,98	4,43	2,82	3,81	5,79	1,65	2,05	1,70	2,87	2,80
C Tanshipment	-	0,68	0,20	-	-	0,05	0,07	-	0,05	-
(A+B+C)Grand Total	24,11	26,31	27,06	32,29	35,48	37,74	42,24	41,46	42,60	51,40
Total Contr.Traffic	0,01	0,17	0,16	0,04	0,05	0,12	0,33	0,84	0,76	1,32
Total TEUs	121	9325	5343	718	1072	1233	3186	7192	8038	8782
No.of Ships Handled(No)	245	354	366	331	342	385	452	431	464	519

APPENDIX-4 (Contd.)

89-90	90-91	91-92	92-93	93-94	94-95	95-96	96-97	97-98	98-99	99 - 2000
2,15	1,86	0,45	0,31	1,36	1,35	0,25	1,23	1,24	1,34	1,91
0,15	0,18	0,19	0,22	0,33	0,32	0,39	0,36	0,56	0,17	0,09
0,07	0,11	0,12	0,03	-	0,09	0,14	0.04	0,13	0,30	0,09
0,02	0,24	0,40	1,13	2,18	0,82	0,02	0,06	0,10	0,02	
0,39	0,40	0,40	0,12	0,15	0,06	0,06	0,07	0,11	-	-
0,09	0,07	0,04	0,03	0,10	0,18	0,30	0,18	0,03	0,10	-
0,08	-	1,52	1,56	0,54	-	1,39	1,26	0,20	0,10	
0,05	0,46	0,76	0,93	1,22	1,94	2,56	2,17	2,66	2,96	1,47
0,01	0,04	0,15	0,24	0,35	0,34	0,35	0,38	0,39	0,32	0,20
-	-	-	-	-	-	-	-	-	-	-
-	0,35	0,75	-	-	-	-	-	-	-	-
0,16	0,24	0,55	0,82	1,05	0,99	0,32	0,91	0,93	0,62	0,23
1,07	1,40	2,35	2,68	3,66	5,55	7,53	8,96	9,25	10,72	5,81
4,24	5,35	7,68	8,07	10,94	11,64	13,31	15,62	15,60	16,65	9,80
0,01	0,02	-	-	-	-	-	-	-	-	-
53,24	50,75	58,68	62,15	67,00	80,40	92,86	91,73	99,73	101,50	51,58
1,32	1,64	2,02	2,77	4,05	6,53	7,58	9,,01	11,15	12,13	8,00
14115	20206	27670	35010	48110	57000	68619	88769	102464	99512	68174
638	692	741	769	844	910	982	968	1092	1128	570

APPENDIX- 5

Details on the Arrival of Commodities (in metric tonnes) in the District Between 1989-90 and 1998-99.

Sl. No.	*Regulated Markets*	*1989-90*	*1990-91*	*1991-92*	*1992-93*	*1993-94*	*1994-95*	*1995-96*	*1996-97*	*1997-98*	*1998-99*
1.	Kovilpatti	1134	1106	1334	1204	1301	2021	2306	2506	3094	3266
2.	Thoothukkudi	1317	501	502	524	568	1007	1302	1500	2715	3118
3.	Pudur	1089	1066	1208	1251	1326	1718	1905	2201	2231	1935
4.	Kadambur	476	424	482	601	627	1001	1603	1006	602	433
5.	Kazhugumalai	908	472	452	787	823	1225	1606	1315	924	1579
6.	Vilathikulam	1336	1205	1259	1263	1268	1732	2038	2215	2511	3095
7.	Srivaikuntam	298	279	348	303	300	614	805	1029	1362	1033
8.	Ettaiyapuram	126	593	553	623	608	1077	1341	1334	1702	1880
	Total	6684	5646	6138	6556	6821	10395	12906	13106	13541	16339

APPENDIX- 6

Revenue realised for the period between 1889-90 and 1998-99 in Thoothukudi district

(Rs. in Lakh)

Sl. No.	*Regulated Markets*	*1989-90*	*1990-91*	*1991-92*	*1992-93*	*1993-94*	*1994-95*	*1995-96*	*1996-97*	*1997-98*	*1998-99*
1.	Kovilpatti	4.84	6.08	9.20	8.68	8.00	30.24	18.95	10.52	10.90	11.16
2.	Thoothukudi	2.48	4.00	2.45	3.74	10.36	17.32	12.13	4.89	12.09	23.65
3.	Pudur	1.15	1.32	1.95	2.00	2.34	4.38	5.23	2.82	3.69	4.58
4.	Kadambur	2.58	2.94	4.23	4.00	4.85	18.31	12.69	5.51	6.13	7.71
5	Kalugumalai	1.69	1.86	3.07	3.38	3.53	9.45	6.90	3.13	3.36	4.48
6.	Vilathikulam	0.84	1.85	5.11	3.33	2.23	5.08	5.91	4.76	6.50	10.96
7.	Srivaikuntam	1.07	0.85	1.94	1.55	2.25	4.99	5.34	4.25	4.95	6.25
8.	Ettaiyapuram	1.24	2.20	2.57	2.50	3.01	7.74	5.13	2.78	3.76	5.32

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CHAPTER - 7

COMMUNICATION

Comminication form the basis for the relationship, business and all nuances in the World. It is rightly said that necessity is the mother of invention so as to say that" communication is the mother of existence". Mobile phones and personal computers/communication network companies such as BSNL, VSNL, Air-cell, Hutch, Reliance, Tata Indicom, etc., have redefined the way by which people disseminate or access information. Wireless technology and mobile computing will pave the way for the further information services. Thoothukudi district which forms a considerable portion of Thenpandinadu, as it was called then, is in a position that influences sea trade, commerce and cultural contacts with other countries. The open sea board on the East facilitated its trade with Sri Lanka and the Far East countries. The marks left by the European traders confirm their entry through the Ports of this district, lured by the lucrative trade in pearls, chanks and other commodities. It could be seen that from time immemorial, the district has been on the international trade map.

The headquarters of the district, Thoothukudi, which lies near the sea and on the far eastern end of the district, is not far off from the important towns of the district. The distance between this town and each of the towns of Tirunelveli, Tiruchendur, Kovilpatti and Srivaikuntam is almost equal and not more than 60 Km.. Korkai and Kayal were the two important ports of the district through which trade especially the export of pearls and other merchandise, flourished. Periplus, the Greek merchant who paid a visit to Korkai, probably in 80 A.D. and Ptolemy the Geographer who came to South India in 130 A.D. have recorded the flourishing conditions of the port and the pearl trade there. Horse trade was, as cited by Caldwell from the writings of Marco Polo, thriving mainly under the initiative of the Arabian traders who imported thousands of horses as demanded by the Pandya Kings.[1]

A similar favourable picture cannot be painted of the road network in the district. This is due to the soil condition which was not conducive to laying of road and their maintenance in good repair. Though road and road development were comparatively undeveloped, the rivers and the *kayals* helped the traders immensely. Existence of good roads during the early days, very particularly before the advent of the English was rare. The Nayaks who ruled over this area for quite a number of years neither spent their money nor applied their mind on the need for road construction except the Queen Mangammal who apart from laying the very famous highway, called after her as *Mangammal Salai*, caused the

construction of a few more roads all of which fall within the jurisdiction of the erstwhile Tirunelveli district. The roads then were however, said to be unsafe for travel due to highway robbery, and frequenting of roads by beasts.

Like the Nayaks, the Poligars who ruled either under the Nayaks or under the Nawabs (1529-1801), did not evince much interest in road making, nor the development of any other communication facilities. When the East India Company came to be the rulers of this part of Tamil Nadu, i.e. Thoothukudi, in 1801, the old routes which were mostly used for bullock cart traffic were in a neglected state and were almost unusable. It was not a question of maintenance but of construction. As a measure to consolidate their gains and to enlarge their activity, the East India Company took interest in the development of the means of communications.

Postal service, is one of the means of communications which had not developed prior to the advent of the British. Though the Portuguese were the first to enter into the district and build their bases near the shore, it was the British who evinced interest in developing the postal system not merely for the benefit of the local people but for their own development too. It was after 1854, that the postal system of systematic structure, began to grow. Prior to 1854 the post office was a medley of services of different Provinces, each having separate rules and different rates of postage. Similarly , the tele communication system was introduced only by the British. The first railway line in this district was built in 1876 by the British who contemplated subsequent lines in the district.

Road Development in the district

During the year 1851 sundry small road bridges and open drains were constructed on the roads which leads from Palayamkottai to Tiruchendur, at the cost of Rs.1096/-. A road to a distance of 56 km. which frequented, particularly at the annual festivals to the great temples of Tiruchendur and Alwarthirunagari was repaired at the cost of Rs.514/- in the same year. The principal articles of traffic were salt, jaggery and dry fish. Two salt roads (to transport salt) fall into the above, one at Srivaikuntam and other at Kurumbur. Both these roads were likewise repaired in 1851, at an expense of Rs.1633/-. In addition to the above outlay on this road at the government expense, it had more than an equal amount laid out upon it by private subscription and the sale proceeds of the avenue cliffings, which improved it very well[2].

Branch Cotton Road

Rs.73304/- was sanctioned on the 16th December, 1850, for making 42.4 km. of road to connect the cotton depot of Aruppukottai with the trunk road at Ettayapuram. Of the above distance 22.4 km.

was in Thoothukudi and 20 Km. in Ramanathapuram the latter being paid for by government and the former from the surplus temples funds of Tirunelveli. The Ramanathapuram portion, estimated at Rs.28329/- was commenced in June 1851 under the superintendence of Ensign Lawford of the 15th Native infantry. The method of construction was exactly similar to that adopted on the trunk cotton road viz., a foundation of broken stones 9 inches in depth and the black cotton soil previously raised to the required height and over this a coating of gravel averaging 6 3/4 inches in thickness. The only difference was to that the breadth of stone on this road was 6 yards whereas on the trunk road it was seven yards.

The road over which the greatest number of vehicles were believed to travel in this district was the one, which leaves Palayamkottai in a south east direction and communicates with the places on the coast from the mouth of the river Tamiraparani to Point Manappad. By this road, besides the conveyances of persons visiting the Hindu temple at Alwarthirunagari and Tiruchendur great number of carts passed and repassed carrying rice from the valley of the Tamiraparani to the sea coastal towns and bringing from there salt and dry fish and merchandise imported by the sea at the Ports of Kayalpattinam and Kulasekarapattinam.

The stone paved causeway across the surplus of the Kadamba tank sanctioned on 8 June 1853 was completed in 1854. Metal was applied to some places by means of money voluntarily contributed by the people. In 1856 the Government gravelled the causeway to a certain distance from Alwarthirunagari at a cost of Rs.2919/-. A branch from this road which took off at Srivaikuntam to the salt pan at Palayakayal had undergone repairs in 1854 on two sanctioned estimates dated 18 February and 9 August 1853, aggregating Rs.1244/- .

In 1856, Palayamkottai to Thoothukudi road was laid and Rs. 67,000/- was allotted for this purpose. The progress of the work was very slow and was not completed before six or seven years. The Civil Engineer had also a beneficial project under preparation for forming a more direct communication between Palayamkottai and the Port and salt pans of Kulasekarapattinam near Manappad. Hitherto the exports by sea from the district with the exception of cotton had been limited, and this might be the reason for non availability of a good road network at that time in the district.

There was a useful cross road between Nanguneri and Srivaikuntam was repaired out of the discretionary allowance as also were some of the roads which branch off from the main road, to the salt pans. The gross rents of this district and sale proceeds of avenue

clippings added to the discretionary allowance and were utilised for sundry improvements. It is worth mentioning that several Tahsildars were ordered to adopt necessary measures to prevent encroachments on the width of public thoroughfares.[3]

It was after 1851 that a systematic laying of roads was commenced to connect strategic and important places and also works for building a number of tunnels, bridges and culverts over rivers and nullas were taken up. The roads were in such a condition that motor vehicles could not be driven. Gradually carts were introduced replacing pack bullocks. Though some works on roads were commenced, they were not commensurate with the requirement. Not much money was spent and whatever spent was mainly on repairing the roads. To quote an example, the road from Kayalpattinam to Palayamkottai was only repaired and not relaid spending about a few hundred rupees. This road was used for transporting bulk of cotton and piece-goods from the inland markets to the Port. The road from Palayamkottai to Kovilpatti was not passable where it wound through the black cotton soil.

The condition of the road was such that, the Company's regimental carts which used to get stuck at places had to be extricated from the swamp by the peons and labourers. For four months in a year due to rain and its aftermath, transport of field guns was out of question. The year 1819 laid the foundation for improving communication as then the territories of the East India Company in the Madras Presidency were divided into three divisions, each placed under the charge of a Civil Engineer. The Inspector General of Civil Estimates was put in charge of road construction in the whole Presidency. In 1825, the Department was placed under the Board of Revenue. After abolishing the post of Inspector General of Civil Estimates, in 1836, a Public Works Engineer Secretary to the Board of Revenue was appointed. Due to strain of work , the Presidency was divided in 1838, into eight maramath divisions each under the charge of a Civil Engineer under whose control the main line of roads, known as Imperial Roads, were kept and later transferred to the newly created Trunk Roads Department. This department was placed under the Superintendent of Roads. While the Civil Engineer was in charge of planning projects and designing the execution of work was carried on by the 'Revenue Maramath' which worked under the orders of the Tahsildars.

The Maramath Department, the Board of Revenue and the Engineering Department of the Military shared the work of improving and maintaining communications of the Madras Presidency till 1858. The first attempt at improving the road facilities in Thoothukudi district may be said to have been made during the period 1826-1830, when a

start was made with a small annual outlay.[4] The District Collectors used a small part of revenue to maintain the roads in the district. When the Government after few years, suggested imposition of tolls to obtain revenue for the improvement of roads, the District Collector, strongly objected to the idea. Captain Cotton (who later became Sir Arthur) put forward a scheme by which the problem of communication could be tackled. What he suggested was a scheme of cheap rail road system worked by beasts of burden, a system which had been tried in Madras for the purpose of bringing materials for the roads into the town of Madras. This experiment proved failure, as a result of the prohibitive cost and the whole scheme was given up.

In the history of road development in the District, the name of Captain Horsely deserves special mention. He was the District Engineer from 1841-1855, of Tirunelveli and completed the system of roads connecting Thoothukudi with the cotton country. The Trunk Cotton Road from Kovilpatti to Thoothukudi to a length of 44.8 km. was completed in 1853. It was a good metalled road which enabled easy communication.[5]

Though the Trunk Road Department after its formation allotted Rs.4 lakh, no amount was set apart for Thoothukudi . But in the same year the government granted permission to utilise the temple funds for the development of roads. For Thoothukudi (then a part of Tirunelveli district) area one lakh rupees was allotted from the surplus temple funds utilising which a road connecting Thoothukudi with the cotton country was constructed. During 1850 out of an allotment of Rs.one lakh for the construction of two roads, one road from Kovilpatti to Thoothukudi via Ettayapuram was constructed. A cross road between Kovilpatti and Ettayapuram for 16 Km. in length was constructed in 1852. In 1856, a road from Palayamkottai to Thoothukudi was laid at an outlay of Rs.67,000/- for this purpose. Even then, there remained much more to be done to achieve a good road network in the district.[6] This is evident from A Wedderburn's (the then Collector of Tirunelveli) letter in 1865 which states, "It is evident that almost everything has yet to be done in the matter of roads to give this district a fair chance.[7] In the year 1866, a bridge across a jungle stream was built on the same road at a cost of Rs.18457/-.

Between the period 1851-1861, new roads connecting Thoothukudi with its cotton rich hinterland were laid and this boosted the annual export of cotton from the region. In 1876, Thoothukudi was connected with Maniyachi by rail and this added to the export of cotton from the hinterland. In the year 1851, a Public Works Commission was appointed. This Commission after reviewing all the works of the related departments, submitted its report in 1852. It brought to the notice of the Court of

Directors the abuses in the execution of works under the Public Works. This report formed the basis for the establishment of Public Works Department in the year 1853.[8] The sources of funds for the works included were the Imperial grant, local funds, district road cess system of tolls upon roads, etc.

The year 1879-80 marked another landmark in the history of road development as in that year the government transferred the work of maintenance and construction of roads from the Public Works Department to the Local Fund Boards which began to employ their own engineering staff. By the Local Boards Act of 1884, District and Taluk Boards were created. The government issued executive orders that the local bodies should spend not less than half of their income from their land cess upon roads. As this did not work out well, government started granting 25 per cent of their local cess for the improvement of roads in addition to the imperial grants. Special sanctions were made for building bridges and constructing roads.

In the latter half of the 19th century the district witnessed considerable increase in the construction of roads and bridges. Still the development of communication particularly transport was below par. Jutkhas and bullock carts were a common mode of conveyance. Bullock coaches were used on special occasions. Even upto 1915 sufficient improvement had not occurred. The worst parts were the *teri* or sand dune regions, where cart traffic was not possible and the wide strip of sand and swamp which forms the eastern and seaward boundary of Tiruchendur and Srivaikuntam taluks. To surmount this difficulty the East India Distilleries Company had laid a system of light railway lines for the purpose of conveying palmyrah juice and jaggery from the surrounding villages to its refinery at Kulasekarapattinam. The Company was also conveying passengers through the line that connected Kulasekarapattinam with Thisayanvilai.[9]

In the year 1935 A.Vipan, the Special Engineer, Road Development, conducted a survey on roads of Madras Presidency. The composite Tirunelveli district had, then, 1817.6 km.of road comprising metalled, unmetalled, trunk and second class roads. Since Thoothukudi was far away from the Southern Trunk Road which ran through (the former) Tirunelveli district, proposals were framed to overcome this drawback. The second class roads were not in bad condition. The scheme for road development laid emphasis for the construction of bridges and new roads. The few roads that were constructed in the present Thoothukudi area are (1)Kalugumalai to Devarkulam to a distance of 16 km .(2) Road from Éttayapuram to meet the road from Kovilpatti to Pasuvandanai (10 km.); Nagalapuram to Melakarandai via Pudupatti (11 km.), Devarkulam to Nellur (13 km.), etc.

Besides, these, there were laid other important roads connecting Thoothukudi and Kovilpatti with the chief villages in the Black Cotton Country and a few other roads connecting the main roads with one another, the important of them were the roads from;

1. Thoothukudi running north westwards to Ettayapuram and then turning north to Aruppukkottai;
2. Thoothukudi to Srivaikuntam *(via)* Vagaikulam;
3. Kovilpatti to Vilathikulam
4. Puliangudi to Kovilpatti *(via)*Sankarankoil
5. Alwarthirunagari to Sattankulam *(via)* Nazareth

In Kovilpatti taluk the means of communication were in adequate in 1916-17 and steps were taken to form new roads for which work a Special Deputy Collector was engaged in acquiring lands for these roads. Excepting in parts of Tiruchendur, Kovilpatti and Srivaikuntam taluks, road materials were available at short distances which accounted for the fact that the average annual expenditure on the road maintenance was considerably less than for similar milages in other districts. Except the roads that ran over tank bunds and channels or river banks or through wet lands,roads were generally wide. The general condition of the roads was fair though occasionally serious damages were caused to them in Srivaikuntam and Tiruchendur taluks along the course of the Tamiraparani when the river carried heavy floods. Such damage took much time and money for repair.

Road Materials

During 1960's, blasted granite was used for roads which had heavy traffic and quartz, gneiss, or limestone for other roads. There was generally no dearth of quarries as one or other kind of material was available at short leads throughout the district, except in parts of Tiruchendur, Srivaikuntam and Kovilpatti taluks. In any case road materials were not carried by rail anywhere in the district. Currently with a view to meeting the growing motor traffic, numerous bridges, roads, dams and culverts have been constructed. Innumerable undervent bridges or culverts which allow the surface drainage of the surrounding country to pass under the roads exist in all parts of the district and their number is constantly being added to.

Highways and Rural Works Department

It was H.R.Dogra the then Special Officer for Roads who originated the creation of the Highways Department, in 1945. It was mainly to

facilitate the execution of the Five Year Plans. The department actually started in 1946, took over a number of important roads, hitherto maintained by the local bodies. Apart from the Great Southern Trunk Road that passes through the unbifurcated Tirunelveli district, 11 other roads in the same district classified as important marketing roads were also placed under the Highways department.

The roads from Thoothukudi to Palayamkottai (47 km.), Thoothukudi to Ettayapuram (40 km), Kurukkuchalai to Vilathikulam (64 km.) Ettayapuram to Kovilpatti (16 km) and from Ettayapuram to Vilathikulam (17 km) were among the important roads.

A few second class roads were also taken over by the government. The roads from Palayamkottai to Tiruchendur (56 km), the road over Srivaikuntam Girder bridge (1/2 km), from Petmanagaram (8 km) and the bye-pass road at Kovilpatti (1 km) were also taken over. The policy of the Highways Department was that all National Highways, Provincial Highways and Major District Roads would be taken over by the government from the local bodies so as to relieve them of the responsibility of maintaining those classes of roads and enable them to concentrate their resources on roads of rural importance. In pursuance of this policy, roads of several lengths were taken over by the government in the year 1956.[10] The categories of roads that were under the control of the Highways Department in 1956 were, National Highways, Provincial Highways, Major District Roads, Other District Roads and Village Roads.

Prior to the establishment of the Highways department the different places in Thoothukudi region were rarely connected by roads. After the formation of the new Highways Department rapid progress in the field of road construction was made. In general, roads under the control of the Highways department were well maintained, compared to others. Road materials were easily available in all parts of the district except in the sandy '*Teri*' regions. The road maintenance had been perfected to a great extent. Under the scheme of Post War Development Projects, such as National Extension Service, Community Projects, Local Development Works etc., were evolved, and roads were constructed to serve the scattered villages with a population of less than 500. The public transport was operated by private fleet owners during 1960. However, express buses were operated by the State owned government transport, which connected Thoothukudi and other important places in the district with other major cities like, Tirunelveli, Madurai, Tiruchirappalli and Coimbatore. An equal number of goods vehicles were also found operated in 1960.

The roads and bridges were looked after by two Divisional Engineers with headquarters at Thoothukudi and Tirunelveli. A bridge across the river Tamiraparani in Mukkani at a cost of Rs.9.6 lakhs was completed in 1957[11]. Great efforts were taken to improve the road communication in the district. During 1960 Mukkani was connected with Tiruchendur and Kulasekarapattinam, and road connecting Kulasekarapattinam with Kanniyakumari, including a major bridge across Karamaniar near Manapad was also completed. The scheme of formation of a coastal road connecting Thoothukudi to Nagapattinam via Ramanathapuram was proposed during this period. The following road works were executed during 1960.

i) Forming and metalling a road from Anjugramam - Overi temple including minor culverts - 2.5 km. - Rs. 3 lakh.

ii) Forming a road from Kuttam to Manapad (via) Periakalai - Rs. 0.7 lakh.

iii) Forming a road from Taruvaikulam to Surangudi (via) Veppilodai Kalloorani and Melmandai - 33.6 km., including bridges and culverts, etc., - Rs. 15 lakh.[12]

The executive control of improving and maintaining roads is administered by the Highways Department. Now, the local roads are maintained by Panchayat Unions, Panchayats, Town Panchayats and Municipalities. The National Highways roads are under the control of the Chief Engineer (National Highways) and the other Highways Roads are under the control of the Chief Engineer (Highways and Rural Works).

Class of Roads

Among the different classes of roads, the National Highways are prominent and they are maintained with great care and competence, out of the funds allotted by the Government of India. There was not much of the length of National Highways in Thoothukudi district. The Banares - Cape Comorin road, which passes through the district runs for a few Km. from Kovilpatti to Kanniyakumari, *(via)* Tirunelveli. This road has been widened to withstand the heavy traffic that has increased manifold over the past few decades. More than 1000 vehicles pass on this road daily. To maintain the road and to carryout the original works, the construction of bridges the administration of this department is carried out by an Executive Engineer stationed at Thoothukudi supported by Assistant Executive Engineers, Assistant Engineers and other technical and non technical staff. Each Municipality and Panchayat Union has its own Engineers who were vested with the responsibility of road construction and maintenance. Roads maintained by the Highways and Rural Works Department, in the district, their distances and points connected as in March 2000 were as follows :

National Highways 72 Km, State Highways 123 km, Major District Roads 442 km, Other District Roads 1427 km, and the total Length was 2064 km.

The categorywise list of roads and their length as in March 2002 is furnished below :

National Highways

National Highways 7 A	Palayamkottai - Thoothukudi road. 10/4-51/2 km.	40.300 km
National Highways 45 B	Tiruchi-Viralimalai Thuvarangurichi-Melur Madurai-Aruppukkottai Thoothukudi road 192/6-264/0 km.	71.400 km
National Highways-7	Madurai-Kanniyakumari section 88/9-120/8	32.500 km.
		144.200 km.

State Highways	Beginning	End	Total
1. Palayamkottai-Kurukkusalai Kulathur-Vilathikulam-Nagalapuram-Panthalkudi Aruppukkottai road. (SH.No.75)	16.910	107.780	90.870
2. Kovilpatti-Ottapidaram-Pudukkottai-Eral-Mukkani road (SH No.77)	0.000	77.000	77.000
3. Paruvakudi-Kovilpatti-Ettayapuram-Vilathikulam-Vembar road (SH No.44)	39.200	97.000	57.800
4. Tiruchendur-Palayamkottai Ambasamudram-Tenkasi-Kutralam-Shenkottai road (SH No.40)	0.000	42.600	42.600
5. Alwarthirunagari-Nazareth-Sattankulam-Ittamozhi-Valliyur road (SH No.93)	0.000	29.895	29.895
6. Puliyangudi-Sankarankovil Kalugumalai-Nalattinpudur-road (SH No.76)	33.625	49.815	16.190
7. Madurai-Thoothukudi road	90.800	92.600 126.400	8.600 133.200
8. Thoothukudi-Kollam road	0.000	0.400	6.400
9. Madurai-Kanniyakumari road	88.270	92.800 92.900	6.220 94.590
10. Palayamkottai-Thoothukudi road(NH 7A)	37.140	39.350	2.175
Total			337.750

Major District Roads	Beginning	End	Total
1. Thoothukudi-Tiruchendur road	1.400	41.6	40.2
2. Tiruchendur-Kanniyakumari road	0.0	27.6	27.6
3. Kayathar-Kalugumalai road	0.0	23.0	23.0
4. Meingnapuram-Munanjipatti road	0.0	22.0	22.8
5. Kadambur-Eppodumvendran road	0/0	11.0	20.5
		11.7	21.2
6. Tisayanvilai-Udankudi road	2.6	22.8	20.2
7. Srivaikuntam-Pudukkottai road	0.0	17.22	17.22
8. Karungulam-Moolakkaraipatti road	0.0	12.8	12.8
9. Kayathar-Kadambur road	0.0	12.2	12.0
10. Petmanagaram-Vagaikulam road	0.0	12.0	12.0
11. Thoothukudi-Tharuvaikulam road	0.0	9.6	9.6
12. Peikulam-Perungulam road	0.0	9.6	9.6
13. Paramankurichi-Tiruchendur road	0.0	8.4	8.4
14. Paramankurichi-Udangudi road	0.0	6.8	6.8
15. Tiruchendur-Kulasai-Udangudi road	13.4	18.0	4.6
16. Kayalpattinam Byepass road	0.0	4.4	4.4
17. Nallur-Kayalpattinam road	0.0	3.8	3.8
18. Kulasekarapattinam Bye pass road.	0.0	3.2	3.2
19. Kattumanachalai	0.0	2.8	2.8
20. George Salai	0.0	2.4	2.4
21. Link road	0.0	2.08	2.08
22. Alagesapuram road	0.0	1.32	1.32
23. Kovilpatti byepass road	0.0	1.0	1.0
24. South Beach road	0.0	0.53	0.53
25. Srivaikuntam Iron bridge road	0.0	0.4	0.4
Total			269.45

The length of roads maintained by the local bodies and their distances (as per 2000) are as follows : Panchayat Union Roads 864.20 Km, Panchayat Roads 340.90 Km and total length is 1205.10 Km.

These roads are maintained fairly well with the available resources. Cement roads, bituminous surface, waterbound macadam and mud roads are the types of roads which are laid by this department. During 1991-92, 184 Km. length of roads were maintained and repaired. The length of roads maintained and developed during 1992-93 was 207.40 Km., 1993-94, 216.40 Km.1994-95, 208.57 Km. and 1995.96,132 Km. respectively[13] Avenue trees planted in each sides of the road are maintained properly.

The Department, after chalking out of a huge programme of

repairing roads, under NABARD loan scheme phase II, has selected 27 roads of 76 Km. length during 1997-98 and 1998-99 and completed the work at a cost of Rs.406.43 lakh. Under the same scheme. An amount of Rs.190.50 lakh was allocated for the year 1999-2000, to carry out repairs to three roads to a length of 24 Km. Another scheme to repair seven roads to a length of 32.80 Km. at a cost of Rs.190.50 lakh have been funded by the same agency.

Maintenance of Roads

Among the State Roads, it was programmed to repair eight roads of 11.70 Km. and maintenance works on six roads of 10.60 km. length, was completed expending Rs.38 lakhs on them under the maintenance of Major District Roads. 56 Km. of roads at Rs.149 lakh, out of an estimated cost of Rs.176 lakh for a length of 67.70 Km. was renewed during 1998. As far as the Other District Roads are concerned, Rs.254 lakh was allocated for 96 works during 2000.

Inspite of the schemes and programmes laid down for repairing the roads, several roads were found to be under disrepair and need relaying and renewing. These roads were identified and to repair them, the government have created a special fund to repair 123 Km. length of roads at 80 places at an estimate of Rs.450 lakh. These schemes apart, several other schemes have been introduced for maintaining and repairing roads. It had been decided to repair bad patches of roads of 248 Km. at an estimate of Rs.1000 lakh during 2000-2001. Another 371 Km. length of roads got repaired in 2002-03. To strengthen the roads of 50 Km. length using Modern Mixture Unit Rs.500 lakh were sanctioned of which Rs.112 lakh have been spent to strengthen 8.6 km. of length of road. Under Accident Prevention Scheme rupees 55 lakh were spent on five works in the district. Under the Legislative Assembly Member's Constituency Development Programme a bridge at km. 9/4 in the Nazareth-Eral road at a cost of Rs.10 lakh and the improvement of Srivaikuntam-Pudukkottai road at km. 17/4 at a cost of Rs.4.00 lakh were carried out during 1998.

Bridges

As has already been stated a number of bridges and culverts have to be constructed across the roads to facilitate fast movement of vehicular traffic. Most of the bridges constructed in this district are very old being constructed during the later half of the 19th century. Some bridges were constructed with the help of the funds raised by the local citizens. The seven arched bridge was constructed across the river Chittar near Gangaikondan in 1844. The cost of construction was borne by the

Srivaikuntam Bridge - across the Tamiraparani River

Zamindar of Ettayapuram. In 1860 a small bridge across Nambiar was constructed and contract system was tried during construction for the first time[14]. On the 39 Km. of the road from Palayamkottai to Thoothukudi, a bridge was constructed in 1866 at a cost of Rs.18457.[15] In 1867 funds were collected from the public for the construction of a bridge across the river Tamiraparani near Srivaikuntam. The Srivaikuntam Dam itself acts as bridge across Tamiraparani. The work was completed by the District Board early in 1890.

During the first half of the 20th century there was a lull in bridge construction activity, save that of maintenance activity. During the First Five Year Plan Period a bridge across the river Karamaniyar near Manapad was constructed at a cost of Rs.2.05 lakh.

The details about the Karamaniyar Bridge at Manapad

The bridge leads to Manapad village which lies isolated, surrounded by river Karamaniyar and the sea without any direct communication with Kulasekarapattinam and Tiruchendur. The people endeavoured and dedicated for the bridge and road. Their efforts being in vain for a long time. Later, two philanthrophic gentlemen (Messrs, S.S.Miranda and J.A.D. Victoria) came forward to construct a bridge at their own expense, commenced it in 1939, and opened on 13th September 1940. But as the bridge was constructed very near the sea without adequate safeguards, it collapsed in December 1945 due to sudden rush of high tides.

Subsequently, villagers of Manapad pressed on the Government for construction of a pucca bridge and the work was accordingly sanctioned under Central Road Fund Scheme. After investigation the site at which the bridge now stands was selected and a bridge with 12 feet road way was designed for Rs.2.2 lakh with 16 spans of 30 feet clear to confirm to the standard of a village road only. But due to developments culminating in the sanction of Tamiraparani bridge at Mukkani the coastal route from Thoothukudi to Kanniyakumari via Tiruchendur, Manapad, Kuttam and Ovari the design had to be revised. The coastal road is bound to develop enormous traffic of both light and heavy vehicles. A bridge of 12 feet width for single lane roadway was considered in sufficient in view of the growing importance of the road. Hence, when the work was put on hand, a revised estimate for Rs.3.56 lakh adopting 22 feet carriage way over the bridge was got sanctioned. The bridge has a total length of 540 feet. The bridge opens the road for the people of these parts for greater inter communication and paves the way for the general improvements of the locality, by opening a through route from Kanniyakumari toTiruchendur, seats of two famous shrines of South India and on Thoothukudi port on the north side.

Mukkani Bridge across Tamiraparani

During the 2nd and 3rd Plan Periods there was an increasing tempo in bridge building activity in the district. Though several roads were constructed in the erstwhile Tirunelveli district of which Thoothukudi forms a good part, a bridge was constructed across the river Tamiraparani on the Thoothukudi- Tiruchendur road near Mukkani.

A submersible bridge constructed across Tamiraparani river near Mukkani on Thoothukudi and Tiruchendur road was declared open by the then Chief Minister, Sri. K. Kamaraj in June 1957. The bridge form an iintegral part of a great east coast road from Calcutta to Kanniyakumari. The opening of the Mukkani bridge is a long awaited and memorabe, occasion for the people especially for the salt manufacturers and traders in fish and palmyrah industry. Putting up bridges across troublesome rivers like this, eliminates, missing links in the communication system of the country, and enable transport of men and materials with speed, comfort and safety.

This bridge which is of the submersible type is very near the mouth of Tamiraparani river wherein large floods are not expected after the completion of Manimuthar Dam.Hence, the high level bridge was considered unnecessary in spite of the fact that this is on a very important road. The bridge is 1569 feet long, including the non-vented portion. The vented portion consists of 38 vents of 20 feet each spanned by reinforced concrete slab designed to carry a military tank weighing 70 tonnes. The foundations have been taken through circular wells 10 feet external diametre to depths varying 14 feet to 36 feet. The piers, abutments and the body walls are of cement concrete. The width of roadway is 22 feet. The cost of the complete structure is about 9.6 lakhs as against the estimated cost of Rs.7.7 lakhs. About 202 tonnes of steel and 1900 tonnes of cement have gone into this work. One cannot fail to appreciate the graceful lines of this structure which harmoniously fits into the landscape of this place. This bridge was financed by the then Tirunelveli District Board.

New Bridges

In the Authoor-Punnakkayal road at km. 4/6-8 near the Punnakayal village, a high level bridge has been constructed at a cost of Rs.275 lakh. In the canal road, near Eral village, at Km. 1/6, a bridge at a cost of Rs.16.50 lakh has been constructed under the NABARD. IV scheme, eight bridge works were allowed for the year 1999-2000 at an estimate of Rs.794 lakh.

The location of bridges and culverts in government roads in the district

Twenty one culverts and minor bridges upto the length of 100 ft. are situated in State Highways, 726 such culverts in the major district roads and 1725 culverts in other District Roads are located in the district.

Karumaniar Bridge, Sattankulam

Mukkaani Bridge

The number of major bridges having the length of more than 500 feet situated in the major district roads are four, and in other district roads are two. The bridges having the length of above 100 feet and below 500 feet are as follows: in the major district roads, 10, and other district roads 30. The total number of major bridges, minor bridges and culverts are 2518. The details of major bridges and minor bridges located in government roads in the district are given in the **Appendices 1 & 2.**

Transport Services

Thoothukudi district is linked with four means of transport facilities with the outer world. They are (1) Road Transport (2) Airways, (3) Railways and (4) Shipment of cargos and Passenger vessels. Among the above three transport facilities, Road transport is the most important means of communication. Privately owned services of motor cars, omni buses, ply between most of the important stations of the district. One can go from one end of the district to the other end in a few hours by using these services. This facility consists of buses, lorries, tourist taxis, auto-rickshaws cycle-rickshaws etc.

The entire district came under the operational jurisdiction of Tirunelveli Kattabomman Transport Corporation, Ltd., Tirunelveli since 1 April 1974. The Tiruvalluvar Transport Corporation, Nesamani Transport Corporation, Maruthu Pandiar Transport Corporation, Rani Mangammal Transport Corporation, Rajiv Gandhi Transport Corporation, Pandian Roadways Corporation, etc., also operated their buses to Thoothukudi district from various origins to different destinations. The entire traffic needs of the district was mostly taken care of by the erstwhile Kattabomman Transport Corporation and they maintained depots/branches at various places in the district. In 1997 all the transport corporations were amalgamated into one and they started functioning under a single banner, viz., the Tamil Nadu State Transport Corporation.

Regional Transport Office

As per the Regional Transport Officer, Thoothukudi as on 1 October 2000, the district had 1150 tourist taxis, 49 ordinary taxis, 1033 maxi cabs, 37 school buses, 190 private transport vehicles, 1665 autorickshaws, 6,900 cars, 20600 two wheelers, 495 national permit lorries, 3684 ordinary lorries, 33 mini buses, 160 private buses and 319 government transport buses on road.

The State Transport Units ply their services to a distance of 2035.7 Km. in city routes, and 11920.4 Km. in mofussil routes, while the private operators operate their services in 53.5 Km. in express routes, 7158 Km. in mofussil routes and 4864 Km. in city routes in the district.

The 13 bus stands that serve the people in the district are located at Udankudi, Kayathar, Authoor, Thoothukudi, Nazareth, Kovilpatti,

Ettayapuram, Tiruchendur, Sattankulam, Srivaikuntam, Eral, Puthur and Vilathikulam. These bus stands are classified as class A, B, C or D, according to the facilities provided by them for the passengers. As per the present guidelines prescribed by the government the villages having a population of below 1000, and situate at a distance of one Km. are to be treated as served. As such there is no unserved village in this district.[16]

Private Bus Operators

As in March 2000, the district had 92 private bus operators who operated about 117 buses with in the district and to the neighbouring districts viz., Tirunelveli, Madurai and Kanniyakumari. The routes operated by the State Government in mofussil routes, town routes, the particulars of the private bus operators, the list of private transport companies, which operate buses in the district, the number of vehicles on road as on 1 October 2000 are furnished in **Appendices 3,4, and 5.**

Railways

The railway line dawned in India on 16 April 1853, when the first train ran from Bombay to Thana, a distance of 33.81 km. Some years latter however, the idea of building railways in India had taken concrete shape with the court of Directors of the East India Company in London. During the tenure of Ettayapuram Poligar Jagaveera Rama Kumara Ettappa Nayaker Aiyan, more eventful and full of pleasing incidents occurred. At the very outset, he had the honour of taking a prominent position in giving welcome to the Prince of Wales on 10 December 1875, the day on which he landed at Thoothukudi, and on which date the South Indian Railway Extension to Thoothukudi was opened and used by the Prince for the first time. The Poligar travelled in the same train with the Prince upto Kovilpatti. All relating to this transaction will be best illustrated by the following passage.

It is scarcely possible to exaggerate the quiet charms of the scenery along the new Railway , or the great delight of the people at the combined attractions of the first Train, and of the Prince . The whole population thronged to the road side. Their attitudes of wonder and joy were singularly graceful and attractive.[17]

The Great Southern of Indian Railway, opened its first line for traffic between Nagapattinam and Thanjavur in 1861 and extended upto Tiruchirappalli in March 1862. It was subsequently linked to the Madras - Beypore line via Erode. On 1 July 1874, the Great Southern of Indian Railway amalgamated with the Karnatic Railway Company giving birth to South Indian Railway, with its headquarters in Tiruchirappalli, progressed rapidly and by the end of 1880, the South Indian Railway Company had constructed the line from Madras to Thoothukudi, a distance of 710.4 Km. with branch lines from Tiruchirappalli to Erode, Chengalpattu to Arakkonam, Thanjavur to Nagapattinam, Maniyachi to Tirunelveli and Villupuram to Gingee river.

Tiruchendur Bus stand

The first railway line, on South Indian Railway from Madurai to Thoothukudi was opened on 1st January 1876, to a distance of 157.9 Km. and from Thoothukudi to Foreshore (0.65 Km.) on 7th August 1899. The section of railway line from Maniyachi to Tirunelveli (28 km) was opened on 1st January, 1876.

In the year 1903, the District Board of Tirunelveli put forward a proposal to construct a railway line connecting Tirunelveli Bridge Station (as Tirunelveli junction was called then) with Tiruchendur, which is one of the greatest pilgrim centres of the south and attracted a large number of pilgrims. The Board resolved to raise a railway cess and to allow the funds thus raised to remunerate for the above. The survey of the line was done and the estimate after being revised a few times, finally stood at Rs.20.50 lakh. Lengthy correspondence between the South Indian Railway Company and the government caused delay in commencing the construction work. When the discussions were drawing to a close by 1912 it was realised that the estimate would escalate to Rs.23 lakh. In order to bring down the cost it was decided to use materials of inferior quality and the estimate was once again revised. A new survey was also conducted.The cess levied since July 1903 accumulated to Rs.8.5 lakh in March 1915. Finally the scheme was sanctioned by the Madras Government in July 1915. It was a metre gauge line of 3 ' 3 3/8" a permanent way consisted of 40 lb. flat footed steel rails laid on hard wood cross sleepers .The line was ballasted with moorum for 45 Km. and with sand for the rest. The railing gradient was 1 in 100. The line which was to a distance of 61 Km. had a sharpest curve of 955 feet radius. The line constructed at a cost of Rs.20,70,891/- , was opened for traffic on 24 February, 1923.A line ran from Tiruchendur to Tisayanvilai (via) Kulasekarapattinam, a distance of 38 Km.and carried passengers. It had a branch from Kulasekarapattinam Central Station to Udangudi, a distance of 4,8 Km.This railway was of great help to trade and was a great public convenience in the district; and this kind of railway was generally extended with great advantage in the theri country.

South Tamilnadu on the Broad Gauge Map

The first major new line-cum-Gauge Conversion Project which was undertaken in Tamil Nadu was the 327 Km. long Karur-Dindigul-Madurai-Thoothukudi section in which Karur-Dindigul was a new line. The broad gauge conversion of Tiruchirappalli-Dindigul line marks the culmination of the third and final phase of 434 Km. long Chennai-Tiruchirappalli-Madurai-Thoothukudi Project completed in 1993. The Chennai-Tiruchirapalli-Dindigul gauge conversion was completed in three stages.

The first phase, the 29 km. long parallel broad gauge line was laid between Chennai Beach and Tambaram. It was opened for traffic in April 1995. The second phase between Tambaram and Tiruchirappalli (311 km) was completed and opened for traffic in August 1998. The

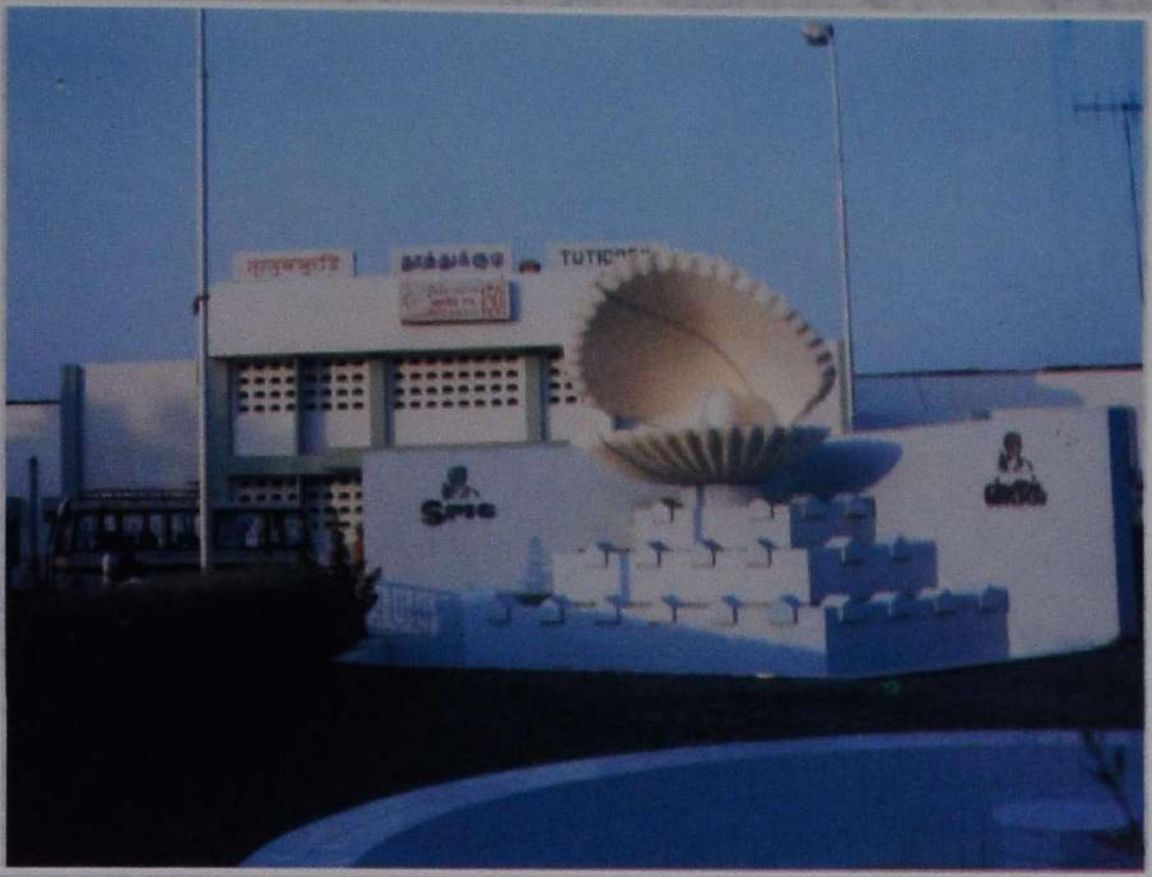
third and final phase of the conversion of 94 km. line between Tiruchirappalli and Dindigul was completed and was opened for traffic since 1st January 1999.

The Tiruchirappalli - Dindigul line after conversion, provides a direct and shorter broad gauge connection from Chennai to Kanniyakumari. The broad gauge line has been laid on the original metre gauge alignment, except for a length of 5.50 km. between Kalpattichatram and Ayyalur stations - where a diversion was taken to ease the present rating gradient of 1 in 100 to a more flat gradient of 1 in 150. This facilitates handling heavier goods trains and running passenger trains at higher speeds. The entire diverted route is in cutting and this involved the cutting of 15 lakh cubic metres of hard rock in the hilly terrain, the maximum depth of cutting being 25 metre. There are eight major bridges and 196 minor bridges in this section, which have been either constructed, strengthened or modified. The entire section is provided with reinforced pre stressed concrete super structure for the bridges without using a single steel girder.

The track structure adopted is a modern track laid with 52 kg. rails on pre-stressed concrete sleepers to M+7 density, having a speed potential of 140 kmph. On the diverted portion between Ayyalur and Kalpattichatram 958 metre span pre-stressed concrete road over bridge cum aquaduct for carrying the stream above the track and a 2x6.50 metre span RCC box syphon for allowing water coarse below the track are some of the notable features. The section was a popular route when the metre gauge line was in existence. Now the present converted section provides direct linkage from Kanniyakumari, Tirunelveli, Thoothukudi and Madurai to Tiruchirappalli, Villupuram, Chennai and beyond. With easier gradients and flatter curves, the distance between Chennai and Thiruvanandhapuram, by this route is shorter than the present connection via Shoranur and Ernakulam.This line also enables faster movement of freight, to and from the southern parts of Tamil Nadu to the northern parts of the country. Dindigul an important station that connects Palani and Coimbatore to Madurai and Tiruchirappalli is a transhipment point between the broad gauge and meter gauge until the section from Dindigul to Palani is taken up for gauge conversion.

Railway Stations in the district

The Railway stations in the district are : Thoothukudi-Melur, Milavittan, Thattapparai, Kailasapuram, Pandiapuram, Vanchi-Maniyachi, Ilavelangal, Kadambur, Kumaraparam, Kovilpatti, Naraikkinaru, Srivaikuntam, Alwar Thirunagari, Nazareth, Kachanvilai, Kurumbur, Arumuganeri, and Kayalpattinam. The passenger trains are halt in these stations, where as the express trains halt at Kovilpatti, Kadambur, Vanchi Maniyachi and Thoothukudi Melur stations.



Thoothukudi Railway Station

Tiruchendur Railway Station

The only express train which originates from Thoothukudi and reaches Chennai Egmore is Chennai-Thoothukudi Pearl City Express. The other express trains which pass through the district are : 1. Nagercoil - Mumbai (GST) Express, 2. Guruvayur - Madurai Express and 3. Tirunelveli - Chennai - Nellai Express.

Besides, Thoothukudi - Nagercoil Passenger, Kanniyakumari-Thoothukudi Passenger, Thoothukudi - Tirunelveli Passenger and Tirunelveli-Tiruchendur Passenger trains are also run in the district. Track construction work on the Quilon to Tiruchendur route is also in progress.

Airport

The district has an airport at Vagaikulam which was inaugurated in 1986. The operations of Vayudoot services from Chennai was discontinued due to operational difficulties. Later, the National Energy Power Corporation (NEPC) Airline service started their flight services from Chennai to Thoothukudi via Cochin. This system was also suspended. Again the Vagaikulam Airstrip became operational on 1 April 2006 with the commencement of Air Deccan Flights. There is 2600 ft. runway and a terminal building designed to handle 50 to 60 passangers. The Airstrip is suitable for ATR-42 aircraft operations under Visual Flying Range (VFR) conditions.

Port

Thoothukudi formed a part of Pandyan Kingdom from the 7th century and the Chola Kingdom from the 9th to 12th Centuries. There is a little doubt that the Chola invasion of Ceylon was launched from Thoothukudi, the base closest to Sri Lanka (Ilangai). The obvious advantage of a well guarded and convenient roadstead where sailing vessels and ships can anchor and were silting poses no problem throughout Thoothukudi to the forefront as a Port. Lured by the wealth of Tamil Nadu, travellers, adventurers and colonisers locked the East Coast. The Portuguese who first came in 1532 were engaged in spreading Christianity along the fishing coast apart from trade activities. In 1542 St.Francis Xavier landed in Thoothukudi. The flourishing trade of Portuguese in Thoothukudi attracted the Dutch who had by then occupied Sri Lanka and took over Thoothukudi in 1658.

Followed the Dutch the English who had come to India took over Thoothukudi and all other dependencies finally by 1825. The early years of the 19th century marked the commercial rise of Thoothukudi with its hinterland supplying varied commodities and raw materials and the advantages derived from a natural harbour. The light house built in 1842 marked the beginning of the development of Thoothukudi harbour.

The district has 163.5 Km. of sea coast which extends along the Gulf of Mannar from Vembar, an insignificant Port on the north, to a point about 7 km. east of Cape Comorin in Kanniyakumari district. Korkai,

which means an army *"camp"* was once the gateway as well as capital of the Pandya Kingdom. The port presided over the pearl fishing that was flourishing along the coromandal coast and traders from Greece flocked to Korkai with their merchandise in order to exchange it for the much sought after pearls. This place is now 7 or 8 Km. in land as a result of receding of the sea.[18] Kayal was the another flourishing port during the 12th and 13th centuries.Marco Polo has referred to Kayal as a pearl trading centre, in his writings. This port was also an emporium of horse trade.[19]

There were also some other small ports like Manappad and Kayalpattinam which grew in importance during the trade with Arabs. But the emergence of Thoothukudi as an important port in India is very interesting. A series of dramatic changes of the English gave Thoothukudi an important position among the ports in India.The year 1886 saw the planned development of the harbour when the first pier, a primitive wooden jetty of about hundred feet in length was constructed at a cost of Rs.1200/-. This was further strengthened in 1877. Trolley rails connecting the port with the railway was laid in 1878. A new iron screw-pile was constructed in 1889. Increased demand space paved way for the reclamation of the foreshore to provide approaches to the new jetty at a cost of about Rs.2 lakh. The railway line was extended upto the quay in 1899.

In the early 20th century Thoothukudi became a prominant centre for freedom struggle. In order to strike at the roots of the British monopoly in transporting passengers and cargo along the coastal areas. V.O.Chidambaram Pillay, a veteran freedom fighter hailing from Ottapidaram of this district, set up the first Swadesi Steam Navigation Company in India, purchased two steamers namely S.S.Gaelia and S.S.Lawoe, to ply between Thoothukudi and Sri Lanka (Ceylon). In order to buy these two steamers he toured all over India and collected money from among the freedom fighters.

The erstwhile minor port of Thoothukudi, currently called zone B is an anchorage port with lighterage facilities and harbours 40 mechanised sail vessels of various capacities ranging from 200-500 tonnes. More vessels are engaged in lightering work to facilitate the bigger ships of more than 30 feet draft to enter the major ports.This minor port has the distinction of handling its highest traffic tonnages of one million per year.

Now this port has two operational sections zone A, the new major port and zone B representing the old anchorage or minor port. The Thoothukudi Port Trust Board at present consists of 19 members. This port is located on the south eastern coast at the latitude of 8^0 45^0 north and longitude 78^0 13^0 east. The main advantage of the port is its closeness to major international routes. Due to natural calm water the port is operated throughout the year. High level efficiency, infrastructural

Thoothukudi Port

V.O.C. Berth, Thoothukudi Port

facilities for cargo handling operations, quick turn round of vessels and the efficient workforce have made this port one of the most productive major ports of India. The port has two breakwaters on north (the second largest in the world) and south east extending into the sea upto a distance of about 4 Km. It has a protected harbour basin with a water spread of 400 hectares served by an approach channel with a length of 1450 metre and a width of 183 metre. The artificial harbour has many natural advantages. The distance between Thoothukudi and Sri Lanka is about 150 nautical miles, providing a safe route to ships from the highways.

Zone A has six berths and the south break water and three bulk cargo jettys on north break waters. The berths and jetties are well connected by roads and rail. The length of the south break water is 387.37 metre while north break water is about 4098.66 metre. The distance between the break water is 1275 metres.The south break water berths handle dry bulk, break bulk and container cargos. Phosporic acid is also handled at one of the alongside berths. Two of the northern break water berths handle coal for Thoothukudi Thermal Power Station. The oil jetty handles POL products, chemicals, LPG chemicals like VCM, DYEDC, etc. are also discharged through pipelines laid along north break water. The port has vast space for development of warehouses and a strategic location that facilitate sea -trade. The major problem of the port is the shallow nature of its approach channel, despite the harbour basin having enough depth to accommodate 9.15 metre draught ships. The channel restricts the shipping to a draught of 8.24 metre only, thus forcing bulk containers to call for "lighter age" which results in the loss of more than 0.70 million tonnes of cargo per year, additional handling charges to prolonged port stay. The port has proposed to deepen the channels to 10.7 m and with this the number of main line vessels calling at the port would increase. At present only feeder vessels with a draught of 7 metre to 10 metre are calling at the Port.

With increased traffic and the concept of 'hub-port' gaining importance, decision makers are giving a serious thought to one-time capital dredging at 12.5 m depth in the approach channel and 11-9 m in the harbour basin to accommodate vessels of 10.7 m (35 feet). This would benefit the vast hinterland and play a leading role in the promotion of trade and industry in the region. It would also increase the port's handling capacity from a mere 1.3 million tonnes of traffic in 1975-76, the port's traffic reached 9.173 million tonnes during 1996-97. In 1995-96, the port's operating income was Rs.54,905 crore which rose to 59.04 crore in 1996-97. It registered a net surplus of Rs.23.45 crore in 1995-96 and Rs.26.46 crore in 1996-97.

Container Freight Stations (CFS) at Thoothukudi

There are two Private Container Freight stations that operate in Thoothukudi - SEL group and St.Johns Freight Systems. In addition there is another CFS operated by the Container Corporation fo India. They play a vital role in enhancing containerisation system at the port.

Other Services at the Port

The Thoothukudi Stevedoring Association (TSA) a private body provides stevedoring services of various grades and skills for handling cargos on board and on the shore. The cargo handling works are drawn from the labour pool managed by the TSA which works round the clock throughout the year. The vessels calling at Thoothukudi port can replenish their supplies of bunkers through the services provided by the Indian Oil Corporation, the largest State owned petrolium company. Water is provided to the ships at the port through private agencies.

One Customs Licensed Agents Association is functioning in the district in which about seventy agencies have been enrolled themselves as its member. Also the Thoothukudi Stevedores Association has 45 members, while the Thoothukudi Steamer Agents Association has 46 members. Likewise the Thoothukudi Steamer's Association has twelve companies as its members, similarly Thoothukudi Port Transports Equipment Owners Association has members from 29 companies in 1999.

The port also has a small dried dock for repairing the crafts. The services of Cochin Ship Yard, Ltd., located nearby are available for ship repairing works. Repair of a minor and the emergency nature are attended by the local private workshops.

The Mercantile Marine Department of the Government of India under the Director General of Shipping has its office at Thoothukudi, under the charge of the Surveyor responsible for the regulation of ship's-operations and survey. This office is also responsible for the welfare of the Seamen visiting Thoothukudi. A number of private survey agencies are functioning at Thoothukudi for undertaking cargo container and other service. The Central Industrial Security Force of the Government of India with adequate security personnel, headed by a Deputy Commandant is deployed to man the vulnerable points in the port area. In addition, Watchmen of private agencies are deployed for watch keeping duties. The ports fire service wing is well equipped to handle all fire emergencies on the shore and on board the vessels. The office of the Dock Safety Inspectorate which is the regulatory authority to enforce safety, health and welfare of the dock workers also functions at the port[20].

The Rail and Road connectivity to the Port

The main National / State Highways linking with other major cities are :

1. N H 7A linking Thoothukudi withTirunelveli (2 lane).

2. N H 45B linking Thoothukudi with Madurai (via) Ettayapuram, Aruppukottai (2 lane).

3. MDR linking Thoothukudi with Kanniyakumari (via) Tiruchendur (2 lane) along the East Coast.

The National Highways Authority of India have come up with a project for improvement of road connectivity to Thoothukudi Port by widening the two lane Highway - N H 7A (connecting Thoothukudi and Tirunelveli) into 4 lanes at an approximate cost of Rs.180 crore. Thoothukudi Port has agreed to contribute in the form of equity in the SPV limited to 11percent of the project cost or Rs.25 crore whichever is less. Work order for phase - 1 for four laning of N H 7A between Thoothukudi and Palayamkottai has been issued by National Highways Authority of India. For laning of N H 45B between Thoothukudi - Ettayapuram - Kovilpatti - N H 7, it has assured to take up the work as National Highways Authority of India, as Phase III under National Highways Development Project.

Minister of Shipping, Road Transport and National Highways has announced the MDR to Kanniyakumari will be converted into a National Highway which will be a great boon to ilmenite sand exporters, DCW and TATA's Titanium Oxide Project.

There is no major problem of rail connectivity as of now. However, completion of Villupuram - Kumbakonam - Thanjavur and Tirunelveli - Quilon Broad Guage conversion projects, double laning of Madurai - Dindigul and improving connectivity to Coimbatore will be of interest to Thoothukudi Port.

Sethusamudhram Project

India has a coastline of about 7600 Km. studded with 12 Major Ports and 185 other small and minor ports. However, India does not have a continuous navigable route around the peninsula within her own territorial waters due to the presence of shallow areas called *Adam's Bridge* at Pamban near Rameswaram between South Eastern Coast of India and Thalaimannar of Sri Lanka. The depth of this portion is only about 3 m and consequently the ships sailing from the East Coast to West Coast Ports and vice-versa have to go around Sri Lanka traversing an additional distance of more than 400 Nautical Miles and 24 hours of ship time.

Sethusamudhram Project is a proposal which originally envisaged cutting of a ship canal across Rameswaram Island to connect the Gulf of Mannar in the South to Palk Bay in the North of the Island. India does not

have continuous navigable route around the Peninsula within her own territorial waters due to a sand storm reef called Adams Bridge at Pampan near Rameswaram between South-Eastern Coast of India and Talaimannar in Sri Lanka. The depth in this portion is only about 3m. And this compels the ships to go around Sri Lanka increasing the distance covered if they have to call at the ports on the East Coast of India. Similarly, the ships from ports on the East Coast of India have to make additional voyage around Sri Lanka for reaching the Southern Coast of India. The objective of the proposal is that the ships moving between East and West Coast of India may not go around Sri Lanka and could have a continuous navigation sea-route around the Peninsula within India's own territorial waters which would save a distance of more than 400 nautical miles and saving in voyage time of about 24 hours.

Previous History of the Project

One of the pioneering efforts undertaken to study the construction of the canal was the Commander Taylor's proposal of 1860. Although a series of proposals on the subject were forwarded thereafter during the British regime in the country, due consideration could never be given to the proposal, and the Sethusamudhram Ship Canal remained a dream for the Indian maritime community.

After Independence, the Government of India continued to pursue the idea of constructing the Sethusamudhram Ship Canal and among the many committees constituted for studying the feasibilityof the Sethusamudram Ship Canal Project, the Committee also studied the increase in potentiality of the port of Thoothukudi if it were to be developed into a deep-sea port along with the canal. Although Thoothukudi port was in existence for a long time, it did not have berthing facilities for ships and those had to be attended at the anchorage, which was about 5 to 6 miles off the coast.

The subject of Sethusamudhram Project Canal came up for discussion at the meeting of the Consultative Committee of Parliament attached to the Ministry of Surface Transport on 15th December, 1980 and in pursuance of the decision taken in the meeting, a Committee of officers headed by the then Development Adviser (Ports) of the Ministry (called the *Laxminarayan Committee)* was set up in 1981 to study the investigations made till then and to give its recommendations on the economic viability of the Project after considering the views and suggestions made by the interested parties on the project.

Laxminarayan Committee

The Committee which submitted its Report in April 1983

recommended the alignment of the canal across Dhanushkodi to the east of Rameswaram Temple and to cater to 30 ft. draft vessels. The Committee estimated the cost of the project at about Rs.282 crores (February, 83 prices) which included apart from the main item of dredging, provision of floating crafts, construction of lock in the land portion of canal, construction of breakwaters, installation of navigational aids, and other shore facilities with a period of implementation of four years. The important economic benefits identified by the Committee were as follows:-

(i) Implementation of Sethusamudhram Canal will provide a continuous navigable sea route around the peninsular coast of India, 3554 nautical miles in length running within the international waters. It will establish a link to the National Waterway similar to National Highways.

(ii) The Sethusamudram Canal will give better sheltered sea route from Thoothukudi to various ports on the east coast with a saving in distance of around 400 nautical miles. Correspondingly, there will be a saving in voyage time of about 24 hours.

(iii) Consequent on the reduction voyage distance, each vessel passing through the canal will effect a fuel saving of about 20 tonne per transit.

(iv) Because of the saving in distance the ships could gain approximately 20 per cent in voyage time in the case of coastal shipping.With the given shipping fleet, it could be possible to make more number of trips, thereby increasing the capacity of the fleet.

Updating of the Laxminarayan Committee Report

In 1994, the Government of Tamil Nadu engaged Pallavan Consultancy Services Limited (PTCSL), a Government of Tamil Nadu Undertaking, to update the Laxminarayan Committee Report. The PTCSL gave its report in March 1996. While updating the cost estimate for 30ft. draft conditions, the Consultants also worked out the additional estimates for projects with 31ft (minimum draft of the ships of the Poompuhar Shipping Corporation) and also future 35ft. draft. The cost estimates was based on 1993 prices.

The Report also indicated that economic viability is likely to increase appreciably if credit could be got for the project at concessional rates of interest or as an outright grant from organisations which are interested in Indian Marine products. It also suggested that the Scheme may be entrusted to private entrepreneurs of multi-national companies to Build, Operate and Transfer (BOT) to the Government after 25 years

The Ministry of Surface Transport carried out an exercise to further update the cost estimates in consultation with Dredging Corporation of India and based on the prevailing rates in the year 1996. The further updated costs was as follows:-

Draft in ft.	*Dredged quantity in Million cubic mts.*	*Updated cost* (Rs. in crores)
30	63	829
31	72	918
35	128	1448

Thoothukudi Port has been designated by the Ministry as the nodal organisation to deal with this project.

A meeting was held by the Minister of Surface Transport on 8th October, 1997 in which it was decided to undertake the following studies :-

(i) Initial Environmental Examination (IEE) by the National Environmental Engineering Research Institute (NEERI), Nagpur.

(ii) A detailed project study by a reputed consultant who will be selected based on competitive tenders by Thoothukudi Port Trust and with the approval of MOST.

(iii) Comprehensive Environmental ImpactAssessment for the final proposal by NEERI.

It was also decided to constitute a Steering Group under the Chairmanship of the Development Adiser (Ports), MOST and with Chief Hydrographer, GOI, Chief Engineer, Thoothukudi Port Trust and Head, Water Technology Division, NEERI as other Members to oversee and guide the studies.

It would be relevant to point out here that all the studies done on the project had concentrated mainly on technical and economic aspects of the project and not environmental aspects. With the Coastal Zone Regulation notified by the Ministry of Environment and Forests in 1991, the environmental considerations of the project assume utmost importance especially as this project involves huge quantities of dredging and disposal. Moreover the Gulf of Mannar and Palk Bay fall in ecologically very sensitive zones.

The NEERI, submitted the final IEE Report in December, 1998. The Report has taken note of ecological sensitivity of the area viz. 21 Islands lying between the coastline and the proposed alignment of the canal in the Gulf of Mannar which have been declared as National Marine Park by the Ministry of Environment and Forests and Tamil nadu Forest Department. The Palk Bay and Gulf of Mannar covering an area of 10,000 sq.mtrs. has been declared as a Biosphere Reserve and biologically rich and rated among the highly productive areas of the World and its bio-diversity is considered globally significant. Based on the evaluation of the environmental impacts of the projects during construction/operation phases, the alignments considered in the earlier studies including the latest one of the Laxminarayan Committee have been found to be not suitable and ruled out. A new alignment suggested by the Steering Group during the course of the study farther away from the Kodandarameswar temple towards Dhanushkody has been identified to be of least damage to biota and environment and recommended for further consideration.

IEE also recommended a Comprehensive Environmental Impact Study covering all seasons of the year with intensive data collection for evaluation, description and appreciation of the natural process occurring in the study area and to delineate the environmental consequences including the ecological risks associated with the proposed project.

The Finance Minister announced in February, 1999 for preparation of feasibility study and the comprehensive EIA study as recommended by the NEERI, Nagpur. NEERI, prepared the Assignment and submitted a Work Progress Report in September 2002 containing short-listing of routes for the ship canal.

Final Environmental Impact Assessment Report was submitted by the NEERI in June, 2004. Techno-economic viability study was submitted by July 2004. In September 2004, the Government approved a Scheme to complete the Rs.2000 crore Sethusamudram Ship Canal Project to create a nagivable channel from Gulf of Mannar to Bay of Bengal through Palk Strait.

The then Finance Minister said a Special Purpose Vehicle (SPV) would be created under the name Sethusamudram Corporation Ltd., which could raise funds and complete the project. The new company would have a capital of Rs.800 crore and raise another Rs.1,200 crore in debt. The project will save about 400 nautical miles and up to 36 hours of sailing time for ships travelling east to west coast.

Inauguaration of the Project

Prime Minister Manmohan Singh laid the foundation stone and

inaugurated the Sethusamudhram Ship Channal Project (SSCP) at Madurai on 3rd July 2005 and assured to "protect the livelihoods of fishermen. The Prime Minister said that the project would lead to an all-round development on the coastal areas of Tamilnadu, besides rejuvanating ports and horbours. This when implemented, would provide employment to 50,000 persons - both direct and indirect, as well as improve the lives of fishermen in the coastal region. The project will be opened for traffic by November 2008. The work on the dredging for 79km would be completed by July 2008 and post dredging survey during August, trials and test runs through the canal would commence in September 2008, according to a time frame released by the Sethusamudhram Canal, Limited. Dredging work began in the bay 45 km off the Kodiakkarai coasts - signalling the beginning of work on the Rs. 2427.40 crores Sethusamudhram Channel.

The Thoni

The Thoni, as the High Seas' Freighter from Thoothukudi is called, has kept its sails trimmed and navigated smoothly through many a storm over the past millennium. And in the process it has provided a reliable, economical and fast mode of transportation by sea, right from the 11th century down to the present times. It has been using the wind energy for operating a cargo service by sailing vessels both on the coastal and sea routes accounting for almost 10 million tonnes of traffic annually. The cargo ranges from perishable food stuffs to raw materials of finished products, cement, clinker, chemicals, fertilizers, etc. to iron steel, building materials, timber, textiles, engineering goods, machinery and electronic goods.[21]

The *thoni* is one of the over 29 types of sailing vessels in India. The design of the *thoni* as evolved at Thoothukudi on the southern most coast of India.It is a double - ender, with a wooden hull of curved construction. The hull weight to cargo capacity ratio of 1:1 is very heavy compared to international maritime standards, but it is proved by the test of time as most suitable for the area of operation. The operators do not weigh to take the vessel out of the water for at least 10 years and hence, the sturdy construction.The size of the *thoni* ranges from 200 to 300 metric tonnes with a few smaller and some larger (upto 450 metric tonnes)-the ideal size for the Thoothukudi - Colombo trade.

The construction is of hard wood backbone assembly- semi hardwood planking, and the frames of grown-up timber- *'neer karuvel'* (Accacia Arabica). All these are locally available. The fasteners are of hot dipped galvanised M.S.Rivets. The rigging is of lateen type lugsails for the main and foremost and a force and aft mizzen caff sail on the

Pitchal Mast, with a total sail area of about 5000 sq.ft.

The crew of the *thoni* is drawn from the traditional fisherman community from the Thoothukudi coast paravas - well known for their daring seamanship and as highlighted in the memoirs of Dag. Hammers Kjold U.N.Secretary General. The master of the *thoni* is known as a '*tindal*' He is appointed by the owner. It is the *tindal* who selects and employs the crew, who he is sure will obey his command in operating the *thoni*. The crew of the *thoni* are not on wages, they are the working partners and not employees. They get 50 per cent of the gross flight charges of the sailing vessels and 25 to 30 per cent of the mechanised sailing vessels, as their shares.

The pioneers and traditional *thoni* owners with centuries of experience is the *Corera Family* advised and steered the *thoni* trade down the maritime history of this region. They also hail from the traditional fisherman community of the *paravas* having in born knowledged of sea and navigation. M. Francies Corera (1860-1935) who owned, built and operated sailing vessels for his own trading, like his fore fathers who shipped their own cargo of local produce - salt, dryfish, spices and condiments and food stuffs to erstwhile Ceylon, Burma, Malaysia, Thailand and the Philippines and beyond and bartered goods on board for teak, rice, spices etc. of that country in demand at the next port of call or back at home port.

Only around 1878, he started carrying cargo for others as a commercial shipping venture. Then in 1880, he took up shipping work for the cotton exports from India. Thus in 1883, he handled the import of machinery for Harvey's when they setup their mills at Vikramasingapuram, by unloading the heavy machinery on to the *thoni* at the open anchorage, seven miles off Thoothukudi which at that time was bereft of floating cranes, large barges or shore cranes and heavy duty road transport vehicles and proper roads.

The *Mill wheel* (the company's symbol-now) was unloaded at the anchorage through the sheer ghuts of the sea men, who used the knowledge of the local waters and the terrain to advantage. Later it was transported overland using Thoni's dock labour by 22 bullocks, bearing the confidence of the British clients. Till today, the 114 year old contract with the Harvey Brothers has been kept intact by the grandsons of M.Francis Corera, viz., Francis R.Corera, following the traditions of their illustrious father Cruz Berchmans Corera (1920-1982). In order to safeguard the interests of sailing vessel owners, the Thoothukudi Sailing Vessel Owners' Association (TSVOA) was formed and affiliated to the Federation of All India Sailing Vessel Industries Associations, Bombay.

Francis Caitan Corera, the President of the TSVOA, has the distinction of designing and building the first mechanised sailing vessel at Thoothukudi and also the largest sailing vessel built at Thoothukudi - 650 MT. He was also instrumental in building the vessel with the minimum ballast draft (39') and loaded (10.7") for ocean going vessel from India for which he was honoured by the then President of India at the Silver Jubilee celebrations of the National Shipping Board.New sailing vessel construction came to a standstill in 1983, due to recession in the shipping trade, but since 1992, three new vessels were rebuilt and mechanised and with another four more new vessels in various stages of construction, and plans for 10 more being processed. Thoothukudi fleet of 85 sailing vessels is depleted due to the Gulf War and Sri Lankan crisis, to a mere 28, is now poised to bounce back to surpass the original strength before the turn of this century with a serviceable life of a minimum 50 to 75 years with just routine repairs. There will be an armada of 'Thoothukudi *thonis'* sailing in the next century, beyond 2000 A.D.

Light Houses

The Mariner, in pursuit of his daily business, is exposed to innumerable dangers in crowded coastal waters. His position is often precarious for, he may be menaced by lurking shoals of hidden reefs, which betray little or no indication of their whereabouts. It is not surprising, then, that the Captain, as he approaches or wanders along a tortuous shoreline, scans the waters eagerly for a glimpse of the guardian monitor to guide him on his way. There can be no doubt, that the lighthouse is the greatest boon ever to be bestowed upon navigators.

It is difficult to say when the idea of lighting the coastline with flaring beacons came. They have been handed down to modern civilisation through the mists of time. Perhaps, when fishermen first ventured out to sea to obtain food the concept of the sea-light was born, for it was natural for their friends on the shore to light fires to guide them home when wind, weather and tides prevented return before nightfall, From this simple act of humanity grew the light house system of today - a highly specialised branch of engineering.

In Thoothukudi district Manappad is an important fishing village, where pearl fishery was very popular. It is located 70 Km. north of Kanniyakumari and 15 Km. south of Tiruchendur. It is a coastal area and some of the finest churches are located there. This is Manappad point, a high sandy promontory, based on rock jutting boldly into the sea. North of this promontory is a small bay and on its sandy beach is located the large fishing village of Manappad in South of the promontory, only catamarans could land and Manappad bay is the first harbour while approaching from the West Coast. Kulasekarapattinam just north of Manappad also used to be a flourishing port, but it is practically defunct now.

Light house, Manappadu

The Manappad point is an important landmark. For the vessels approaching from the West Coast and proceeding to Thoothukudi and other ports, a light house at this point is of immense help. This light house was accordingly, established originally in 1888, very close to the famous Holy Cross Church at the summit of the promontory at a time when there were no other light houses on the East Coast south of Thoothukudi, not even at Kanniyakumari. This light house was further improved in 1902 which has been guiding the vessels of all flags and serving the cause of mariners faithfully ever since, its establishment.The great Apostle St.Francis Xavier visited Manappad in October 1542 and again in 1543. He is reported to have spent sometime here, and utilised the artificial grotto that had been hewn out of the rock at the base of the foot hill for meditation and prayer.The salient features of this light house is as follows :

This light house is a round masonry tower having a height of18 meters, with red and white diagonal strips. The elevation of the focal plane is 41 meters. the location of the light house is lat 8° 22.3′ north, long 78° 03.9′ east. The effective of the beam capacity is equivalent to 3,20,000 candles. The main illuminant has 55 m P.V.Burner with autoform mantle, the emergency illuminant is a wick capillary lamp. The area covered by this light house is; luminous 23 nautical miles; geographical area is 17.5 nautical miles; the speed of rotation is 6 rounds per minute. The duration of flash is 0.19 seconds.[22]

Posts and Telegraphs

In Chandra Gupta Mauryan days (322 B.C) communication was carried over by small metal tubes tied around the necks of trained doves between National Capital and State Capitals. Emperor Akbar mailed correspondence from Agra to Ahmedabad through warriers on horse back stationed, at an interval of 10 miles distance. Postal system was initially started by fore-run ers for carrying mails from one station to another.

As elsewhere in South India, the means of communication of written material was first, through pigeons and gradually through mail runners or couriers i.e. the human carriers who delivered the letters to the destination.[21] It is the British who introduced the systematic postal systems, in 1854. Though prior to 1854, different postal systems existed, they could not serve the people satisfactorily. Different rates of charges, depending on the distance, system etc. existed. There were lot of irregularities that made the systems so imperfect that they were to be substituted by a good system. We can, therefore, say that the second half of the 19th century is a great landmark in the Indian communication system. It is about the same time that the British Government started the telegraph system. Chennai was one of the first cities to be connected by telegraph.

A Postal system, which charged uniform postal rates, and introduced Value Payable Parcel, Money Order, Registered Post, Post Office Savings, Railway Mail Service, etc. began to spread after 1854, in Thoothukudi area also. The Thoothukudi Postal System at present, consists of two Postal Divisions viz., Thoothukudi Postal Division and Kovilpatti Postal Division. These divisions which were formerly in Tirunelveli district, after bifurcation, fall within the Thoothukudi district.

As on March 2000 the district has 428 post offices. The Thoothukudi Postal Division had 298 post offices.The break up is 3 head post offices, 79 sub post offices, 11 Extra departmental sub offices, 205 extra departmental branch offices. The Kovilpatti Postal Division has 130 post offices, the breakup is head post office one sub-post offices 21 and extra departmental post offices 108.

Thoothukudi Postal Division

Thoothukudi Postal Division formed on 1 December 1959, was carved out of the erstwhile Tirunelveli Division. This division now comprises of Thoothukudi, Tiruchendur, Srivaikuntam, Sattankulam and a part of Ottappidaram taluks. The boundaries of the division are, in the north Kovilpatti Division, in the South and West Tirunelveli Division and in the East, the Gulf of Mannar. This Division comprises of the following four sub divisions viz., Thoothukudi, Tiruchendur, Srivaikuntam and Sattankulam Sub-divisions, of which Tiruchendur Sub-division is in charge of an Assistant Superintendent of Post Offices. This postal division has no tribal/backward area. This Division serves in an area of 2745.6 sq.kilometer and the population covered is 940976.

The Sub and Branch Offices located in this Division are as follows :

Name of the branch office	*Manned by*	*Head Office*	*Sub-Office*	*Extra Departmental*	
				Sub Office	*Branch Office*
1. Thoothukudi	SDI*	1	29	--	47
2. Tiruchendur	ASP**	1	21	3	56
3. Srivaikuntam	SDI	1	16	3	43
4. Sattankulam	SDI	-	12	4	58
	Total	3	78	10	204

* SDI - Sub Divisional Inspector ** ASP - Asst.Superintendent of Post Offices.

Licenses are issued for 32 Franking Machines, print heads and

four dies by the Head Post Office and other Sub-Divisional offices in the district. Speed Post service booking facility is available to the public at Thoothukudi Head Post Office, Melur, Harbour Estate, Thermal Power Plant, Muthiapuram and Thermal Nagar post offices. Public Relations Inspectors/and Sub Divisional Inspectors (P) Thoothukudi Sub-division has been instructed to visit the government offices, banks, institutions and other private firms to offer the speed post facility available at Thoothukudi Town Sub-offices and also increase the speed post traffic. In this regard sufficient speed post materials are supplied for the use of public.

Four hundred and twenty letter boxes in Thoothukudi Sub Division, 413 in Tiruchendur Sub Division and 410 in Srivaikuntam Sub Division and 351 in Sattankulam Sub Division serve the people in the district. The four Television size letter boxes were planted at Thoothukudi Head Office in different colours, since 10th July 1995. The green colour box is meant for posting local letters, blue for Chennai, ash colour for all over Tamilnadu and orange box for other States. The Senior Post Master and Sub Divisional Inspector (P) are instructed to watch the punctual clearance of letter boxes and the change of hour plates.

Sorting cases are supplied to all the post offices in the authorised design and neatly painted in the approved diagram. The Post Master/ SPM has been instructed to do the work of preliminary sorting without any deviation. The clasified list of post offces in the district is furnished in **Appendix - 6.**

Couriers

Some private companies are engaged in transporting parcels, letters and important papers in the district. Their services are spread over to the whole district. Some of them are as follows: Professional Couriers, City Courier, First Flight, DHL, Blue Dort, Franch Express, Prince, Hindu, Prakash, Internet, DIDC, Combined Courier, Hex, GN.Dot, Overnight Express, Sky-Pack, Blue-Park, Prompt, etc.

Telecom Services in Thoothukudi district

Thoothukudi Telecom Division was formed on 17 June 1981 carving the areas served by Tirunelveli and Virudhunagar Telecom Divisions and was functioning from Tirunelveli upto 28 March 1982. The Divisional Office started functioning at Thoothukudi since 29 March 1982.

As per March 2000 this Secondary Switching Area covers the whole of Thoothukudi Revenue district consisting of eight taluks, viz., Thoothukudi, Srivaikuntam, Tiruchendur, Kovilpatti, Vilathikulam,

Ettayapuram, Ottapidaram and Sattankulam. Geographically this Secondary Switching Area (SSA) is spread over an area of 4721 sq.Km. and serves the population of 15,22,922. The number of telephone per 1000 population was 36.13. The number of Telephone exchanges were 60 with a capacity of 67438 phone connections, of which the working connections were 56436. The persons in waiting list were 23100. Five hundred and ninety eight Village Panchayats were provided with Public Telephones, 438 STD booths were also available in the district. Eighteen Integrated Services Digital Network (ISDN)was introduced in Thoothukudi district, next to Chennai during 1999. This provides the facility of transfer of Data voice and Imaging to the subscribers. Also the first INET Node was introduced in Thoothukudi district. This system is useful in the transmission of data between the subscribers,through which they can easily access the internet system.

As on 15 February 1986, the Thoothukudi Telecom Division had 26 Telephone Exchanges with an equipped capacity of 5440 lines. The total working connections were 4923 and the number of persons in the waiting list was 661 lines .Two Subscribers Trunk Dialling (STD) stations one each at Thoothukudi and Kovilpatti are functioning. The only Telex Exchange was functioning at Thoothukudi.

Consequent to the consistant development programme of the department the telecom system in the district has been improved and the scenario as on 31 March 2000 was as follows :

i.	Total No.of Exchanges	-	60
ii.	Total equipped capacity	-	67438
iii.	Total working connections	-	56436
iv.	Persons in waiting list	-	23100

All the 60 exchanges are provided with STD facility. All the exchanges are also provided with Group Dialling Facility with their SDCA exchanges. This Telecom Division was upgraded as the Telecom District during 1 September 1987[23].

Functioning of the Telecom System in the district

Thoothukudi, the headquarters of Thoothukudi district is served by 6000 lines Electro Mechanical Exchange and a separate Electronic Exchange of 1000 lines at Thoothukudi Harbour. A 10000 line new Technology imported exchange is being installed at Thoothukudi and has started functioning since July 1996. The other major exchanges are :

Kovilpatti-4000 lines, (ii) Kayalpattinam-1400 lines (iii) Christia nagaram-1000 lines (iv) Tiruchendur-768 lines and (v) Nazareth-768 lines. All the taluk head quarters in this district have been provided with STD facilities on reliable transmission medium.

The list of Telecommunication Offices in the district is as follows:

i.	General Manager's Office	Thoothukudi
ii.	Divisional Engineer's Office	Thoothukudi
iii.	Sub-Divisional Engineer's office	Thoothukudi
iv.	Officer-in charge of Telegraph Office	Thoothukudi
v.	Sub-Divisional Officer, Telegraphs	Tiruchendur
vi	Sub-Divisional Officer, Telegraphs	Kovilpatti
vii.	Sub-Divisional Engineer	Nazareth
viii.	Sub-Divisional Engineer	Vilathikulam
ix.	Sub-Divisional Engineer	Kayalpattinam
x.	Sub-Divisional Engineer	Christianagaram

The Exchanges functioning in the district are of electronic type. National Subscriber's Dialling and Subscriber's Trunk Dialling facility have been introduced to all the exchanges in the district. Using this facility subscribers can also send FAX messages anywhere in the globe. Computer data can be sent on telephone lines using modems. In all major Electronic exchanges, subscriber can avail dynamic STD barring facility. BUREA UCOM service has been introduced in Thoothukudi Telegraph office, using which those who are not having own telephone can receive telephone messages at their doorsteps. Transmission of telegrams has been modernised using computers for speedy working.

As in April 2000, there were 438 STD booths available and the number of villages which have Telephone facility was 506 in the district.

The Thoothukudi Telecom District is technically as well as administratively headed by the General Manager, assisted by ten Divisional Engineers, under whom about 34 Sub-Divisional Engineers are working. The General Manager is assisted in financial matters by one Chief Accounts Officer, three Senior Accounts Officers, two Accounts Officers five Asst. Accounts Officers and 54 Junior Telecom Officers. are working. The number of exchanges which have the capacity of above 1000 lines are five (5) which have the capacity of 500 to 1000 lines are two (2), the total number of exchanges which have 100-500 lines are 17, and the exchanges with below 100 lines are 29.

The comparative statement furnished below gives an idea of the growth of Thoothukudi Telecom Division.

Sl. No	*Year*	*No. of Exchanges*	*Equipped Capacity*	*Working Connections*
1.	1981-82	21	3810	3437
2.	1982-83	23	4590	3856
3.	1983-84	26	4760	4254
4.	1984-85	26	4895	4422
5.	1985-86	27	5970	5485
6.	1986-87	30	7375	6369
7.	1987-88	50	10165	8630
8.	1988-89	53	10735	9313
9.	1989-90	53	11005	9867
10.	1990-91	53	11581	10253
11.	1991-92	53	11837	10640
12.	1992-93	53	13338	11494
13.	1993-94	53	14439	12760
14.	1994-95	53	19836	16703
15.	1995-96	53	22558	20587
16.	1996-97	55	29174	26503
17.	1997-98	58	43710	35361
18.	1998-99	59	54774	46369

Rajiv Gandhi Memorial Circle Telecom Training Centre, Thoothukudi

To give best services to the customers since, 1997, this department, conducts in-service training programmes for Junior Telecom Officers and Telephone Mechanics, for which purpose, a training centre is functioning in the district. The Advanced Technical Training (in switching as well as transmission) training in miscellaneous topics such as staff management, power co-ordination, public relations etc., Besides, training is provided in various computer courses viz., Wisdom, MS Word, Word Star, etc. As on March 2000, in 8 batches, 221 officials of this department were trained.

Telegraph Services in the district

In India the first Telegraph Communications were introduced in the year 1853 between Diamond Harbour and Calcutta. Railways and Railway Mail Service were also introduced in India in the same year. Indian Posts and Telegraph Department was formed in 1914, besides regular Telegraph service was thrown open to the public in 1882. The Telegraph service in Thoothukudi district was commenced in the year 1870's by Morse Code System. Main cities like Tiruchendur and Kovilpatti of the district were linked with Tiruchirappalli, Madurai, Nagercoil and Chennai.

During the struggle for Indian Independence, this department served as a boon to the veteran freedom fighter V.O.Chidambaranar of Ottappidaram, by (1872-1936) passing his important messages to his counterparts in the country. Next to Madras city, the then British Government opened a direct Teleprinter Circuit at Thoothukudi. This system conveniently linked Thoothukudi with other major cities in TamilNadu. A direct Teleprinter line was installed between Thoothukudi and Sri Lanka.There are three Telegraph Offices each at Thoothukudi, Tiruchendur and Kovilpatti functioning in the district.

Telegraph Offices functioning in the district are as follows:

i) Post and Telegraph Offices connected with Telegraph office, Thoothukudi. Morse Circuits : Sattankulam, Mudalur, Kommadikottai, Kurumbur, Mudivaithanendal, Pannaivilai, Kovilpatti, Siruthondanallur and Perungulam.

ii) Post and Telegraph Offices connected through Electronic Key Board Concentrators, Thoothukudi, Muthiapuram Telecom Centre, Pazhayakayal, Authoor, Puducottai, Sawyerpuram, Eral, Thoothukudi AIR, Thattaparai, Pudiamputhoor, Ottappidaram, Thoothukudi Harbour, Estate, Thermalnagar, Devarpuram, Kailasapuram and Ottanatham.

iii) Posts and Telegraph Offices connected with Thoothukudi on Phonocom circuits are: Kurukuchalai, Kacheri Thalavaipuram, Mela Arasaradi, Kulathur, Vepalodai, Kila Vaippar, Sipikulam, Vedanatham, Korampallam, Milavittan, Taruvaikulam and Madathur.

Posts and Telegraph Offices connected with Telegraph Office, Tiruchendur are :

Padukkapathu, Kulasekarapattinam, Manapad, Christianagaram,

Meignanapuram, Kayamozhi, Paramankurichy, Arumuganeri, Veerapandyan pattinam, and Kayalpattinam. Post and Telegraph Offices connected with Telegraph Office, Kovilpatti are Ettayapuram, Vilathikulam, Nagalapuram, Pudur, Kalugumalai, Kayathar and Kadambur.

In the field of Telegraph service, High Speed Teleprinters were introduced in 1950. In 1980, storage and forward message system was introduced. Electronic Teleprinters, Electronic Key Board, Formated Terminals and Multi Lingual Formated Terminals are also in use in the Telegraph service of the district. Electronic Key Boards were introduced replacing the age old "Sounder and Key" Morse Systems.[24]

Money orders sent electronically from one city to other city within a maximum time of three hours has been introduced in the district. It is a very economical and faster service than other kind of money transfer facilities like money order and telegraph money order, money transfers etc. At present 40 main cities of Tamil Nadu are connected by this system. In the Bureaucom Services, voice messages are recorded in a cassette and delivered to the addressee. Telephone subscribers can remit their bimonthly Telephone Bill at Telephone Bill Collection Counters kept opened for this purpose at Telegraph offices.The subscriber's trunk dialling (STD) booths are opened at all Telegraph offices for public use. In smart card/pay phone booths, advance amounts are received from the public for making a STD call is punched in a computer card. Public can use this card just like visa card, VIP card, by inserting it in the computerised Telephone equipment, available in the booth, till their advance amount is exhausted. The equipment displays the charges for the call, the amount remaining, etc.,

The General Manager is the overall incharge of both Telegraphs and Telephones of the district. The Sub Divisional Engineer, Telegraph is the head of the District Telegraph Service, assisted by four Junior Telecom Officers.Accepting Telegrams and other clerical works are done by the Telegraph Assistants. Transmitting and receiving of Telegrams are carried over by trained Telegraphists (Telegraph Operators). Delivery of Telegrams are carried over by Telegraph men appointed for this purpose. This office is staffed by a Sub-Divisional Engineer, two Junior Telecom Officers, four Telegraph Masters, ten Telegraphists, two Section Supervisors, 22 Telegraph Assistants, 40 Telegraphmen, (27 for Telegraph Office Thoothukudi, 4 for Tiruchendur and 9 for Kovilpatti Telegraph Office), two Telegraph Overseers, one Head Telegraph man and other five Group D servants.

Cell phones

The advancement of Science and Technology especially in the field of Communication Network is noteworthy. The launching of cell phones by the Bharat Sanchar Nigam Limited under the Public Sector and the Tatas, Reliance, Hutch, Air Cell, Air Tel, RPG, etc., under private sector have brought an astonishing revolution in the Telecom industry. The whole World is set on motion by the cell phones during day and night by all sections of people. The facilities such as access to internet, statellite channels etc., have rendered the district very close to the rest of the World.

All India Radio - Thoothukudi

AIR, Thoothukudi was commissioned into regular service with effect from 31 May , 1994. The station originates external services and caters to the requirements of listeners in Far Eastern Countries. In addition, the station is also well received in all the Southern Districts of Tamil Nadu. The station originates programmes for 3 1/2 hours in the morning (from 05.30 hours to 09.00 hours) and 5 1/2 hours in the evening from (15.30 hours to 21.00 hours) in Tamil, English and Sinhala languages. Out of the above, the locally originated programmes constitute 90 minutes. The station is equipped with permanent studios comprising of one music studio, one talk studio, one editing and dubbing room and transmission booth. The broadcast transmitter situated at Milavittan has been supplied by M/s Bharath Electronics Limited with a power of 200 Km. operating at 1053 khz. i.e. 284.9 meters.

The office-cum studios building is located on the Palayamkottai road, Millerpuram. The station is well equipped with one talk studio, one music studio, one audition booth-cum-rehearsal studio, one editing and dubbing room, one transmission booth, one control room and one tape and disc library. A good quality recording and play back facilities are available. Analogue and digital satellite receiver equipments are available to relay Delhi and Chennai programmes. Phone-in console has also been provided for live interaction with listeners. A 25 KVA diesel generator is also as a standby power supply source. The programme centre is well diversified and contains items like news, news reviews, talks, tourism in India, heritage programmes cultural programmes, interviews, music concerts, folk-music, national developmental programmes and film songs. In short, the entire India is projected to the foreign listeners in all spheres of life. Commercial service was also introduced at the station with effect from 1 July 1996 and is well patronised by reputed manufacturers.The station is equipped with nine programme, 30 technical, 17 administrative and 17 group D officers as its staff.[25]

The transmitting centre is situated in the SIPCOT Complex Meelavittan, on Madurai-Tiruchendur byepass road. The broadcast transmitter of 200 KVA power has been supplied by M/s.Bharat Electronics Ltd, Bangalore. The transmitter operates at medium wave frequency 1053 KHz wave length 284.9 meters. The object of this station is to cater the information needs to Non Resident Indians and Indian origin people and others interested in the Indian Scenario. The External Services Division at All India Radio, New Delhi and All India Radio, Chennai are also contributing programmes besides the programmes originated by these stations. This station has all the latest facilities like Satellite link, degital programmes, relay facilities, phone- in programme facilities, outisde broad cast facilities and other latest facilities like Internet connection and Computer facilities for administration and programme purposes.

The programmes starts at 5.30 A.M. in the morning and closes down at 9 A.M. The second transmission starts at 3.30 P.M. and closed down at 9 P.M. Special programmes are broadcast for Sri Lanka in Sinkala language at 6.15 A.M. for a duration of 30 minutes and in the evening from 6.30 P.M. for two hours. For the citizens at Singapore, Malaysia, Australia and New Zealand English programmes are broadcast from 3.30 P.M. for one hour.Special programmes for Sri Lankan listeners in Tamil are broad cast from 5.30 A.M. for a duration of 45 minutes, 6.45 A.M. to 9 A.M. 4.30 P.M to 4.45 P.M., 5.45 P.M. to 6.30 P.M. and again at 8.30 P.M. to 9.P.M.

A week long programme as well as the fixed point chart, frequency details of programme which were relayed during 1997 is given below: This station relays 183 minutes programme from Chennai AIR, 65 minutes Tamil programme from the Delhi AIR, 60 minutes English programmes and 140 minutes Sinhalese programme. The Tamil programmes relayed between 5.30 A.M. and 6.45 A.M. are tran smitted from Delhi. These programmes are meant for the Tamils who dwell in South Eastern Countries. The programme from 6.45 A.M. to 9 A.M. relayed from the AIR Chennai, is meant for the Srilankan Tamils. The evening transmission service (i.e. from 3.30 p.m. to 4.30 p.m) is meant for the Tamils at Australia, New Zealand, Pinland etc. This service known as General overseas service, is an English transmission. The programme for the South Eastern Countries relayed by the Thoothukudi AIR daily from 4.45 p.m. to 5.45 p.m.

This station broadcast cine songs daily from 8.15 A.M. to 9 A.M., 4.15 p.m. to 4.45 p.m. and 8.15 to 9 p.m. The AIR,Thoothukudi has a 200 kilowatt transmitter. This is the most powerful one when

compared with other AIR station in the State through which it covers wide area of about 5000 Km.. The station is controlled by the External Services Division at Directorate General, New Delhi.

Travellers Bungalows

In Thoothukudi district, facilities for stay have been improved now. Inspection Bungalows of the Public Works Department are located in Thoothukudi, Srivaikuntam and Kovilpatti. Circuit House is also available in the district at Thoothukudi. The Thoothukudi Circuit House, situated at about two Km. from the bus stand and railway station has a main building and an annexe while the former has five suites, the latter has four suites.The authority to reserve for accommodation rests with the Collector of the district.The Inspection Bungalow situated at Kovilpatti is of class II type and has two suits. The Inspection Bungalow at Tiruchendur located on Tiruchendur Temple road has also got two suites.

Apart from the Travellers Bungalows and Inspection Bungalows maintained by the Public Works Department, Highways and Rural Works department also maintain traveller's bungalows at Kovilpatti, Tiruchendur, Kurukkuchalai, Vilathikulam and Sattankulam and an Inspection Bungalow at Thoothukudi. Except Thoothukudi Inspection Bungalow, the five travellers bungalows are thrown open for other departmental officials who visit the district on official purpose. Since, the Inspection Bungalow, Thoothukudi accommodate only the higher officials who belongs to the Highways and Rural Works department. Concerned Assistant Divisional Engineers are in charge of reservation of the respective Travellers Bungalows.The Thoothukudi Port Trust and the SPIC maintain Guest Houses of their own. Accommodation in these Guest Houses are provided to higher officials of the government and dignitaries. In these guest houses both lodging and boarding facilities are available.

In Tiruchendur temple the Hindu Religious and Charitable Endowment Department has its own guest houses in which pilgrims are provided with lodging facilities on nominal charges. The Executive Officer of the Arulmigu Subramania Swami Temple, Tiruchendur is the authority with whom rests the rights to provide accommodation.There is also one Rest House under the control of the Agricultural Department on the Kovilpatti-Sattur Road near the Regional Research Station, Kovilpatti. There were about 16 choultries in the district which were run by private people or Trusts. They were also used as rest houses a few decades ago. But, after the appearance of lodges and development of transport facilities they are currently not used by travellers.

APPENDIX - 1

Details of Major Bridges in Government Roads in Toothukudi district

Sl. No.	*Name of Bridge*	*Location*	*Year of construction*	*Cost (Rs.inlakhs)*	*Total length.*	*Number and size of spans.*	*Type of Bridge.*
1.	Srivaikuntam Girder Bridge	Km.%-0/4 of Srivaikuntam Girder Bridge Road	1873	--	417.27m.	33 Nos. of 11.58 m. 2 spans of 11.28m.	Girder bridge
2.	Muthalapuram Causeway	Bridge at km.79/10-80/4 of Madurai-Toothukudi	1959	9.12	340.00m.	40 Spans. 7.65m x 1.40m	Causeway
3.	Eral Causeway	Km.15/4-6 of Nazreth Eral road.	1967	--	471.00m.	276 Rows of 900mm.	Piped causeway.
4.	Manappad Bridge	Km.15/2-6 of Tiruchendur Kanyakumari road.	1956	2.27	176.00m.	16 spans of 9.0 m.	RCC Slab bridge.
5.	Authoor Bridge	Km.22/2-22/4 of Toothukudi Tiruchendur	1959	--	265.00m	38 spans 6.70m.	Submersible bridge.
6.	Vaipar bridge	Km.29/4-8 of Toothukudi Tharuvaikulam Soorangudi Road.	1970	19.7	428.00m.	16 Spans 25.30m.	RCC Slab

APPENDIX-2

Location of Bridges having length of above 100 feet and below 500 feet

Sl.No.	Name of Road	Location
	State Highways.	
1.	Palayamkottai - Thoothukudi Road	Km.38/6, 39/2
	Major District Roads.	
1.	Thoothukudi - Tiruchendur Road	Km.5/2, 12/8, 25/6, 25/8, 40/0
2.	Link Road	Km.1/6
3.	Thoothukudi - Byepass Road	Km.1/6
4.	Thoothukudi - Tharuvaikulam Road	Km.3/8
5.	Palayamkottai - Tiruchendur Road	Km.39/8
6.	Thisayanvilai - Udangudi Road	Km.16/6
7.	Palayamkottai - Aruppukottai Road	Km.73/8, 74/8, 76/2, 80/10, 81/4, 32/2, 32/8, 33/2, 35/8, 46/10, 58/2, 58/4, 58/8.
8.	Madurai - Thoothukudi Road	Km.66/4, 74/6, 106/4, 127/8, 86/10.
9.	Kayathar - Kalugumalai Road	Km.0/4
10.	Sankarankovil - Nalatinpudur Road	Km.22/1, 26/2.

APPENDIX - 2 (Contd...)

1.	2.	3.
	Other district roads	
1.	Tharuvaikulam Soorangudi Road	Km.15/10, 39/8
2.	Peikulam Servaikaranmadam Road	Km.0/2
3.	Umari cottai-Dhalavaiuram Road	Km.2/10
4.	Nazareth-Kulathukudiyiruppu Road	Km.1/4,
5.	Thalaivanvadali Road	Km.1/2
6.	Nazareth Eral Road	Km.11/8
7.	Negananapuram-Kadatchapuram Road	Km. 6/0
8.	Sattankulam-Kalunguvilai Road	Km.1/6, 1/20
9.	Vilathikulam Vembar Road	Km.20/6
10.	Pudur Kadalkudi Road	Km.10/10
11.	E.Velayuthapuram Vembar Road	Km.3/4
12.	Kadalkudi-Vembar Road	Km.13/8
13.	Perilovanpatti road	Km.30/10, 31/2
14.	Vembar-Mavilipatti Road	Km.1/10(ii), 2/2, 5/3
15.	Poosanoor-T.Subbaiapuram Road	km.3/2
16.	Muthusamypuram - Thavasilingapuram Road.	3/4
18.	Kulasekaranallur-Muramban Road	Km.0/8, 3/6
19.	Iravanpatti-Ottanatham Road (via) Parivallicottai road, Kallathikinaru Road	Km.2/6
20.	Pungavanatham Road	Km.0/8

APPENDIX - 2 (Contd...)

1.	2.	3.
21.	Sindalakarai Meenakshipuram (via) Kumareddiapuram Road	Km.2/4 Km.2/4
22.	R.Venkateswarapuram Road	Km.2/8
23.	Kadalaiyur Muthalapuram Road	Km.5/2
24.	Meenakshipuram --Venkatachalapuram Road.	Km.0/8
25.	Venkatachalapuram - Ayyakottaiyur-Uppathur Road,	Km.1/2 Km.0/0-2/0
26.	Kovilpatti Kurumalai (via) Karthigaipatti Road.	Km.4/6
27.	Kovilpatti-Pasuvanthanai Road	Km.4/4, 13/0, 17/0, 17/2
28.	Kadalaiyur-Ettayapuram Road	Km.4/6, 6/8
29.	Kasavankundru Valampatti Road	Km.3/2
30.	Kodukkamparai-Kasavankundru Road	Km.3/2.

APPENDIX-3

Routes operated by the Transport Corporation in the Thoothukudi district (mofussil routes)

Sl.No.	*Routes*	*Route Length* (Km)
1.	Thoothukudi to Sattankulam (via) Kayathar	107.7
2.	Tiruchendur to Sattankulam (via) Thoothukudi and Kovilpatti	140.9
3.	Thoothukudi to Papanasam (via) Tirunelveli	101.4
4.	Thoothukudi to Shencottai (via) Tirunelveli and Alangulam	119.6
5.	Thoothukudi to Kovilpatti	60.5
6.	Thoothukudi to Tenkasi (via) Tirunelveli, Kadayam	115.6
7.	Thoothukudi to Nazareth (via) Eral	46.4
8.	Thoothukudi to Tirunelveli	53.2
9.	Thoothukudi to Sivakasi (via) Kovilpatti, Sattur	102.5
10.	Thoothukudi to Srivilliputhur (via) Kovilpatti,Sattur	125.1
11.	Thoothukudi to Madurai (via) Arupukkottai	156.6
12.	Nazareth to Madurai (via) Thoothukudi, Aruppukkottai	182.8
13.	Thoothukudi to Palani (via) Aruppukkottai, Madurai	251.2
14.	Thoothukudi to T.Pudukottai (via) Arupukkottai,Madurai	247.9
15.	Thoothukudi to Kamudhi (via) Sayalkudi	94.3
16.	Thoothukudi to Kayathar (via) Ottapidaram, Puliampatti	65.9
17.	Thoothukudi to K.Kailasapuram (via) Deivachayalpuram, Alantha	47.1
18.	Thoothukudi to Thisayanvilai (via) Nazareth, Sattankulam	135.9
19.	Thoothukudi to Srivaikuntam (via) Vagaikulam, Petmanagaram	37.8
20.	Thoothukudi to Aruppukkottai (via) Vilathikulam	93.7
21.	Thoothukudi to Chennai (via) Madurai, Trichirappalli, Villupuram	608.2
22.	a) Thoothukudi to Sangampatti	39.1
	b) Thoothukudi to Sadayankinaru	53.4
23.	a) Thoothukudi to Peikulam	74.2
	b) Thoothukudi to Sadayankinaru	68.2

APPENDIX-3(Contd...)

24.	Thoothukudi to Kappikulam	37.5
25.	a) Tiruchendur to Sattankulam (via) Paramankudi	27.5
	b) Sattankulam to Eral (via) Kurumbur	30.0
	c) Sattankulam to Tirunelveli (via) Nazareth,Srivaikuntam	57.4
26.	Tiruchendur to Tirunelveli (via) Srivaikuntam	58.4
27.	Tiruchendur to Tirunelveli (via) Nazareth.	67.0
28.	Tiruchendur to Rajapalayam (via) Tirunelveli, Sattankulam	149.0
29.	Tiruchendur to Thoothukudi (via) Kayalpattinam	40.2
30.	Tiruchendur to Kovilpatti (via) Toothukkudi	100.7
31.	Tiruchendur to Srivilliputhur (via) Thoothokudi, Kovilpatti, Sattur	165.3
32.	Tiruchendur to Dindigul	245.9
33.	Tiruchendur to Theni	255.0
34.	Tiruchendur to Madurai	182.1
35.	Tiruchendur to Kamudhi	133.9
36.	Tiruchendur to Sivagangai	193.2
37.	Tiruchendur to Paramakkudi	156.1
38.	Thoothukudi to Sattankulam (via) Tiruchendur, Kayamozhi	77.4
39.	Tiruchendur to Rameswaram (via) Thoothukudi, Keelakarai	224.5
40.	Tiruchendur to Rameswaram (via) Tirunelveli, Uthirakosamangai	221.1
41.	Tiruchendur to Shencottai (via) Tirunelveli,Alangulam	124.8
42.	Tiruchendur to Sayarpuram	29.7
	b) Tiruchendur to Perunal	53.5
43.	Tiruchendur to Thoothukudi (via) Moolakkarai,Eral	58.5
44.	Tiruchendur to Tenkasi (via) Sattankulam, Periakulam Karumangalam, Tirunelveli	140.2
45.	Tiruchendur to Periakulam (via) Thoothukudi, Madurai, Vadipatti	261.2
46.	Tiruchendur to Nagercoil (via) Udangudi, Ovari, Koodangulam	104.4
47.	Tiruchendur to Nagercoil (via) Kayamozhi, Udankudi,Thisayanvilai	104.5
48.	Tiruchendur to Thirumalai Koil (via) Tirunelveli, Tenkasi	133.8
49.	Tiruchendur to Chennai	631.6
50.	Tirunelveli to Kadadchapuram (via) Srivaikuntam, Pillaivilai	61.0
51.	Srivaikuntam to Shencottai (via) Tirunelveli, Gopalasamudram, Sermadevi.	115.4

APPENDIX-3(Contd...)

52.	Srivaikuntam to Shencottai (via)Tirunelveli,Pathamadai	115.4
53.	Udankudi to Tenkasi (via) Meignanpuram, Nazareth Srivaikuntam, Tirunelveli.	115.6
54.	Udankudi to Tirunelveli (via) Paramankurichi, Meignanapuram, Nazareth, Srivaikuntam.	65.6
55.	a) Thoothukudi to Kasthurirengapuram (via)Tiruchendur	96.1
	b) Thoothukudi to Kasthurirengapuram (via)Srivaikuntam	8.0
56.	Thoothukudi to Malavarayanatham (via)Sivakalai	49.0
57.	Thoothukudi to Alwarthope (via)Sayerpuram	50.6
58.	Thoothukudi to Srivaikuntam (via)Vagaikulam	37.8
59.	UdankuditoTirunelveli (via)Meignanapuram, Nazareth, Srivaikuntam	60.3
60.	Udankudi to Tirunelveli (via) Sattankulam, Moolakaraipatti	71.2
61.	Sattankulam to Madurai	213.2
62.	Srivaikuntam to Srivilliputhur (via) Tirunelveli, Sankarankovil	130.0
63.	Srivaikuntam to Sankarankovil (via) Sayarpuram, Thoothukudi, Kovilpatti.	142.9
64.	Thoothukudi to Kovilpatti (via) Puthiamputhur Ottapidaram, Sillankulam, Pasuvanthanai.	69.2
65.	Kovilpatti to Puthiamputhur (via) Pasuvanthanai, Osanoothu.	47.0
66.	Kovilpatti to Thoothukudi (via) Pasuvanthanai, Keelamudiman.	58.2
67.	Thoothukudi to Rajapalayam (via) Kovilpatti, Tiruvengadam	120.6
68.	Kovilpatti to Tirunelveli (via) Kadambur	83.6
69.	Kovilpatti to Shencottai (via) Kalugumalai,Sankarankoil	97.6
70.	Sivakasi to Nagercoil (via) Kovilpatti, Tirunelveli,Valliyur	180.7
71.	Kovilpatti to Ovari (via) Thoothukudi, Seenkatchi, Udankudi	140.8
72.	Kovilpatti to Sayalkudi (via) Vilathikulam, Tharakudi	68.8
73.	Kovilpatti to Sayalkudi (via) Vilathikulam,Vembur	70.7
74.	a) Kovilpatti to Devarkulam (via) Kalugumalai, Chidambarapuram	45.1
	b) Kovilpatti to Vellapacheri	38.4
75.	Kovilpatti to Periasamipuram (via) Vilathikulam, Vembar	63.3
76.	a) Vilathikulam to Sippikulam	32.0
	b) Vilathikulam to Mullur	23.5
77.	a) Vilathikulam to Aathanur	35.0
	b) Vilathikulam to Kumareddiapuram	35.0
78.	a) Vilathikulam to T.M.Kottai	29.0
	b) Vilathikulam to Keelanambipuram	25.0

APPENDIX-3(Contd...)

79.	a) Vilathikulam to N.Jegaveerapuram	30.0
	b) Vilathikulam to Tenkasi (via) Kovilpatti, Kalugumalai Sankarankovil	121.2
80.	Vilathikulam to Madurai (via) Aruppukottai	92.7
81.	Thoothukudi to Madurai (via) Vilathikulam	143.2
82.	Vilathikulam to Kovilpatti (via) Ettayapuram	35.0
83.	Vilathikulam to Thoothukudi (via) Kurukkuchalai	50.5
84.	Vilathikulam to Thoothukudi (via) Tharuvaikuam	
85.	Vilathikulam to Sivakasi (via) Perilovenpatti	69.7
86.	Vilathikulam to Sivakasi (via) Methilpatti	69.8
87.	Aruppukottai to Puliarai (via) Vilathikulam, Thoothukudi, Tirunelveli.	229.1

Thoothukudi City - Town Services

1.	Thoothukudi old Bus stand to Thoothukudi New Bus stand	1.5
2.	a) Thoothukudi to Pudupatti	27.6
	b) Thoothukudi to Chevalur	29.8
3.	a) Thoothukudi to Chekkarakudi	30.5
	b) Thoothukudi to Mela Chekkarakudi	35.0
4.	Thoothukudi to Pudiamputhur	30.6
5.	Thoothukudi to Perumpadai Sastha Koil (via), Subramaniapuram	26.7
6.	a) Murugan Theatre to Kattabomman nagar	14.0
	b) Thoothukudi to Kaalankarai	14.0
	c) Thoothukudi to N.Silukkanpatti	19.0
7.	Thalamuthunagar to SIPCOT	18.2
8.	Thoothukudi to Thoothukudi (via)II Gate,Mattakadai	16.0
9.	a) Thoothukudi to Chockalingapuram	27.4
	b) Thoothukudi to Chettiverani	30.0
10.	KTC Nagar to Siluvaipatti	23.2
11.	a) Thoothukudi to Kurumbur (via)Authur,Varandivel	32.0
	b) Thoothukudi to Thalaivanvadali	29.4
12.	Thoothukudi to Kovankadu	19.0
13.	Thoothukudi to Arumugamangalam	30.0
14.	Thoothukudi to Eral (via) Agaram	30.0

APPENDIX-3(Contd...)

15.	Thoothukudi to Punnakayal	29.7
16.	Thoothukudi to Kulayankarisal	23.0
17.	Thoothukudi to Thalamuthunagar	14.0
18.	a) Thoothukudi to Vallapatti	9.0
	b) Thoothukudi to Meelavittan	5.8
19.	Thoothukudi to Perurani	28.7
20.	a) Thoothukudi to Pandaravilai	26.0
	b) Thoothukudi to Eral	30.0
21.	a) Thoothukudi to Sebathiapuram	28.0
	b) Thoothukudi to Puthiamputhur (via) Veerapandiapuram	28.2
22.	Thoothukudi to M.Pudur (via) Pottalkadu, Kulayankarisal	32.0
23.	Thoothukudi to Subramaniapuram (via) Kulathur	31.5
24.	Thoothukudi to Kulathur (via) Duraisamipuram	32.0
25.	Thoothukudi to Kollampirambu	26.7
26.	Thoothukudi to Keelavaipar	30.0
27.	Thoothukudi to Athimarapatt	13.4
28.	a) Thoothukudi to Mudiman	28.0
	b) Thoothukudi SPIC Nagar	20.6
29.	Thoothukudi to Ottapidaram	24.0
30.	Thoothukudi to Governorgiri	28.0
31.	Thoothukudi to Panchalamkurichi	26.0
32.	a) Thoothukudi to Savarimangalam	31.7
	b) Thoothukudi to Aathanur	32.6
33.	Thoothukudi to Kulasekaranallur	30.8
34.	Thoothukudi to Vellaram	5.8
35.	Thoothukudi to Katcherithalavaipuram	34.6
36.	Thoothukudi to Tharmal Power Project Colony	15.4
37.	Thoothukudi to New Harbour	14.8
38.	a) Tiruchendur to Sayarpuram	30.0
	b) Amalinagar to Punnakayal	26.8
39.	a) Tiruchendur to Vagaivilai	30.0
	b) Tiruchendur to Nazareth	30.0
40.	Tiruchendur to Thenthiruperai (via) Authur, Karungarai	30.0

APPENDIX-3(Contd...)

41.	Tiruchendur to Manapad (via) Kayamozhi	30.0
42.	a) Tiruchendur to Mudalur	30.0
	b) Tiruchendur to Chokkankudiyiruppu	30.0
	c) Tiruchendur to Padukkapathu	30.0
	d) Tiruchendur to Thattarmadam	30.0
43.	a) Tiruchendur to Semmarikulam	30.0
	b) Tiruchendur to Nalumoolaikinaru	8.6
44.	a) Tiruchendur to Kuttam (via) Seenkachi, Udankudi Periathalai.	30.0
45.	a) Tiruchendur to Periathalai (via) Udankudi, Vaillanvilai	29.8
46.	Tiruchendur to Nazareth (via) Arumuganeri,Chemical	29.8
47.	Tiruchendur to Nazareth college (via) Moolakarai	31.0
48.	a) Tiruchendur to Nazareth (via) Meignanapuram	29.4
	b) Tiruchendur to Sattankulam (via) Pichivilai, Paramankurichi	29.2
49.	a) Udankudi to Sattankulam (via) Veppankadu	29.8
	b) Manapad to Udankudi	7.2
	c) Udankudi to Sirunadarkudiyiruppu	12.0
50.	Udankudi to Thisayanvilai (via) Meyyur	25.0
51.	a) Srivaikuntam to Vallakoil (via) Eral	29.8
	b) Srivaikuntam to Pudukottai (via) Sayarpuram	29.8
52.	a) Srivaikuntam to Sattankulam	29.3
	b) Srivaikuntam to Poikulam	16.7
	c) Srivaikuntam to Kodankulam	30.0
	d) Srivaikuntam to K.G.S.College	5.5
53.	a) Srivaikuntam to Mela Chekkarakudi	29.4
	b) Srivaikuntam to Idayarkadu	26.2
54.	a) Srivaikuntam to Poovani	32.0
	b) Srivaikuntam to Vallanadu	15.0
55.	a) Srivaikundm to Poikulam (via) Udayarkulam	29.8
	b) Srivaikuntam to Poikulam (via) Vaidyalingapuram	29.8
56.	a) Srivaikuntam to Eral	18.0
	b) Srivaikuntam to Kalvai	7.0
57.	Srivaikuntam to Tirunelveli (via) Vallanadu	30.0
58.	a) Srivaikuntam to Palai (via) Kongarayakurichi	30.0
	b) Srivaikuntam to Kaliyavoor	22.0

APPENDIX-3(Contd...)

59.	Srivaikuntam to Palai Market (via) Kalvai	30.0
60.	Kovilpatti to Irukkankudi	30.0
61.	a) Kovilpatti to Vellappaneri	
	b) Kovilpatti to Kokkukulam (via) Kalugumalai	32.8
62.	a) Kovilpatti to Mela Eral (via) Somapudur	28.8
	b) Kovilpatti to Kurumalai	16.0
	c) Kovilpatti to Mudukkalankulam	10.0
63.	a) Kovilpatti to Vembakottai	29.8
	b) Kovilpatti to Villicheri	20.8
64.	a) Kovilpatti to Koppampatti	19.4
	b) Kovilpatti to Erachi	14.1
65.	a) Kovilpatti to Varaganur	26.0
	b) Kovilpatti to Punganatham	.8
66.	Kovilpatti to Akilandapuram	30.0
67.	a) Kovilpatti to Devarkulam	18.4
	b) Kovilpatti to Thennamarathupatti	15.6
68.	a) Kovilpatti to Vadamalapuram	28.2
	b) Kovilpatti to Perilovanpatti	30.0
69.	a) Kovilpatti to Kayathar	28.6
	b) Kayathar to Parivallikottai	22 0
70.	a) Kayathar to Devarkulam	19.0
	b) Kayathar to Panikkarkulam	7.0
71.	Kayathar to Devarkulam (via) Chockalingapuram	30.0
72.	a) Kovilpatti to M.Venkatesapuram	30.0
	b) Kovilpatti to Kappikulam	29.2
	c) Kovilpatti to Kannakatai	29.8
73.	a) Kovilpatti to Kalingapatti	30.0
	b) Kovilpatti to Avalnatham	6.5
74.	Kovilpatti to Sivagnanapuram	30.0
75.	Kovilpatti to Athipatti	30.0
76.	a) Kovilpatti to Vellalankottai	27.6
	b) Kovilpatti to Kalugumalai	26.4
77.	a) Kovilpatti to Rajapatti	31.0
	b) Kovilpatti to Perilovanpatti (via) Navalakkanpatti	30.0
	c) Kovilpatti to Kurinjakulam	29.8

APPENDIX-3(Contd...)

78.	a) Kovilpatti to Kappulingampatti	25.0
	b) Kovilpatti to Kalugumalai (via) Kumareddiapuram	28.6
79.	a) Kovilpatti to Panaipatti	17.0
	b) Kovilpatti to Ayyaneri	6.0
80.	a) Kayathar to Pasuvanthanai	23.4
	b) Kayathar to Kalugumalai	25.4
	c) Kayathar to Panneerkulam	4.0
	d) Kayathar to South Mayilodai	7.0
	e) Kayathar to Nagalapuram	7.4
81.	a) Vilathikulam to Boothalapuram	26.2
	b) Vilathikulam to Vadakkunatham	29.8
82.	a) Vilathikulam to Periasamipuram	28.3
	b) Vilathikulam to Kokkurasankottai	29.8
83.	a) Vilathikulam to Kandasamipuram	33.6
	b) Vilathikulam to Thavasilingapuram	28.0
	c) Vilathikulam to Vadalakkarai	2.5
84.	a) Vilathikulam to Vedapatti	16.3
	b) Vilathikulam to Karuthiapuram	10.5
85.	a) Vilathikulam to E.Velayuthapuram,	
	b) Vilathikulam to Muthiapuram	12.2
86.	Vilathikulam to Athankarai	10.5
87.	a) Vilathikulam to Sethurajapuram	23.5
	b) Vilathikulam to Mullur	22.6

APPENDIX - 4

List of Transport Companies which operate Transports in or through the district :

1. M.A.Gopalan Motor Service, Tirunelveli
2. Tvl. Cheparai Transport (P) Ltd., Tirunelveli Junctioin.
3. Jebamani Transport, Palayamkottai
4. Tmt.S.Esakkiammal, Tirunelveli
5. Thiru. S.Gomathinayagam, Tirunelveli.
6. Thiru. P.Govindasamy, Tirunelveli.
7. Thiru. M.Kanagasabapathy, Tirunelveli
8. M/s.Lakshmisundaram Transport, Tirunelveli
9. Thiru. S.Lakshmanan, Tirunelveli.
10. Tvl.Sri Lakshmi Transports, Tirunelveli.
11. Thiru. C.Manohar, Tirunelveli.
12. M/s.Meeran Transports, Tirunelveli.
13. Thiru. S.Muthuvel, Tirunelveli
14. Sri Narayanan Motor Service, Tirunelveli
15. Thiru. S.Ramasudarsan, Tirunelveli Jn.
16. Thiru. M.Ramakrishnan, Tirunelveli Jn.
17. Tvl.Sri Ram Popular Service, Palayamkottai
18. M/s.Ramajeyam Motor Service, Palayamcottai
19. Sri Ramamoorthy Motor Service, Palayamkottai.
20. Thiru. S.Subramanian, Tirunelveli
21. Thiru. A.S.Subramanian, Tiruneveli.
22. M/s. Sri Valli Transport, Palayamkottai.
23. Thiru. S.Vadivelmurugesan, Tirunelveli
24. Thiru. Sabapathy, Tirunelveli
25. M/s. Bevin Transport (P) Ltd., Tiruchendur.
26. Tmt. De.Sellah, Nazareth
27. Thiru. N.Chandran, Nazareth
28. M/s. Devi Transport, Athimarapatti Road, Thoothukudi

APPENDIX-4(Contd...)

29. Tmt. D.Joyce Lilly, Thoothukudi
30. Thiru. D.Jeyakumar, Thoothukudi
31. Tmt. S.Kudiyarasudevi, Thoothukudi
32. Thiru. M.Lakshmana pillai, Thoothukudi
33. Thiru. K.Muthusamy, Thoothukudi
34. Nazareth Transport (P) Ltd., Nazareth
35. P.T.Palanivel Rajan, Thoothukudi
36. K.R.M.V. Ponnusamy Nadar & Son, Thoothukudi
37. Thiru. V.Pushpanathan, Thoothukudi
38. Thiru. P.Rajarathinam, Thoothukudi
39. Raja Motors, Thoothukudi
40. Thiru. D.Rajkumar, Thoothukudi
41. Thiru. S.Sureshkumar, Ratna Motors, Thoothukudi
42. Thiru. S.R.Selvaraj, Thoothukudi
43. Thiru. A.S.Subbiah, Thoothukudi
44. Thiru. P.C.Saravanan, Thoothukudi
45. Thiru. S.T.Roadways, Thoothukudi
46. Thiru. R.Sundaramoorthy, Thoothukudi

APPENDIX-5

The Number of Vehicles on road as on 1 October 2000

S.No.	Category	Thoothukkudi	Srivaikuntam.	Ottapidaram	Tiruchendur	Sattankulam	Vilathikulam	Ettayapuram	Kovilpatti	Total
1.	Buses(STC)*	319	-	-	-	-	-	-	-	319
2.	Goods Vehicle	2050	278	98	306	87	260	132	473	3684
3.	Private Buses	79	5	6	13	-	8	-	49	160
4.	Tourist Taxis	548	185	120	110	20	15	7	145	1150
5.	Taxis	13	-	20	24	-	-	1	49	97
6.	Maxi cabs	305	144	140	97	87	65	40	155	1033
7.	Autorickshaws	842	176	43	263	110	6	-	225	1665
8.	School Buses	14	18	5	-	-	-	-	-	37
9.	Private Service vehicles.	119	6	8	5	1	-	-	51	190
10.	National permit lorries.	313	1	33	12	1	35	3	97	495
11.	Mini buses	11	4	1	-	2	2	-	13	3
	Total	4601	820	454	826	332	391	182	1209	8815

*STC : state transport corporation

APPENDIX - 6

Classified list of Post Offices as on 1 April 2000

Thoothukudi Head Post Office **SOUTHERN REGION**

1.	Alagesapuram S.O.628002	U	Class III	TSO	PCO	ND
2.	Central Government Servants colony S.O. 628003.	U	Class III	TSO	PCO	
	Levingipuram TBO ND	U				
3.	Chidambaranagar S.O. 628008	U	L.S.G.	TSO	PCO	
	Madathur PCO	R				
	Puthukudi III rd Mile ND	U				
4.	Ellanayakkanpatti S.O. 628 851.	R	Class II	CO/PCO		
	Aniaparanallur PCO	R				
	Pottalurani	R				
	Pudupatti	R				
	Singathakurichi PCO	R				
	Vadakkukariseri PCO	R				
5.	Gibsonpuram S.O.628002	U		TSO	ND	PCO
6.	Great Cotton Road S.O. Merged with Victoria Extention Road		SO		w.e.f. 1.10.1997	
	628002	U	Class II	TSO ND	PCO	
7.	Heavy Water Project Colony.628007.	U	Class III	TSO		PCO
8.	Kailasapuram S.O.628301	R	Class III			CO/PCO
	Dalavaipuram PCO	R				
	Kandasamypuram	R				
	Paraikuttam	R				
	Savarimangalam PCO	R				
	Umarikottai PCO	R				
9.	Kaliavoor E.D.S.O.628 253.	R	EDSO			PCO
10.	Keela shanmugapuram S.O.ND PCO 628002.	U	Class III	TSO		
11.	Korampallam S.O. 628101	U	Class III			PCO
	Maravanmadam	R				
	Periyanayakipuram	R				

APPENDIX-6(Contd...)

12.	Melur-Thoothukudi S.O. 628002.	U	LSG	TSO	PCO SP	
	Arockiapuram	R				
	Mappillaiyurani	R				
	Mela Arasadi PCO	R				
	Milavittan R.S.PCO Phonocom	R				
	Sankaraperi	R				
	Siluvaipettai PCO	R				
	Therkuvirapandiapuram	R				
13.	Millerpuram S.O 628008	U	Class II	TSO	ND	PCO
14.	Mudivaittanendal S.O. 628102.	R	Class II			CO/PCO
	Mudivaittanendal Pudur	R				
	Timmarajapuram	R				
	Varthagareddipatti	R				
15.	Muthiapuram S.O.628005.	U	Class II	TSO	PCO	SP
	Athimarapatti PCO	R				
	Mullakadu PCO	R				
16.	Naraikinar S.O. 628303.	R	Class III		CO/PCO	
	Akkanaickenpatti PCO	R				
	Marudanvalavu PCO	R				
	Puvani PCO	R				
	Puliyampatti PCO	R				
	Savalaperi	R				
17.	New Colony-Thoothukudi 628003.	U		LSG	TGSO	PCO
18.	Ottapidaram S.O.628003	R	Class I			CO/PCO
	Akilandapuram	R				
	Katcheri Dhalavaipuram PCO	R				
	Kilamudiman	R				
	Kulasekaranallur	R				
	Vellaram PCO	R				
19.	Ottanatham S.O.628302	R	Class III			CO/PCO
	Kollankinar PCO	R				
	Muramban	R				
	Maniyachi R.S. PCO	R				
20.	Pudiyamputhur S.O.628402.	R	Class III			CO/PCO
	Jambulingapuram	R				
	Nainapuram	R				
	Pudupatcheri	R				
	Swaminatham PCO	R				

APPENDIX-6(Contd...)

21.	Pudukottai S.O.	R	Class I			CO/PCO
	Kootampuli	R				
	Kulayankarisal	R				
	Mangalagiri	R				
	Melakootudankadu	R				
	Servaikaranmadam PCO	R				
	Therku Silukanpatti	R				
22.	Swayerpuram S.O.	U	LSG			CO/PCO
	Iruvappapuram PO	R				
	Kattalankulam	R				
	Kothalarivilai	R				
	Naduvakurichi-Sawyerpuram	R				
	Sebathiapuram P.O	R				
	Valasakaranvilai P.O	R				
	Subramaniapuram PCO	R				
23.	Sekkarakudi S.O.628104	R	Class III			PCO
	Kollampirambu Dalavaipuram	R				
24.	Taruvaikulam S.O.628105	R	Class III			PCO
	Duraisamypuram	R				
25.	Thattaparai S.O.628 304	R	Class III			CO/PCO
	Keela Thattaparai	R				
	Mela Thattaparai	R				
26.	Thermalnagar S.O.628006.	U	Class II	TSO		CO/PCO
27.	Thoothukudi-Central Bus stand (628001)	U	Class III	TSO	ND	PCO
28.	Thoothukudi-Central Bus stand S.O(628001)	U	Class II	TSO	ND	PCO
	Toovipuram ND TBO	U				
29.	Thoothukudi-Harbour Estate	U	Class II	TSO	SP	CO/PCO
30.	Thoothukudi-Keelur S.O.	U	Class II	ND		PCO
31.	Thoothukudi Thermal Power S.O.(628004)	U	Class III	ND	TSO	
32.	Vadakkur-Thoothukudi S.O.	U	Class II	ND	TSO	SO
33.	Vallanad S.O.628252	R	Class I			CO/PCO
	Murappanad	R				
	Vasavappapuram	R				
34.	Vetrivelpuram S.O.628001	U	Class III	TSO	ND	PCO
	Cruzfernandespuram ND TBO	U				
35.	Victoria Extension Road 628002.	U	Class III	TSO	ND	PCO
36.	Polenaicken Pettai S.O.	U	Classs II	TSO	ND	

APPENDIX-6(Contd...)

Thoothukudi Head Post Office
Summary of Offices

Status of the Office	*No. of Offices*		
	Delivery Offices	*No Delivery Offices*	*Total*
Head Office (HSG-I)	1	-	1
Departmental Sub Offices			
LSG SOs.	4	-	4
Class I SOs	4	-	4
Class II SOs	5	6	11
Class III SOs.	8	7	15
EDSOs.	1	-	1
EDBOs.	61	4	65
	84	17	101

Toothukudi Division Southern Region.
Srivaikuntam Head Post Office (HSG)-II)

1.	Alwartirunagari S.O.628612	U	LSG	CO/PCO
	Alvartirunagari West ND	U		
	Alvartope West PCO	R		
	Appankoil	R		
	Tirukalur PCO	R		
2.	Anandapuram	R	Class II	PCO
	Ambalaseri PCO	R		
	Chettikulam PCO	R		
	Theripanai	R		
	Karuvelamkadu PCO	R		
	Palankulam PCO	R		
3.	Arampanai EDSO-628625 (Stg.Office-Srivaikungtam)	R	EDSO	PCO
4.	Asirvathapuram SO.	R	Class III	PCO
	Mirankulam PCO	R		
	Palaniappapuram PCO	R		
	Puliankulam	R		
	Savariarpuram	R		
	Therkankulam	R		
	Karunkadal PCO	R		
	Kattarimangalam PCO	R		

APPENDIX-6 (Contd...)

5.	Campbellabad S.O.	R	Class III	PCO
	Kadayanodai PCO	R		
6.	Eral S.O. 628 614	U	Class I	CO/PCO
	Korkai PCO	R		
	Vallavallan PCO	R		
7.	Karungulam S.O.628615	R	Class III	CO/PCO
8.	Kommadikottai S.O.	R	Class II	CO/PCO
	Kolunthuthattu PCO	R		
	Naduvakurichi PCO	R		
	Nallur-Kommadikottai	R		
	Polayarpuram PcO	R		
	Sokkankudiyiruppu PCO	R		
	Thattarmadam PCO	R		
9.	Kongarayankurichi EDSO	R		
	Stg.office Sriv aikuntam)H.O			
10.	Mudalur S.O. 628 702	U	Class I	CO/PCO
	Anbinnagaram PCO	R		
	Kadashapuram PCO	R		
	Pothakalavilai PCO	R		
	Subbarayapuram PCO	R		
	Subramaniapuram	R		
11.	Mukkuperi S.O.628 616	U	Class I	CO/PCO
	Oyyangudi	R		
	Nazareth R.S. ND	U		
12.	Nazareth S.O.	U	LSG	PCO
	Chinnamadankudiyiruppu	R	PCO	
	Eluvaraimukki PCO	R		
	Kurippankulam PCO	R		
	Pillaiyarmanai ND	U		
	Thailapuram PCO	R		
	Tirumaraiyur ND	U		
	Udayarkulam PCO	R		
	Vellamadam PCO	R		
13.	Neivilai S.O.628618	R	Class III	PCO
	Katchanvilai PCO	R		
	Pattakarai PCO	R		
14.	Padmanabamangalam S.O. 628619	R	Class III	PCO
	Alwarkalkulam PCO	R		
	Manakarai	R		
15.	Padukkapathu S.O.	R	Class II	CO/PCO
	Alagappapuram	R		
	Pallakurichi	R		
	Pitchivilai	R		
	Uyarathukudiyiruppu	R		

APPENDIX-6(Contd...)

16.	Pannaivilai S.O.628751	R	Class III		CO/PCO
	Nattathi	R			
	Pandaravilai	R			
17.	Patemanagaram S.O. 628620	R	Class III		CO/PCO
	Parakirampandi PCO	R			
	Srimoolakarai	R			
	Perur	R			
18.	Periyapalai EDSO 628 705.	R	EDSO		PCO
19.	Perunkulam S.O. 628752	R	Class III		CO/PCO
20.	Puchikadu EDSO	R	EDSO		
21.	Puthantharuvai S.O.	R			PCO
	Idaichivilai PCO	R			
	Kadakulam PCO	R			
	Thatchanvilai	R			
22.	Puthukudi (SKM)	R	Class II		PCO
	Athalikulam	R			
	Ariyanayagipuram	R			
	Athichanallur	R			
	Sriperungusanallur	R			
	Tirupuliyangudi PCO	R			
	Velur	R			
23.	Sattankulam S.O.	U	LSG	HMT/CO/PCO	
	Alankinar	R			
	Kombangulam PCO	R			
	Nedungulam PCO	R			
	Pandarapuram PCO	R			
	Pannamparai PCO	R			
	Pudukulam PCO	R			
	Sankarankudiyiruppu	R			
	Satankulam East ND PCO	U			
	Vijayaramapuram PCO	R			
	Thoppuvalam	R			
	Kalingavilai	R			
24.	Seydunganallur S.O.	R	Class I		CO/PCO
	Anavaradhanallur PCO	R			
	Vittilapuram PCO	R			
25.	Siruthondanallur S.O 628 802	R			
	Arumugamangalam PCO	R	Class III		CO/PCO
	Idaiyarkadu	R			
	Kottarakurichi ND	R			
	Maramangalam	R			

APPENDIX-6(Contd...)

26.	Sivagalai S.O.628759	R	Class III	PCO
27.	Thathankulam S.O.	R	Class III	PCO
	Cherakulam PCO	R		
	Ramanujampudur	R		
	Vallalakulam PcO	R		
	Kalvoy PCO	R		
28.	Thenthirupperai S.O.	R	Class III	PCO
	Kurukattur	R		
	Kurangani PCO	R		
29.	Sundankottai EDSO (Stg Office Padukkapathu)	R	EDSO	PCO

Srivaikuntam H.P.O.
Summary of Offices

Status of the office	No.of offices Delivery Offices	No. Delivery Offices.	Total
Head Office (HSG II)	1	-	1
Deptl.S.Os.			
LSG SOs	3	-	3
Class I	4	-	4
Class II	4	-	4
Class III	13	-	13
Exrtra Departmental offices.			
EDSOs.	5	-	5
EDBOs.	78	6	84
Total	108	6	114

Thoothukudi Division
Tiruchendur H.P.O. 628 215 (HSG-II)

1.	Adaikalapuram S.O. 628 217.	R	Class III	PCO
2.	Alantalai EDSO-628221 (Stg.Office Tiruchendur HPO)	R	EDSO	PCO
3.	Ammanpuram S.O.628201.	R	Class III	PCO
	Kanam PCO	R		
	Melaputhukudi PCO	R		
	Sonaganvilai PCO	R		

APPENDIX-6(Contd...)

4.	Arumuganeri S.O.628202	U	LSG	CO/PCO
	Kandasamypuram			
	Lakshminanagaram PCO NDU			
	Rajamaniapuram	R		
5.	Autoor S.O.628`151		LSG	CO/PCO
	Mukkani PCO	R		
	Mela Autoor PCO	R		
	Keenanur	R		
	Omarikadu PCO	R		
	Sendamangalam PCO	R		
	Punnakayal PCO	R		
	Therku Autoor PCO ND	R		
6.	Kayalpattinam S.O.628204	U	LSC	PCO
	Kayalpattinam Bazaar ND	U		
7.	Kayamozhi S.O.628205	R	Class II	CO/PCO
	Nathankinar PCO	R		
	Subramaniapuram	R		
	Manakad PO	R		
	Mela Tiruchendur PCO	R		
8.	Keela Ramasamipuram EDSO 628210 (Stg.Meganapuram)	R	EDSO	
9.	Kulasekarapatinam S.O.	U	Class II	CO/PCO
	Kallamozhi PCO	R		
	Kulasekarapatinam South ND	U		
	Madavankurichi PCO	R		
	Sirunadarkudiyiruppu PCO	R		
	Thandavankadu	R		
	Vadakkur)ND	U		
10.	Kurumbur S.O.628207	U	Class I	CO/PCO
	Nallur Kurumbur	R		
	Sethukuvaithan	R		
	Suganthalai PCO	R		
	Varandivel PCO	R		
11.	Manaduthandupathu S.O.	R	Class III	PCO
	Seerkatchi PCO	R		
12.	Manappad S.O.628218	R	Class II	CO/PCO
13.	Mannanvilai S.O.628209	R	Class III	PCO
	Jerusalampattinam PCO	R		
	Pallipattu PCO	R		
	Vallivilai PCO	R		

APPENDIX-6(Contd...)

14.	Meignanapuram S.O.628210	R	Class I		CO/PCO
	Anaiyur PCO	R			
	Ilanganathapuram ND	R			
	Kalvilai	R			
	Lakshmipuram PCO	R			
	Semmarikulam PCO	R			
	Solaikudiyiruppu	R			
15.	Nalumavadi S.O.628211	R	Class III		PCO
	Idaiyanvilai	R			
16.	Panickanadar Kudiyiruppu 628212	R	Class III		PCO
	Viramanickam PCO	R			
17.	Paramankurichi S.O.	R	Class I		CO/PCO
	Uthiraimozhi PCO	R			
	Nadunalumoolaikinar PCO	R			
	Seerudaiyarpuram PCO	R			
18.	Pazhayakayal S.O.	R	Class III		CO/PCO
	Kovankadu	R			
	Agarám	R			
19.	Peyanvilai EDSO-628223 (Stg.office Arumuganeri) 628202	R			
20.	Puraiyur EDSO-628214	R	EDSO		PCO
21.	Sahupuram S.O.628229	U	Class III		
22.	Therikudiyiruppu EDSO 628228	R	EDSO		PCO
23.	Tiruchendur Devasthanam 628215	U	Class III	TSO	PCO
	Amalinagar ND PCO				
24.	Udangudi-Christianagaram 628 203	U	LSG		CO/PCO
	Kalankudiyiruppu ND	U			
	Kootangadu ND	R			
	Meyoor.PCO	R			
	Pudumanai ND	U			
	Settiapathu PCO	R			
	Uthiramadankudiyiruppu	R			
	Vedakottaivilai PCO	R			
25.	Vellalanvilai S.O. 628219	R	Class III		PCO
	Pitchivilai	R			
26.	Veerapandyanpattinam-628216	R	Class II		CO/PCO

APPENDIX-6(Contd...)
Sub divisionwise Consolidation

Name of the Sub Division	SOs.	EDSOs	EDBOs.
Thoothukudi Sub Division	29	-	47
Srivaikuntam Sub Division	16	3	43
Sattankulam Sub Division	12	4	59
Tiruchendur Sub Division	22	4	55
Total	79	11	204

Offices Under Each Sub Division.

Thoothukudi Sub Division

Name of office	*Status*	*No.of BOs.*
1. Alagesapuram	Class III	-
2. Central Govt. Servant's colony	Class III	1
3. Chidambaranagar	LSG	2
4. Gibsonpuram	Class II	-
5. Great Cotton Road	Class II	-
6. Heavy Water Project Colony	Class III	-
7. Kailasapuram	Class III	5
8. Keelashanmugapuram	Class III	-
9. Korampallam	Class III	2
10. Melur-Thoothukudi	LSG	7
11. Millerpuram	Class II	-
12. Muthiapuram	Class II	2
13. Naraikinar	Class III	5
14. New colony	LSG	-
15. Ottapidaram	Class I	5
16. Ottanatham	Class III	3
17. Puthiamputhur	Class III	4
18. Pudukottai	Class I	6
19. Taruvaikulam	Class III	1
20. Tattaparai	Class III	2
21. Thermalnagar	Class II	-
22. Thoothukudi-Cathedral	Class III	-
23. Thoothukudi-Central Busstand	Class II	1
24. Harbour Estate	Class I	-
25. Thoothukudi Keelur	Class II	-
26. Thermal Power Plant	Class III	-
27. Vadakkur-Thoothukudi	Class II	-
28. Victoria Extension Road	Class III	-
29. Vetrivelpuram	Class III	1

APPENDIX-6(Contd...)

Tiruchendur Sub Division

Name of office	Status	No. of BOs.
1. Adaikalapuram	Class III	-
2. Alantalai	EDSO	-
3. Alwarthirunagari	LSS	4
4. Ammanpuram	Class III	4
5. Arumuganeri	LSG	3
6. Authoor	LSG	7
7. Campbellabad	Class III	1
8. Udangudi-Chirist managaram	LSG	7
9. Kayalpattinam	LSG	1
10. Kayamozhi	Class II	4
11. Kulasekarapattinam	Class I	6
12. Kurumbur	Class I	4
13. ManaduThandupathu	Class III	1
14. Manapad	Class II	-
15. Mannanvilai	Class III	3
16. Panaickanadarkudiyiruppu	Class III	1
17. Paramankurichi	Class I	3
18. Pazhayakayal	Class III	2
19. Peyanvilai	EDSO	-
20. Puraiyur	EDSO	-
21. Sahupuram	Class III	-
22. Thenthiruperai	Class III	2
23. Therikudiyiruppu	EDSO	-
24. Tiruchendur-Devasthanam	Class III	1
25. Vellanvilai	Class III	1
26. Veerapandyanpattinam	Class II	-
		55

APPENDIX-6(Contd...)

Srivaikuntam Sub Division

Name of the Office		*Status*	*No. of BOs.*
1.	Arampannai	EDSO	-
2.	Ellanayakkanpetti	Class II	5
3.	Eral	Class I	2
4.	Kaliavoor	EDSO	-
5.	Karungulam	Class III	-
6.	Kongarayankurichi	EDSO	-
7.	Mudivaittanendal	Class II	3
8.	Padmanabha Mangalam	Class III	2
9.	Pannaivilai	Class III	2
10.	Patemanagaram	Class III	3
11.	Perungulam	Class III	-
12.	Puthukudi	Class II	6
13.	Sawyerpuram	LSG	7
14.	Sekkarakudi	Class III	1
15.	Seydunganallur	Class I	2
16.	Siruthondanallur	Class III	4
17.	Sivagalai	Class III	-
18.	Thathankulam	Class III	4
19.	Vallanadu	Class I	2

Sattankulam Sub Division

Name ofOffice		***Status***	***No. of BOs.***
1.	Anandapuram	Class II	5
2.	Asirvathapuram	Class II	7
3.	Keelaramasamypuram	EDSO	-
4.	Kommadikottai	Class II	6
5.	Meignanapuram	Class I	6
6.	Mudalar	Class I	5
7.	Mukuperi	Class I	2
8.	Nalumavadi	Class III	1
9.	Nazareth	LSG	8
10.	Neivilai	Class III	2
11.	Padukkapathu	Class II	4
12.	Periyathalai	EDSO	-
13.	Puchikadu	EDSO	-
14.	Puthantharuvai	Class III	3
15.	Sattankulam	LSG	10
16.	Sundankottai	EDSO	

APPENDIX-6(Contd...)

Classified list of Post Offices, Kovilpatti Division as on 01.04.1996

Kovilpatti Sub Division

Kovilpatti H.O. HSG-I 628 501

1. Ariyanayagipuram 628901	**Class III. P/PH.**
1. Melmandai	P,PH
2. Surangudi	P,PH
3. Thattaneri	P,PH
2. Eppodumvendran 628712 Cl.II P/PH	
1. Adanur	P,PH
2. Arungulam	
3. K.Duraisamipuram	
3. Ettayapuram 628902 LSG CO/P	
1. Chinnamalikundru	P,PH
2. Ilambuvaṇam	P,PH
3. Kalugachalapuram	P,PH
4. Muthulapuṛam	P,PH
5. Nambiapuram	P,PH
6. Padanthapuli	P,PH
7. Pillaiyarnatham	P,PH
8. Sindalaiakarai	P,PH
9. Thalaikattupuram	
4. Kadalaiyur 628725 EDSO P,PH	
5. Kadambur 628 725 EDSO Cl.I, P/CO	
1. Ahilandapuram	P, PH
2. Kappulingampatti	P,PH
3. Kottali	
4. Kuppanapuram	
5. Kurumalai	P,PH
6. Tennampatti	P,PH
7. Vadakkuvandanam	P,PH
6. Kalingapatti 627724 EDSO, P.PH.	
7. Kayathar 628952 Cl.In CO/P	
1. Athikulam	P,PH
2. Murtheeswaram	
3. Pannikulam	P,PH
4. Terku Ilandaikulam	P,PH
5. Vellalankottai	P,PH

APPENDIX-6(Contd...)

8. Kila Iral L 628908 Cl.III P/PH

1. Pungavarnatham P,PH
2. Sholapuram P,PH

9. Kovilpatti town Cl.II ND TSO P/PH

1. Kovilpatti North ND TBO
2. Kovilpatti R.S. ND TBO
3. Kovilpatti Indl. Estate ND TBO

(Delivery from Kovilpatti HO 628501)

10. K.Ramasamy Nagar 628503 Cl.III SO E P/PH TN 1029

1. Padanthapuli P,PH

11. Kulathur (TVL)) 628903 Cl.II, P,PH

1. Kilavaippar P,PH
2. Sippikulam P,PH
3. Vaippar P,PH
4. Veppalodai P,PH

12. Kurukkuchalai 628722 Cl.III P/PH

1. Melaseithalai P,PH
2. Vedanatham P,PH

13. Lakshmipuram 9KOL0 628502 LSG CO/1

1. Alampatti P,PH
2. Avalnatham
3. Chitrampatti P,PH
4. East Pandavarmangalam P,PH
5. G.V.N.College P,PH
6. Illuppaiyurani P,PH
7. Lingampatti P,PH
8. Manthithoppu P,PH
9. Vijayapuri P,PH
10. Uthupatti P,PH

14. Naduvirpatti ND TSO dCl. III P/PH

(Delivery from Ettayapuram)

15. Nagalapuram (TVL) 628904 Cl.I P,CO

1. Attankarai P,PH
2. Duraisamipuram
3. Guruvarpatti
4. Kilakarandai P,PH
5. Sankaralingapuram P,PH
6. Vedapatti P,PH
7. Vowalthotti P,PH

APPENDIX-6(Contd...)

16. Nalattinputhur 628716 P/Cl.I/PH

1. Idaiseval	P,PH
2. K.Sivagnanapuram	P,PH
3. Villiseri	P,PH

17. Parivillikottai EDSO 628717 P/PH

18. Pasuvandanai 628718 CL.III P/PH

1. Achankulam	
2. Meenakshipuram	
3. Nagampatti	
4. Sillangulam	P,PH

19. Perilovanpatti 628911 EDSO P/PH

20. Pudur (TVL)628905 CO/P Cl.II

1. Boothalapuram	P,PH
2. Kila Arunachalapuram	P,PH
3. L.Venkateswarapuram	P,PH
4. Maniyakarampatti	P,PH
5. Mettilpatti	P,PH
6. Sennamareddipatti	P,PH
7. Sivalarpatti	P,PH
8. Vembur	
9. Kandasamypuram TN 282	

21. Sivagnanapuram EDSO P/PH 628726

22. Turaiyur (TVL) 628720 Cl.III P/PH

1. Irachi	P,PH
2. Kamanaickenpatti	P,PH
3. Koppampatti	P,PH
4. Muduklangulam	
5. Semmapudur	

23. Vanaramutti 628721 Cl.I

1. Alagappapuram	
2. Kalangaraipatti	P,PH
3. Kattalangulam	P,PH
4. Nachiyarpuram	P,PH
5. Pilaiyarnatham	P,PH
6. Zamin Devarkulam	P,PH

24. Vembar 628906 Cl.III P,PH

1. Periasamipuram	P,PH

APPENDIX-6(Contd...)

25. Vilathikulam 628907 LSG

1. Bommiapuram	
2. Kadalkudi	
3. Karisalkulam	P,PH
4. Kilavilathikulam	P,PH
5. Meenakshipuram	
6. Ramachandrapuram	P,PH
7. Sakkammalpuram	
8. Vadamalaisamudram	
9. V.Vedapatti	P,PH

Kovilpatti Sub Division

Summary

Total No.of L.S.Os.	22
Total No.of EDSOs.	6
Total No.of BOs	102

1. Kalugumalai.62852 LSG CO/P

1. Karadikulam	P,PH
2. K.Karisalkulam	P,PH
3. Naickerpatti	P,PH
4. Pazhankottai	P,PH
5. Sambakulam	P,PH
6. Sayamalai	P,PH
7. Chettikurichi	P,PH
8. Vellappaneri	P,PH
9. Velayuthapuram	P,PH
10. Venkateswarapuram	P,PH

2. Mullikulam 627755 Cl.II P/PH

1. Malayadikurichi	
2. Nagaram	P,PH
3. Nochikulam	
4. Ramasamiapuram	P,PH
5. Vadamalapuram	P,PH
6. Veeriruppu	P,PH

3. Panaiyur 627761 Cl.III P/PH

1. Gomathimuthupuram	P,PH
2. Periyur	P,PH

4. Panavadalichatram 627956 EDSO P/PH

5. Puliyangudi 627 855 LSG CO/P

1. Ayyapuram	P,PH
2. Punniahpuram	P,PH
3. Thiruvettanallur	

APPENDIX-6(Contd...)

6. Royagiri 627784 EDSO P/PH

7. Sankarankovil Bazaar
(Delivery from Sankarankoivl HO)

8. Tenmalai EDSO 62770

9. Thalaivankottai EDSO 62773 P/PH

10.Thirumalainaicken Pudukudi ND TSO P/PH

1. Chindamani ND	P,PH
2. Puliyangudi Bazaar ND TBO (Delivery from Puliyangudi LSG SO)	

11. Uthumalai 627860 CL.II CO/P

1. Karuvanda	P,PH
2. Kilakalangal	P,PH
3. Melamarudappapuram	P,PH
4. Melakalangal	P,PH
5. Rukmaniammalpuram	

Kovilpatti East Sub Division

	Name of Office	*Status*	*No.of BOs.*
1.	Ariyanayagipuram	III	3
2.	Eppodumvendran	II	3
3.	Ettaiyapuram	LSG	9
4.	Ilavelangal	EDSO	
5.	Kadambur	I	7
6.	Kila Iral	III	2
7.	Kovilpatti Town)ND)	II	3
8.	Kulathur (TVL)	III	4
9.	Kurukkuchalai	II	2
10.	Naduvirpatti	ND	III
11.	Nagalapuram (TVL)	I	7
12.	Pasuvandana	III	4
13.	Parivillikottai	EDSO	
14.	Perilovanpatti	EDSO	
15.	Pudur (TVL)	II	9
16.	Sivagnanapuram	EDSO	
17.	Thuraiyur (TVL)	III	5
18.	Vembur	III	1
19.	Vilathikulam	LSG	9

APPENDIX-6(Contd...)

Kovilpatti Division

Summary

Total No.of SOs	15
Total No.of EDSOs	4
Total No.of BOs	68

Kovilpatti West Sub Division

Name of Office	Status	No. of BOs.
1. Alangulam (TVL)	I	8
2. Devarkulam	II	6
3. Ilayarasanendal	III	4
4. Kadalai	EDSO	
5. Kalingapatti	EDSO	
6. Kalugumalai	LSG	10
7. Kayatar	I	5
8. K.Ramasamy Nagar	III	1
9. Kuruvikulam	I	6
10. Lakshmipuram (KOL)	LSG	10
11. Nalattinputhur	I	
12. Nallur	II	3
13. Nettur	II	4
14. Tiruvengadam	II	5
15. Vanaramutty	II	6
16. Vannikonendal	EDSO	
17. Venkateswarapuram	EDSO	

Summary

Total No.of SOs.	13
Total No.of BOs	71
Total No.of EDSOs	4

Explanation of symbols

Cash Office; * Phonocom - PH, No Delivery Office- ND, Extra Deptl. Office, Combined Office - CO, EDSO, Town Sub Office - TSO Public Call Office - P, and Experimental - E

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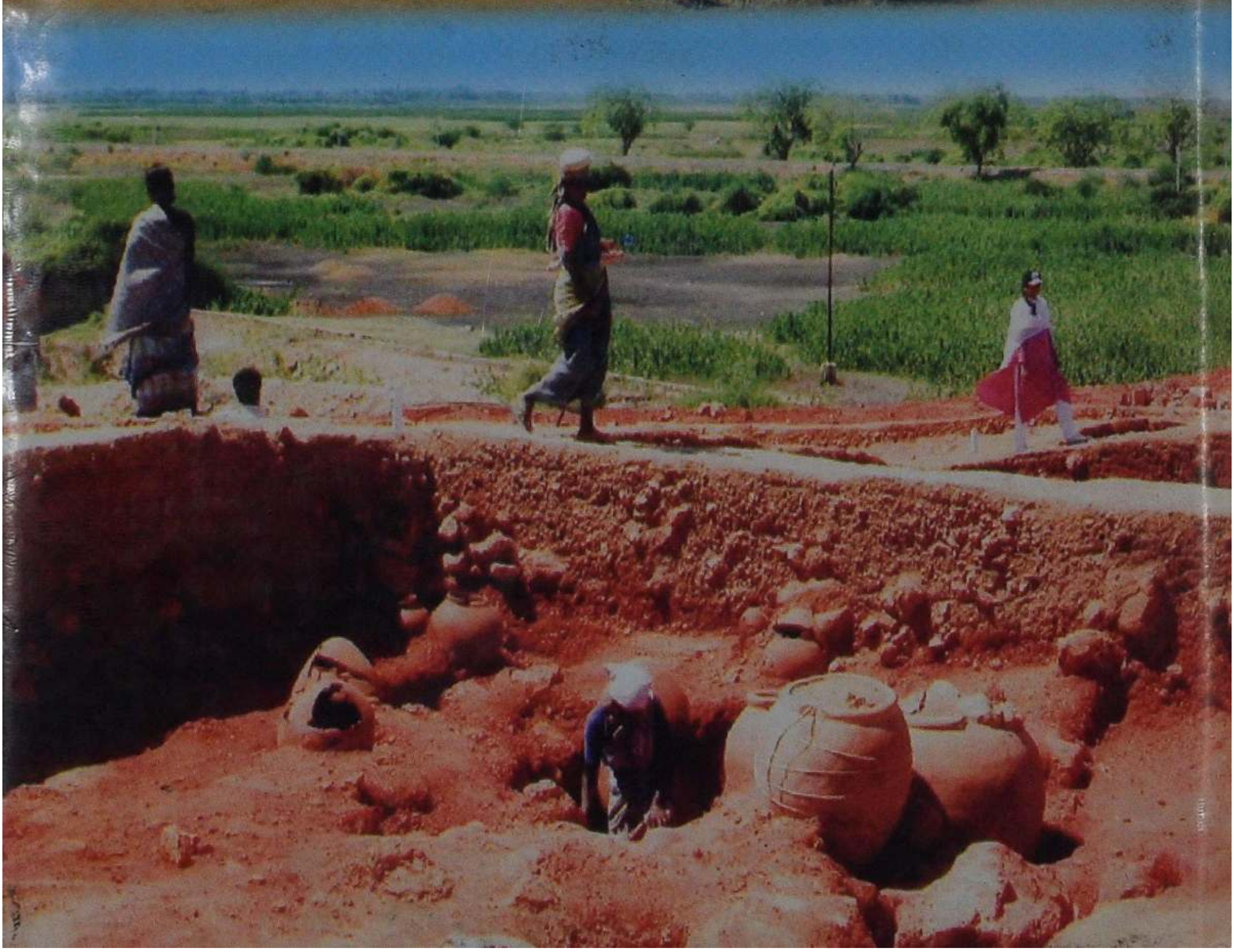
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